



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

3 3433 06913040 3



ZXFA
Digitized by Google
Olive


ZXFA
Digitized by Google
Olive

OLIVE BRANCH

olive.

ZXFA

THE
OLIVE BRANCH.


PUBLISHED BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I.

FROM MAY 1827, TO MAY 1828, INCLUSIVE.

NEW YORK

PUBLIC
LIBRARY

NEW-YORK.

PRINTED FOR THE SOCIETY.


1828.

OLIVE BRANCH



Vol. I

THE NEW YORK PUBLIC LIBRARY

NEW YORK
PUBLIC
LIBRARY

NEW YORK

NEW YORK

NEW YORK

INDEX TO VOLUME 1.

Ass, the benevolent,	19	Christ, the humiliation of	228	General Propositions,	251
Ass, Mr. Owen's	30, 54	Collecting money in Churches,	229	Greek funeral,	292
to Congress, &c.	99	Christmas ceremonies,	243	Gambling,	339
President Nott's	399	Christian experience,	250	Goodness	407
Administration, new list of—London	51	Clergy, the popular, of the present day,	294		
Association, southern,	46, 82	Courtship,	300	H.	
New-Hampshire,	82	Consolation, the Christian	302	Hector with a reply	83
Hudson River,	149	Complaint—the weather	310	Hell,	102, 132
Anecdotes, 82, 151, 172, 181, 192, 359, 363,	367	Christian Politicians,	317	Heresy,	108
Avalanche, great	100	Calvinism in practice,	344	Hastings, the family of	145
Ancient copies of the Scriptures,	113, 133	Chinese, Religion and worship of	350, 355	Henry, Patrick, anecdote of	170
Arminianism and Calvinism, equally im-		Camden, on one Lord and one faith,	381	Holmes, Geo. P. a convert to the truth,	280
partial,	145			Herald of a better time,	327
America, North	171	D.		Hicks, Elias, letters from	243, 350
Archimides,	ib.	Dissensions, religious	38	House hunting,	350
Antiquities, Arabian &c.	180, 183	Dorrites,	47	H. B. on future retribution,	259
time to keep silence and a time to speak,	181	Dialogue concerning Matt. xxv. 74, 82, 91, 94		to the Editors, with a reply,	326
A new fire,	207	between a parent and child, 128, 130		Hobart Bishop, Letter of	326
Atmospheric pressure,	208	between Dr. Franklin, (when		I.	
Affecting occurrence,	230	a boy) and his father, 153, 163		Inquisition, Calvinism	27
Atonement, sketches on	246	Dedication and installation,	144	Items, interesting 8, 14, 151, 190, 191, 230,	
Ammonition,	254	of the church at Middleville, N.J.	301	243, 248, 255, 272, 287, 302, 304, 318, 361	
Awful catastrophe at a public execution,	277	Divine Providence, by Peter Collins,	228	384, 392, 400	
Ahmed the Cobbler,	282, 290, 299	Drinker, Edward, account of	264	Intemperance, effects of	143
Appeal to the world,	296	Debts, pleasure of paying	325	suppression of	308, 280
Aw, remarks on the word	341	Delicacy,	409	Islands newly discovered	220
Atheist, Jeremiah Taylor's idea of an	348	E.		Intelligence, sagacity, and affection of ani-	
Annihilation,	379	Eloquence, Pulpit	10	mals, 247, 264, 272, 288, 296, 320, 328,	
Almost a Christian,	380	Error, the acknowledgment of, the mark		335, 340, 372, 383, 396	
		of a wise man,	14	Interrogator,	267
B.		Eternal misery, sermon on	48	Ireland, Ecclesiastical court of	274, 283
Barnes, Lucy, serious questions, &c.	18	Elephants, anecdotes of	96	J.	
Belief,	37, 134	Equivocation,	132	Judgment, day of	45
Benevolence, [anti] Christian	54	Enoch, the prophet, the book of	158	John Champe, sketch of the character of	167
Burning of a ship at sea,	68	Eagle, attempt of &c.	172	Jewish Address,	204, 210, 213, 228
Biblist,	70, 106, 126	Enterprise, spirit of	179	Julius Cæsar, character of	255
Bonaparte and Massena,	109	Endless misery, reasons for rejecting the		Judge Desassur's decree on the rejected	
Biblical criticism,	117, 141, 166, 245	doctrine of	250, 252	witness,	265
Blasphemy against the Holy Ghost,	131, 137	Victims to the doctrine of	256	Journey to the West, Rev. T. Whitt-	
Beth, on mystery Babylon,	134	Election and Reprobation,	286	more's	278, 281
Bigotry, dernier resort of	214	Eternity,	305	Judgment after death	405
Balfour's Essays,	240	Earthquake at Topayan,	311	K.	
Benevolence, modest	254	Ecclesiastes, remarks on	318	Kneeland, Rev. Abner, resolutions, &c.	15
casual	328, 340, 351	Election and calling sure	325	K., on the variety of matter, &c.	77
Burke, character of	259	Eternal Torments,	377	Reply to a subscriber.	84
Baptists, Reformed, in North Carolina,	276	Error corrected,	383	on the execution of Strang,	99
Brown, D. B., a convert to the truth,	284	Excommunication, attempted for killing a		on public executions,	129
Ballou, Rev. Adin	292	bear on Sunday,	358	Kneeland, Br. A., Declaration of	173
Bellamy's Bible,	313, 333	F.		Mr. and the Prince-st. church,	205
C.		Friends of the Rev. Abner Kneeland,	6	L.	
Councils, Ecclesiastical	14, 20, 28	Faith, merit of having true	13	Law case,	4
Chubb, Thomas, Posthumous works of	22, 38, 42, 51, 57, 65	Fear, employed as means of instruction,	20	La Perouse,	12
China, empire of	25	Fortitude, by a layman,	74	Liberties of editors,	45
Antiquities of	393, 399	Flax and Teasel,	86	Letter to the Rev. J. Campbell,	92, 162
Columbia, botany of	23	A new method of bleaching, &c.	183	from Mr. Ballou to Mr. Kneeland,	93
Conversion in the ministry, Rev. M.		False teachers,	139	Letters to Mr. Kneeland, extracts from	119
M'Farland,	31	Fate, the doctrine of, with a reply,	219	Letter to Rev. John E. Beckler,	124
Convention, Southern	50, 59	Female heroism,	250	Lying to children,	171
Church, the infallible	61	Friendship,	236, 308	for Christ's sake,	176
Conversation on Universalism,	78	Future retribution not essential to Chris-		Letter from Mr. P. Morse to Mr. Kneeland,	190
Creed, Nicene	85	tianity,	266	to Rev. H. Ballou, with a reply,	195
of Marcus, Bishop of Arethuse	105	Fanaticism,	373	to Mr. Kneeland, with a reply,	199
My	108	Fatalism of the Turks,	392	from Dr. Franklin to Rev. G. White-	
Charity,	102, 188, 295	Franklin	407	field,	207
Curious piece of mechanism—do. fact,	103	G.		from Dr. Stiles to Dr. Franklin, with	
Correspondence between two school-mates,	135	God is Love,	2, 9, 17, 25	a reply,	211
Cook, Maria, a true story,	143	Gospel, the moral precepts of the	13	from Rev. R. Streeter, on the death	
Canning, the death of, predicted by Nixon,	152	Advocate &c.	39	of his child,	212
Council, a certain, on the subject of reviv-		Gibraltar,	70	from Mr. Ballou to Mr. Kneeland,	258
als,	154	God, the universal goodness of	114	to Mr. Kneeland,	215, 261, 296
Christianity in the hour of death,	159	Repentance in	147	to the Editor,	334, 374, 385
fate of in Japan,	216	The character of	255	of a young lady in Boston,	327
Castigator—a dream,	176	God manifest in the flesh,	227, 254	from New-Harmony,	383
Conference at Auburn,	202	Gratitude,	148	to the Rev. John Chambers,	365
		General convention of the U. S. &c.	239	from the Rev. Hosea Ballou to Rev.	
				Dr. Beecher,	388

INDEX.

London, the university of	219	Pronouncing spelling Book,	48, 56	Spring, sweet is the breath of	
Lardner on the Logos,	234, 241, 249	Preaching, specimens of	53	Spirit of Christianity,	40
Lord Byron, character of	255	Practical education, institution of	71	T.	
Letters to Rev. Hosea Ballou,	257, 270	Polar regions, ground swell in the	95	Tracts, N. Y. U. Book Society	
from Rammohun Roy,	257	Presbyterian candor, (alias falsehood)	101	The Lord reigneth	
Ledyard, on women,	327	Preacher, the liberal	111	The Souvenir	
Liverwort,	336	Population of the world,	112	Truth, what is	147
Library of useful knowledge,	375	Pickering, Rev. David	115	The wife	148
Lawrence's Lectures,	310	Priest-craft, Crusades &c.	158	Turkey, the wild	170
M.		Prayer,	160	Truth and error, a comparison	189
Murray, Rev. John	1, 168	Parody,	172, 256	Thanksgiving, a proclamation for	2
sketches of	297, 306, 315, 324,	Proscription,	179	The Church	2
	330, 353, 362	Potatoes, raising of	184	To our Patrons	263, 410, 411
Morality, Confucius'	29	Prince-street church,	198	Toleration	
Miracle, a modern	35	Pride, prejudice and sectarianism,	203	The Devil's doctrine	2
Murder of Ackerman,	40, 309	Presbyterian hierarchy,	212	Three reasons, &c.	2
of Karbrough and Wilkinson,	79	Penny system,	216, 224	Turkish marriages	51
Masonic Recorder, remarks of the &c.,	59	Perpetual motion,	228	Triangle	321, 3
Metaphysics,	129, 167, 178	Pride reprov'd,	302	Taylor, trial of for blasphemy	3
Machines, labor saving	140	Predestination,	305	Triumph of art	3
Morgan,	142, 160, 172	Parental neglect, consequences of	359	Universalism in the west	27, 48
Manimoth, skeleton of-	143	Prejudice, the face of	382	in Buffalo	31
Mystery, Christ, God,	168	Q.		in Vermont	134
Manuscripts, Ethiopic, Arabic &c.	172	Questions, Mathematical	62	Progress in South Carolina	146, 173
Microscope,	179	answered	116	Universalist society, the second	45, 49, 73
Misrepresentation,	197	to the Rev. Doctors	271	Universalists, the Chenango Association of 188	
Mechanical powers,	236	on Trinitarianism &c.	382	General Convention of 194, 202, 211	
MacLay, Rev. A.	309	Querist to Mr. K. with remarks,	295	Northern association of	195
Missionaries, Mr. Jefferson's opinion of	351	R.		Convention of &c.	206, 262
Mistake corrected, &c.	381	Remarks &c.	11, 198, 273, 366	Rights of	369
Manifesto of the Turks,	389	Religion, have you got	26, 227, 279	Union of Church and State	187
N.		Influence of	147, 254	Unitarian, the first No. of the	221
Narrative—Editor of the Liberalist,	2	Pure and undefiled,	67, 94	Universalism	297
Interesting,	67	in Persia,	86	in the hour of death	369
Rev. Mr. Kneeland,	76	Review of biblical criticism,	155	Universal grace and Salvation	557
New-York Universalist Book Society,	6, 7	Revival of Fanaticism, Woburn, Mass.	161	Uncle Josey	370, 377
New system of Orthography, key to the	8, 59	Resist the devil,	186	Union, Sunday School Bill	334, 335, 337
New-York, Strangers in	23	Red Jacket,	204	Volcanics	47
New Society, Organization of, contemplated,	39	Resurrection of the dead,	247	W.	
Nature, the works of	74	Religious Test,	253	Warnings, awful	169
New Birth,	113	Freedom,	317	Washington Irving	235
New Alphabet, Queries concerning the	182	Request to the Clergy.	267	Witness rejected &c.	239
Non-descript,	184	S.		Women, the Roman	287
N. w. Masonic Hall,	200, 213	Story. Hindon	21	Watchman upon the walls	294
New Orthography,	144, 238, 351, 363	Spelling Book, the American &c.	32, 64, 87	Winchester, Rev. Elhanan	341
New-Jersey, our prospects in	280	the Pronouncing	48, 56	POETRY.	
Nonsense,	307	Spanish Colonies, &c.	34, 41	An ancient Spanish Poem,	136
Napoleon, Empereur	389	Superstition,	37, 284	A mother's gift	360
O.		Sermon, on Psalm ix. 17—58, 66, 73, 81, 89, 97	390	Calvinism, Arminianism and Universalism	86
Olive Branch, Prospectus of	1	President's Note's	390	Charity,	184
Orthography, New System of	16, 24, 32, 40	Compendium of	169, 177	Death, by Mrs. Hemans,	240
Original Sin,	53, 61, 69, 77, 85, 93	Extract from	305	Enthusiasm,	31
Oration, Fourth of July,	98, 110	On the Resurrection,	322, 332, 339, 345	Forest Girl, the American,	72
Obituary—Death of Abram Bogart,	136	Rev. R. B. Hildrop Hobart's	371	Farewell, the three natives'	132
Death of Mrs. Banks,	304	Rev. Mr. Rath's	391, 393, 401	Faded hours,	384
Death of Gov. Clinton,	320	Extract from Dr. Chatmer's	395	Grave, my father's	24
Death of President Holly,	119	Synagogue, dedication of the new	60	Go mark her cheek,	248
Owl's Head, an excursion to	140	Sectarian Corporations,	90, 101, 109, 117, 127	Hymn to Praise,	46
Orthodox preaching	403	133, 141, 149, 157, 165, 173, 181, 189, 197, 205,		Home, the spells of	56
Orthodoxy, modern, a Universalist's opinion of	176, 310	213, 221, 229, 237, 245, 253, 261, 269, 277, 285		Here we three have met again,	160
Falsehood and low wit proofs of	223	293, 301,		Hymn to nature,	130
Decline of	283	Shipwreck, melancholy	95	Israel, the restoration of	312
The spirit of	373	Schoolley's mountain, tour to	157	Joy of earth and soul of heaven,	312
Officers, Revolutionary	220	Satan, on the term,	185, 193, 201, 209, 217, 223	Lines by C. Smart, &c.	182
Orthodox tyranny	258	Such things ought not to be	244	Lines by Rev. W. Fessenden,	312
nation of Indians,	348	Second Universalist Society &c.	248	Lines on the death of an infant,	412
Oaths and affirmations,	278, 303	Sectarian Bequest	252	Old man's comforts,	166
Olive Branch and Christian Inquirer.	399	Sympathy	269	Omnipresence of the Deity,	336
P.		School discipline	308	Orthodoxy,	368
Press, the freedom of the	5	Social communities	348	Obituary,	368
upon the liberty of the	33, 53	School of Industry	349	Recollections of childhood,	104
Punishment, endless, inconsistent &c.	15	Sodom and Gomorrah	366	Restoration of all things,	238
Pestalozzi and Fellenberg, death of	44	Scripture explained	385	Spring,	412
Persecution of the 16th century revived	406	Suicide, with remarks on	389	The Day Star,	80
Penitency,	48, 268	Sin against the Holy Ghost	397	The use of preaching,	176
Piracy and Murder,	47			To the Albion,	200

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

Vol. 1. ||

NEW-YORK, SATURDAY, MAY 19, 1827.

|| No. 1.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION,

A WEEKLY PAPER,

ENTITLED

THE OLIVE BRANCH.

"Behold how good and how pleasant it is for Brethren to dwell together in unity."

THIS paper will be issued weekly from the press of the *New-York Universalist Book Society*, corner of *Bowery & Pell street*, and will succeed the *Gospel Herald* when the seventh volume of that work is completed.

The *OLIVE BRANCH* will be issued under the immediate sanction of the *Universalist Book Society*, and at all times subject to its revision and superintendence.

As it is to succeed a paper whose columns have been open and devoted to liberal discussion, the character of the *OLIVE BRANCH* will be based on the most liberal principles; therefore its columns will always be open for decorous and well-written *essays* of every species of interesting matter, concerning the welfare of society, whether religious, moral, scientific, or literary. Truth being its ultimate object, and the advancement of society its end, writers of all denominations are invited to contribute to its columns. Being persuaded that nothing can be lost by *free discussion*, the society deems it no sacrifice to promulgate the liberal principles on which the paper is to be conducted, believing as it does, that untrammelled discussion leads to the perfection of human reason, and is the avenue to truth.

The members of the *Universalist Book Society* have reason to feel a greater interest in the diffusion of the proposed paper, when they reflect on the comparative circumstances of the human race, betwixt the last fifty years and the half century that preceded; a difference nearly as great as between midnight darkness and the effulgence of day. Being persuaded that this happy temperament in the moral, religious, and social world, is the effect of free discussion, they cannot but congratulate their fellow-men on the present occasion that its tendency has conspired directly to shed a lustre on the

arts, sciences, and comforts of life, which doubtless have received their momentum and compound vigour within the latter period, from the disclosure and circulation of truths, which had been withheld in the former, or but scarcely gleamed a ray on a world wrapped in ignorance.

CONDITIONS.

THE *OLIVE BRANCH* will be delivered to city subscribers at \$2 50 a year, payable in advance; to country or mail subscribers, \$2 a year, payable on the receipt of the first number.

The paper will be printed on a full sheet, medium size, quarto.

It will be issued on Saturdays, and the first number appear early in May next.

It is put at a reduced price to country subscribers, in consequence of their being obliged to pay postage.

Those who will forward ten dollars, the price of five papers, shall receive a sixth, gratis; and in the same proportion for a greater number.

No subscription for a less term than one year, (which includes one whole volume) will be received.

New-York, March, 1827.

THE REV. JOHN MURRAY.

There are many sketches in the life of the venerable *JOHN MURRAY*, highly interesting to the reader: and among the many striking anecdotes, interspersed through his life, there are but few, perhaps, if any, more important to the enquirer after truth, than the cause and manner of his conversion (as given by himself) from the limited and partial system of Calvinism, to the unbounded and universal system of grace, as displayed in the salvation of ALL MANKIND. As this circumstance was sufficient to open the eyes of the high spirited *Murray*, when fired with the zeal and vigour of youth, with a mind inflated with all the high notions of the "straitest sect," it is possible that the narration of this historical fact may have the same effect on others, whose minds, perhaps, from various causes, may be in a similar state to that in which his was then involved. We shall give the narrative in his own words; but it is un-

necessary to mark it with quotations. Thus he writes,

A young lady, of irreproachable life, remarkable for piety, and highly respected by the *Tabernacle congregation and church*, of which I was a devout member, had been ensnared; to my great astonishment, she had been induced to hear, and having heard, she had embraced the pernicious errors of a *MR. RALLY*, she was become a believer, a firm, and unwavering believer of universal redemption! Horrible! most horrible! So high an opinion was entertained of my talents, having myself been a teacher among the *Methodists*, and such was my standing in *Mr. Whitfield's church*, that I was deemed adequate to reclaiming this wanderer, and I was strongly urged to the pursuit. The poor, deluded young woman was abundantly worthy our most arduous efforts. *He, that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.* Thus I thought, thus I said, and, swelled with a high idea of my own importance, I went, accompanied by two or three of my *Christian brethren*, to see, to converse with, and, if need were, to admonish this simple, weak, but as heretofore believed, meritorious female. Fully persuaded, that I could easily convince her of her errors, I entertained no doubt respecting the result of my undertaking. The young lady received us with much kindness and condescension, while, as I glanced my eye upon her fine countenance, beaming with intelligence, mingling pity and contempt grew in my bosom. After the first ceremonies, we sat for some time silent; at length I drew up a heavy sigh, and uttered a pathetic sentiment, relative to the deplorable condition of those, who live, and die in unbelief; and I concluded a violent declamation, by pronouncing with great earnestness, *He, that believeth not, shall be damned.*

"And pray, sir," said the young lady, with great sweetness, "Pray sir, what is the unbeliever damned for not believing?"

What is he damned for not believing? Why, he is damned for not believing.

"But, my dear sir, I asked what was that, which he did not believe, for which he was damned?"

Why, for not believing in Jesus Christ, to be sure.

"Do you mean to say, that unbelievers are damned, for not believing there was such a person as Jesus Christ?"

No, I do not; a man may believe there was such a person, and yet be damned.

"What then, sir, must he believe, in order to avoid damnation?"

Why he must believe, that Jesus Christ is a complete Saviour.

"Well, suppose he were to believe, that Jesus Christ was the complete Saviour of others, would this belief save him?"

No, he must believe, that Christ Jesus is his complete Saviour; every individual must believe for himself, that Jesus Christ is his complete Saviour.

"Why, sir, is Jesus Christ the Saviour of any unbelievers?"

No, madam.

"Why, then, should any unbeliever believe, that Jesus Christ is his Saviour, if he be not his Saviour?"

I say, he is not the Saviour of any one, until he believes.

"Then, if Jesus be not the Saviour of the unbeliever, until he believes, the unbeliever is called upon to believe a lie. It appears to me, sir, that Jesus is the complete Saviour of unbelievers; and that unbelievers are called upon to believe the truth; and that, by believing, they are saved, in their own apprehension, saved from all those dreadful fears which are consequent upon a state of conscious condemnation."

No, madam; you are dreadfully, I trust not fatally, misled. Jesus never was, nor ever will be, the Saviour of any unbeliever.

"Do you think Jesus is your Saviour, sir?"

I hope he is.

"Were you always a believer, sir?"

No, madam.

"Then you were once an unbeliever; that is, you once believed, that Jesus Christ was not your Saviour. Now, as you say, he never was nor ever will be, the Saviour of any unbeliever; as you were once an unbeliever, he never can be your Saviour."

He never was my Saviour, till I believed.

"Did he never die for you, till you believed, sir?"

Here I was extremely embarrassed, and most devoutly wished myself out of her habitation; I sighed bitterly, expressed deep commiseration for those deluded souls, who had nothing but head-knowledge; drew out my watch, discovered it was late; and, recollecting an engagement, observed it was time to take leave.

I was extremely mortified; the young lady observed my confusion, but was too generous to pursue her triumph. I arose to depart; the company arose; she urged us to tarry; addressed each of us in the language of kindness. Her countenance seemed to wear a resemblance of the heaven, which she contemplated; it was stamped by benignity, and when we bade her adieu, she enriched us by her good wishes.

From the Liberalist.

NARRATIVE.

Thinking it may be somewhat interesting to his readers to know something of the progress of Truth, in her march through this region, the Editor is induced to offer to

them, a short narrative of his late tour in the country. In compliance with numerous requests he made twelve different appointments in the Counties of Dublin, Onslow, and Sampson; and left Wilmington on Monday, March 26th for their fulfilment. As these appointments were advertised in the Liberalist, with the exception of one in Sampson, it is not necessary to repeat them. The Editor was absent from Wilmington, Nineteen days, travelled about Three Hundred miles, and preached to Twelve different Congregations, from Five to Fifteen miles apart, and arrived in Wilmington on Saturday April 14th. The season of the year was unpropitious, the Planters generally, being engaged in preparing for their crops, yet such was the desire to hear the word, that the Meeting Houses were well filled, and many persons travelled to them, a distance of Twenty, and a considerable number of Gentlemen even. Forty miles, accompanying the Speaker to various places of meeting. In many instances the places of worship were crowded with hearers, and in one, the number of Ladies was so great, that all the Gentlemen except Ten, were obliged to retreat out of doors, the progress of Universalism in the Country, exceeds the most sanguine hopes of its warmest friends. In those places, where the Editor had before preached, he found a numerous company of firm believers, and substantial friends; and in the other neighbourhoods, those who had been long in the faith, now embraced the opportunity to declare themselves. These facts are honourable to the friends of truth, considering the powerful, though blind and ignorant opposition, the doctrine of impartial Grace meets with, in every part of the country; and the hazard of contumely and reproach, to which they expose themselves, who openly embrace it.

I would not be understood as representing the preaching of the doctrine, as producing one of those powerful excitements, technically termed *revivals*; converting the passions, without informing the understanding. The work, going on in these parts, is a revolution of the mind, a correction of the feelings, an extension of the views, and expansion of the heart. And the powerful means by which it is effected, is the "still small voice" of Scripture and Reason combined, which, like the chemical agent on the chain of iron operating, silently, and gradually, though powerfully and irresistibly, corrode and finally destroy the fetters of priestcraft and superstition. Much pains have been taken to counteract the effects of the doctrine, but in vain; the movements of its opponents are carefully watched, and their motives duly appreciated.

Our cause is yet in its infancy, and its march must necessarily be gradual. But its progress is certain. Already, we are enabled to form several societies, ("little flocks" to be sure,) and an association, which embrace a very respectable number of Gentlemen, of the first class, for character, talents and influence; and we fondly hope, that the

time is not far distant, when we shall not be far behind our brethren of the North. The light is breaking out on every side, Virginia, South Carolina and Georgia, yield their respective aids, and soon the Sun of Righteousness must chase away, the clouds of ignorance and superstition.

The tour of the Editor has been extremely fatiguing though pleasant and healthy. He cannot withhold his hearty acknowledgment, from the numerous families he has visited, for the extreme politeness, affability and hospitality, those noble characteristics of North Carolinians, that he has experienced from them. God reward them according to their work of kindness. As a proof that his labours were acceptable, and the cause advancing, the Editor would merely say, that by the most pressing solicitations of the people, he has been induced to add seven to twelve appointments for May, making in all Nineteen, in the Counties of Duplin, Onslow, Sampson and Jones.

A SERMON,

ON THE NATURE AND CHARACTER OF GOD. The following is one of the eight Lectures delivered by Mr. Kneeland, at Philadelphia, in the Autumn of 1818; called KNEELAND'S LECTURES.

LECTURE II.

God is Love. 1 John iv. 8.

Under this article, *God is love*, it will be proper, as I have proposed, to speak of the relation which exists between God and his rational offspring.

It must be obvious to every one who is capable of exercising any reason at all, that there is the same natural relation existing between God and all animated nature, man not accepted; and in this sense, as the wise man has expressed it, "a man has no pre-eminence above a beast—yea, they have all one breath—all are of the dust, and all turn to dust again," (Eccl. iii. 18—20.) But it is no less true that there is a moral relation existing between God and his offspring man; as St. Paul, appealing to the Grecian poets, has said, "We are also his offspring." For unless there be a moral relation between God and man, how could man be subject to a moral law, any more than other animals? The moral faculties given to man prove this moral relation; and it is the only principle on which man can be considered accountable to his Maker. Where there is no moral capacity, there is no moral accountability; and every man is accountable to his Maker exactly in proportion to the degrees of capacity which he hath given him to understand his moral law. But it is the height of absurdity to suppose that he who has but one degree of capacity to understand a divine or moral law, is equally accountable as the man who has ten degrees or more.

It will be seen, however, at once, that this limits the accountability of man; and if his accountability be limited, his criminality is limited of course.—But this subject will be more

fully explained when we come to treat of the nature of sin.

If there be a moral relation between God and his offspring man, it is evident that this relation, in its nature, is exactly the same to each individual of the human race, notwithstanding the different degrees of capacity which may have been implanted in their moral nature. The father stands in the same relation to all his children, notwithstanding their different dispositions, or different degrees of capacity. As the relation does not depend at all on the capacity of the children, so different degrees of capacity, or even a total want of capacity, does not alter the relation.

This relation is immutable, and co-existent with the existence of the parties. If a child revolts from its parent, or the parent abandons the child, it does not destroy the relation. And it is on the principle of this relation, and this relation alone, that an obligation can be maintained on the part of the child, or a right to govern on the part of the parent.—Hence if a parent be under the least obligation to a child, in consequence of having been the means of bringing it into the world, that obligation must continue as long as the child is dependant, and the parent is able to provide for its support. This obligation cannot be destroyed by the conduct of the child, let that be as it may; for, the obligation having existed previous to the child's having done either good or evil, the obligation cannot be either increased or diminished by the conduct of the child; and to argue otherwise would strike at the root of all civil society. It will be seen that I am not arguing on the principle of merit; but am speaking of that obligation which grows out of the common law of our moral nature, and the relation which exists between parents and children. The argument therefore, will hold equally good, and infinitely more forcible, when applied to the nature of the Deity, and the relation which exists, and ever will exist, between him and his rational offspring.

"If ye are without chastisement, whereof all are partakers," saith an apostle, "then ye are bastards and not sons." This shows that the apostle considered the relation between God and all mankind the same; for if any are not his children in a moral sense, (God forgive the inquiry,) on what principle, or by what right, does he chastise them?

When we see a person correcting a child what do we naturally infer from it? Answer: 1. That the person correcting is the parent master, or guardian of the child: and, 2. that the correction is designed for the good of the child. And if we should be justified in making any other conclusion, we should certainly consider the correction not as disciplinary chastisement, but as abuse; and that there was something very wrong in the person correcting. "He that spareth the rod," saith Solomon, "hatheth his Son." Hence, a man may use the rod of correction, and yet love his son whom he

chasteneth. A correction in love, however, is not unmerciful.

On this principle we may see that justice and mercy are not two opposite attributes of the Deity, as has been too often imagined; and hence it has been concluded that,

"A God all mercy is a God unjust."

Young.

But if justice and mercy be opposite to each other in their nature, neither of them can be infinite; and although this will not be admitted, in so many words, yet conclusions have been drawn which amount to about the same thing. For it has been supposed that just so far as mercy is displayed, justice is dispensed with, (at least, as it respects the creature,) and just so far as justice is executed mercy gives up its claim. I am well aware that it has been attempted to be shown that, with respect to the objects of mercy, justice is satisfied in another; but the futility of this will appear when we consider the immutability of justice. How is justice satisfied? or how could it have been satisfied, with that which it *did* not require? or how could it give up what it *did* require, and yet be satisfied?

All this difficulty will be solved, by only supposing that justice does not require an *unmerciful* punishment; and that mercy will not oppose a *just* punishment. For a punishment, to be just, must have in view for its object some good, and a good too, which overbalances the evil; hence, (unless it be inflicted from the law of necessity, which will not apply to the Deity,) the punishment must embrace the good of the individual punished, or else it does not embrace the good of the whole; because the good of the whole (of any thing whatever) includes the good of each individual of all the particulars which compose that very whole.

Now, the question is, does mercy every oppose such a punishment? Certainly not. For, if it *did*, mercy itself would oppose the good of the creature! Is it so? says the hearer, let me look at the statement again. If mercy oppose a punishment designed for the good of the sinner, then, inasmuch as it does so, mercy opposes the good of the sinner. It is so! Nothing can be more plain! O then, God forbid, that we should have such dishonourable thoughts of mercy! that darling attribute of heaven! No, this cannot be, mercy must ever be the sinner's best friend. Ah! my dear sir, I am glad to see you have such honourable views of mercy; but permit me to inform you, my worthy friend, that it is only a mistaken notion of divine justice, which has led men to suppose that the justice of God any more opposed the salvation of sinners, than this mercy. It is not *justice*, but it is *cruelty*, that would inflict an unmerciful punishment! And that tenderness, which sometimes exists in earthly parents, which would withhold a just punishment, is not *mercy*, but it is *weakness*! Thus, on this ground, we shall see justice and mercy meet together, righteousness and peace embrace each other, in the salvation of man.

It is on this moral relation that God claims the souls he has made as his own. If the relation were destroyed, they would be no longer his; if not his, they could not sin against him. For if all or any part of mankind have ceased to become the children of God, in the sense we are now speaking, and have of right and in justice become the children of the devil, then the only sin they can commit, while in this state, is, in keeping the commandments of God, in disobedience to their rightful sovereign, the devil! For he who has a right to my person or being, has a right to my services; and it would be wrong in me not to submit. These statements are made in this clear light, that the absurdity, of supposing that the moral relation which existed between God and man in creation is dissolved by sin, might more fully appear.

If this moral relation be not dissolved, then the reign of sin and satan is altogether unjust, unrighteous, and unlawful. The question now is, whether God will ever *sanction* this reign, and settle the adversary of souls peaceably over the greater part, or even *any part*, of those mistaken mortals whom he has deceived and led astray? and thereby declare his reign, which was altogether usurpation, unjust, and wicked in the first place, now to be legal, just, and right? inasmuch, that he shall no more be molested in his dominions, to the wasteless ages of eternity!!

My soul shrinks with horror from the awful thought. If this be the secret of the Lord, which is with those that fear him, I can truly say, in the sincerity of my heart, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united!" (Gen. xlix. 6.) For how can that, which was at first unjust, be made just by its long continuance? If the devil be the proper owner of any part of the human race, there can be no more justice for auge. I can see, in God's attempting to redeem them out of his hands, (unless it be by a mutual agreement,) than there was in the serpent's beguiling our mother Eve! But the reconciliation and redemption of man is always represented in the scriptures as the work of sovereign power and goodness; destroying the works of the devil; subduing his kingdom; opening the prison doors, and letting the captives go free; and that too, without even asking the consent of the adversary; all of which presupposes his dominion to be unjust, unrighteous, and unlawful.

If it were to be contended that the dominion of satan should finally be established over all the works of God, and that God will give up all his rational offspring into his hands, there are none but what would see its impropriety at once. Yea, to contend for such a doctrine as this, viz. that God will abandon the works of his own hand, and give them (i. e. human nature) all up to his arch-adversary, (the devil,) or in other words, make them all *endlessly miserable*, would be giving the eternal JEHOVAH the blackest character possible!

I am well aware that it has been contended by some, that we all deserve this: and, of course, it would be right and just in God, should he inflict it: but we ought in charity to presume that such do not realize what they say. Let them suppose a God diametrically opposite in all the attributes to the one they imagine, and in whom they believe; could he do any worse by his creatures than to make them all endlessly miserable? Certainly not. Then what are they contending for? Why, that an *almighty devil*, having the power to create human beings, could do no worse than what they say would be *right* and just for God to do! O my God! forgive, I humbly beseech thee, the wounds which thy character receives in the house of thy pretended or mistaken friends!

But it is contended that man has had his choice; and he has chosen the way which has led to this *eternal death*. It is therefore his own fault, and he has no reason to complain.

With such fallacious arguments as these, thousands have been silenced, though, I presume, not satisfied. But this fallacy must be exposed. It has deceived mankind long enough. It does not help the matter in the least. For, when God gave man a law, did he not know his moral capacity to fulfil that law? and did he give him a law suited to his moral capacity, or did he not? The difficulty is in supposing that there was a principle of justice originally and inherently in the Deity, by which he made a law which could render it just for him to punish the transgressor unmercifully! If such an effect has been produced, this effect must *a priori*, be traced to its cause; and, whatever we may suppose the means by which this effect is brought about, the cause was originally in God. But it is impossible that such a cause should exist in God, because *God is love*: whereas, this hypothesis supposes a principle the *basest* and most *malignant* of which the human mind can conceive. Thousands reject with horror the doctrine of Calvinism, as they understand it, being shocked at the idea that God should create millions of human beings for the express purpose of being glorified in their *eternal damnation*! And yet, they are not disturbed at all at the idea that God should create the same miserable souls, with a certain knowledge, and that too at the time of their creation, that they would be *eternally damned*! soothing themselves with this idea; *why, the creature has had his choice, and if he be damned eternally, it is his own fault*!—Now, for myself, I can see no difference in the moral character of God, on these two principles. They are, to me, both alike, horrid and abominable! If I am to be endlessly miserable, it matters not to me, whether God has fixed that to be my doom by an irrevocable decree, or whether I am brought to this circumstance by any other means whatever: only let it be admitted that God knew this would be my fate when he brought me into being, and yet he gave me existence with this

knowledge. But if he created me without this knowledge; and yet, if such an awful circumstance, shall ever happen, it appears to me (O may the thought be forgiven, if it be an error) that both God and myself would be objects of pity; and yet, there would be no one in the universe who could help us! For I feel sure, that *that God, who is love, loves me so well*, that he would be as much *grieved* at such a circumstance as I should, and therefore would help me, if it were in his power!—See Gen. vi. 8, 7.

But God has all power, as well as wisdom and goodness. Whatever, therefore, his goodness dictates, his wisdom deviseth the plan, and his power carrieth the same into effect. We have no necessity, on this principle, of admitting any conclusion, however plausible it may appear, which, according to our understanding, would be inconsistent with infinite and divine love. "Can a woman forget her sucking child, that she should not have any compassion on the son of her womb? Yea, they may forget," saith God, "yet will not I forget thee." God's love to his offspring is represented by the most endearing ties imaginable. "God so loved the world that he sent his only begotten Son," &c. for what? not to condemn the world, but that the world through him might be saved." And again, Christ saith, "I came not to condemn the world, but to save the world." But I need not enlarge here, as these subjects will come more properly under our consideration hereafter. (To be continued.)

A Law Case communicated for the OLIVE BRANCH.

JAMES SHURLEY, Plaintiff, vs. A COMMITTEE OF THE BAPTIST CHURCH, Broom-st.

Lately tried before Justice Scovil, 10th Ward Court.

When the Jury were sworn, the Counsel on the part of the prosecution, read an agreement entered into the 9th March, 1827, betwixt the Plaintiff aforesaid, and a Mr. Harnard, Agent for the Baptist Association; which Instrument of writing set forth in explicit terms, that for the consideration of ten shillings, to be paid quarterly, the Plaintiff should occupy said Church every Thursday night in each week, throughout the year, for the purpose of singing sacred music, or the observance of religious worship, as they might think proper.

This was a solemn contract entered into with the Agent of said Association, witnessed by a respectable citizen, and as sanctioned by a religious body, would be considered in a moral point of view, more binding on the contracting parties, than an ordinary instrument of like nature. The Defendants were all present, and as professors of the religion of our Lord and Saviour Christ, gave a peculiar interest to the trial. It had not proceeded far however, before the insidious designs of the Defendants were fully unmasked, they meant to release themselves

from the odium of violating a solemn contract, by the testimony of the Agent who entered into it on behalf of the Association. Knowing him to be a zealous brother, they relied on his talent for prevarication, but the Counsel for the prosecution was wide awake on the occasion, and literally pinned him to the point. It was evident that in the whole course of his testimony, his object was to tell only as much of the truth as would answer his end, and suppress the material features of the evidence, in the vain hope of annulling the contract; but in this he was completely foiled, after the reiterated insinuations on the part of the Agent and witness, that the agreement had been, if not openly violated, so far infringed as to justify the Association in the steps they had taken. But the Judge very properly ruled that the paper could not be explained.—It was a contract formed in good faith, based on the sacred principles of moral and religious obligation, and no attempt on the part of the Defendants to explain its provision, contrary to the intent and meaning of the written instrument, would be allowed. The witness, Mr. Harnard, was compelled to abandon his ground; he had taken for granted, certain illusive and desultory evidence as an equivalent for truth in a Court of Justice; but in this, his conscience was unhappily for himself confounded, with that undisguised truth which should flow from the lips of a professor of Religion, though a partizan of a desperate cause, in the effort to prove himself an impartial witness, he disgraced testimony itself, and gave universal disgust, by prevarication and evasion.

Alexander Calhoun was sworn, he was one of the members of the singing school, he deposed, that on a Thursday previous to the 14th April, he went a little after 7 o'clock in the evening to the Church, and found the gates leading to the doors of the Church locked, and no light to be perceived. The contract provided that light should be found by the Defendants, and that the Sexton was always to be there. This witness deposed also that there had been Religious worship there one of the Thursday evenings stipulated, and that the Reverend Mr. Mitchell officiated. In this we have a clue to the whole; the doctrine of Universal Salvation was preached from the pulpit that had never held any other than one of the self-styled orthodox! All the passions that belong to sectarianism were excited on this occasion, the alarm was spread, and lest the sacred sanctuary might be tainted with the truths of a religion as consolatory to the Christian soul, as it is clear to the human understanding, they must conspire to break the contract, to violate their plighted faith.

A young man by the name of Barber was sworn, who testified that he accompanied the Plaintiff on a Thursday evening subsequent to Mr. Mitchell's preaching in the Church, and found the gates fastened, except a small gate which leads to the doors, but they were closed and no light visible; the ensuing Thursday, he

accompanied the Plaintiff to the Church, and things were in the same situation, every avenue closed, and admittance barred against him. The plaintiff could no longer hesitate, he had received serious damage already, and must either submit to an injury which was an outrage on the plainest principles of Justice, or appeal to the laws of his country for redress.

The Defendants not being permitted to explain the contract, hoped to defeat the suit by effecting what is termed in law a disjoinder, and therefore avail themselves of a non-suit. To prove that the issue was not properly joined, it was necessary to show that all the persons impleaded, were of the Committee of the Baptist Association who sanctioned the contract. The witness, Harnard, attempted to prove that the Reverend Mr. Murphy was not of the Committee, and denied in the most positive terms that he had ever said in the presence of any one, that he was one of the Committee. Although this evasive mode of giving testimony, seemed rather the effect of laboured asseveration to gain an important point, than a disposition to disclose the truth, yet the Counsel for the prosecution was not to be put off his guard by such artifice, and pressed the witness to answer the questions put to him, in positive terms; wearied however with answers still irrelative to the point in issue, the Counsel called Mr. Rice, a respectable citizen, who was sworn, and who testified that on a certain day, (naming the time as near as possible,) in conversation with Harnard, he said Harnard, gave the surnames of the whole of the Committee of the Baptist Association, then and there impleaded, of which he took a memorandum in his pocket book, and took steps to find out their Christian names, which he read off in Court, and showed conclusively, that according to the admission of Harnard, the Reverend Mr. Murphy was one of the Committee of the Baptist Association, and the first named, and he, Harnard, Clerk.

The Reverend Mr. Murphy was sworn, he named the Committee, but did not admit that he was one of that Committee, he said the Church occupied by Shurley was not incorporated. Mr. E. Bowne who had been previously sworn, stated that the Church belongs to the American Missionary Society. and Mr. Falconer, a witness, testified that he hired it to the Reverend Mr. Murphy, who was stated Pastor, and that he paid him the rent. With these facts and evidences, the cause was suffered to go to the Jury.

The Justice made a short charge, observing that as it was in some measure a sectarian controversy, the Jury should divest themselves as much as possible of religious prejudices. The Counsel for the Plaintiff made an eloquent and forcible appeal to the Jury. Verdict for the Plaintiff, 15 dollars and costs of suit.

Never undertake to revenge an injury, in any other way than by doing good; for, by letting every wrong alone, it is sure to punish itself.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MAY, 19, 1827.

The Freedom of the Press.

Having in the PROSPECTUS avowed, that the columns of the *Olive Branch* shall be open and free for all denominations; through the medium of which, writers of every description may disseminate their views on all important subjects, either of a religious, moral, or literary nature; and cherishing a determination to adhere to this resolution, and more especially as it regards religious subjects; it would become us in the outset of a paper professing to entertain and edify an intelligent public, to explain more particularly in what sense and to what extent we mean these columns shall be free; or in other words, show what we understand, and what we mean to be understood by the *freedom of the press*.

1. We consider that an individual, or any set of men, in a country whose liberal institutions guarantee the freedom of utterance, whether through the press or otherwise, has an unalienable right to publish whatever he pleases, provided he publishes nothing but what he believes either innocent in its tendency or useful in its object, and does it at his own expense or on his own responsibility; and leaves it perfectly optional with the public, either to buy or read his productions, as fancy may dictate. This, in our opinion, is the freedom of the press in its utmost latitude; and although upon this broad principle, things may be published of an irreligious or demoralizing tendency yet while truth and reason are left free to combat, and the good sense of community to despise and neglect them, they would be rendered, in these enlightened times, so important if not perfectly harmless, that their injury would be little or nothing in comparison with the check of free enquiry, or free discussion.

2. But as relating to works published by subscription, periodical or otherwise, it is proper to set forth in a prospectus, the character of the work; in which a pledge is given to the public, that the work shall answer its professed character; and therefore it is incumbent on the editors or publishers,

to keep the prospectus constantly in view; and to conform strictly to its provisions.

It is only by the observance of these provisions, that the subscribers can previously know, what they subscribe for; and a strict observance of them, cannot fail of giving satisfaction to all concerned.

3. We therefore confidently entertain a hope, that all who write for the *Olive Branch* will observe the same rules which the Editors have marked out for themselves, viz. to study brevity in all their communications; draw their main arguments from acknowledged premises, or else from reason and the nature of things; pay due respect to the opinions of others, using proper decorum in their language, and avoiding every thing which savours of personality, taking care not by expressions, direct or constructive, to wound the feelings of any one, especially those of professing friends.

In all matters touching speculative points, or metaphysical disquisitions, dogmatical or magisterial assertions should be carefully avoided; as they never fail to offend, and but seldom persuade; the writer should rather direct his arguments as an inquirer after truth, and endeavour to arrive at his conclusions by cool deliberate and clear ratiocination.

If any individual be disposed to controvert the opinion or opinions of another, it is always the most *gracefully* done in the spirit of meekness and brotherly love, leaving the alternative with the first writer, of either reconciling his opinions with acknowledged premises, or else show that those premises are incorrect. In this way the *onus* would always be on the first writer and thereby supercede the necessity of proving, or even of attempting to prove a *negative*; as this is always very *difficult*, and sometimes *impossible*; yet by observing the rule, as above prescribed, people may earnestly contend for what they believe to be the true faith, and do it at the same time, in perfect friendship and accordance with the spirit of the gospel; without disturbing the harmony of private friendship, or communicating unfriendly feelings to their readers.

4. As EDITORS, we renounce every idea of taking part in the controversies of writers, who may have a claim on our columns, but profess to act on all occasions as moderators between the parties; and as such, we shall not allow one writer to misrepresent the views of another; but any argument which has pungency, and generally believed to be of weight, if clothed in respectable language, will always find a place in our col-

umns, whatever our individual and private opinions may be of its merits, and if weak or powerful, we shall at all times, leave open to others at their option to show its futility. It therefore results, that as Editors, we cannot subscribe to all the opinions, or approve of the whole body of arguments which, from time to time, may appear in our columns.

To canvass and learn our own views on all subjects wherein we may be disposed to express an opinion, the reader has only to look under the editorial head.

5. We shall select without reserve, from the most approved periodical works and from the writings of eminent authors, such articles as we may deem useful on the whole; although all circumstances considered, we cannot yield our assent to every sentence or opinion contained in such extracts; the reader, however, will understand distinctly, that the general character of these meets our views. But as special care will be taken to give credit for such selected articles, their merits, of course, whatever they may be, must be attributed by a liberal public, not to individual effort, but referred to their proper sources. Added to this, the important news of the day, from whatever quarter it may come, if it have a fair claim to general interest and feeling, will not escape the attention of the Editors.

6. No pains will be held in reserve, to make the columns of the *Olive Branch* as interesting to our readers, as mind and matter, and the opportunities afforded by books will permit. With these views and dispositions, we cannot but flatter ourselves, that we shall meet with a liberal patronage. As the Herald of Salvation, a semi-monthly paper got up in Philadelphia for the purpose of aiding the cause of gospel truth is now discontinued, we would recommend the *Olive Branch* to the attention of our brethren of the Universalist faith in that quarter. Our columns, whether devoted to science, religion, morals, or the arts, will always be found to lean on the side of liberal principles; and in defending the doctrine of Universalism, the faith we profess, we shall do it with candor, which, if it fail to persuade, we are conscious cannot offend.

7. Although we announce our columns open to discussion of every kind, we shall nevertheless take the liberty to speak with becoming freedom of the self-styled *orthodox*; and freely, though decorously, comment on the unfounded dogmas, which they eagerly endeavor to palm on their hearers for gospel truth. In striving to take the *film* from

the eyes of their deluded followers, we renounce any thing like insidious design, feeling as Christians should feel, no kind of animosity against the one or the other. It may be emphatically asked, How can we? since we are taught to believe that God has the same blessings in store for them, as, in his great mercy and goodness, he has for ourselves? Hence, we may sometimes publish articles or extracts from their works, merely for the sake of exposing occasional absurdities which we would refrain from ridiculing though we might be disposed to pity.

8. We hold it as a maxim, the truth of which is as lucid to our understandings as *holy writ* that God is *infinitely wise*, *infinitely powerful*, and *infinitely good*; whose very nature is to communicate happiness; therefore the greatest possible good or happiness of all the creatures of God, which the nature of things can possibly admit, is certainly true. To desire more than this, is unreasonable. To be contented with this, which is nothing less than destiny, is both our duty and our felicity. With these remarks, we send forth our first number into the world; believing that if it do not command, it will deserve, the patronage, of every well-wisher to the cause of truth.

SUB-COMMITTEE.

At a meeting of the Standing Committee, of the New-York Universalist Book Society, on Wednesday evening, the 9th instant, it was voted that the President, Vice-President, and Secretary, be a *sub-Committee*, to take the immediate superintendency in the publication of the *Olive Branch*. It is understood, however, that should there be any diversity of opinion in the sub-Committee, in regard to the propriety of inserting any communication, such communication shall be laid before the whole Committee, at a regular meeting of the same, and be disposed of according to a majority of votes at such meeting. With such liberality, it is believed that no writer for the *Olive Branch* will have reason to complain.

Mr. Kneeland's Resignation.

Mr. Kneeland read an account of his resignation, accompanied with a correspondence between him and the Trustees; together with other documents; when, on motion, it was voted that 1000 copies of *Mr. Kneeland's Resignation*, be printed, and 500 sent out with the *Olive Branch*. and 500 with the *Telescope*.

TO AGENTS AND CORRESPONDENTS.

All Editors of liberal periodical works are requested to receive subscriptions, and to act as *Agents* for the *Olive Branch*; and all other persons who shall send us ten dollars we shall also consider as agents, and shall send 6 copies for every ten dollars, agreeably to their direction. All Communications, must be directed, POST

PAID, "Rev. Abner Kneeland, New-York," or if any should feel squeamish in regard to using the term *Reverend*, believing it to imply, when applied to man, something more than a token of respect, or a designation of a particular profession, they may direct, "To the President of the New-York Universalist Book Society, No. 80 Prince-street." In either case, their communications will be laid before the Editors of the *Olive Branch*.

All persons holding subscriptions for the *Olive Branch*, are requested to return them to Wm. W. Morris, Secretary and Librarian of the N. Y. U. Book Society, to whom all money, for either the O. Branch, or the Library, are to be paid; and our subscribers are hereby cautioned against paying any money for the above purposes, except to our agents, or persons authorized to collect the same, whose names will be published in due time. Money sent by mail, will be acknowledged in the *Olive Branch*, as soon as received, which will prevent the necessity of any other receipt.

To the Editor of the "R. B. Reformer."

We have received No 8 of "The Rational Bible-Reformer and Unitarian Monitor," in which there is an acknowledgement of the receipt of "friend Kneeland's answer to M. C. some part of which is considered "even better than good." Should M. C. reply, his communication will meet with all due attention. We suspect, however, that "some part" was not fully understood; otherwise we should not "differ widely concerning the resurrection;" for Mr. K. no more believes in "the resurrection of the old earthly body" than the "well informed members of the "Free Church." He believes that in the resurrection there is, and will be, nothing but a "*spiritual body*," in which there can be nothing *earthly* or *sensual*, much less *devilish*! Still it is a *real*, not merely an *ideal* "BODY." Wherever there is *body*, there is *substance*; and wherever there is substance, it is *something*, not *nothing*!

At a meeting of the *friends* of the Rev. Abner Kneeland, held at the Unitarian Church, corner of Mercer and Prince sts., May 2d, 1827, William Honay was called to the Chair, and Thomas P. Walworth was appointed Secretary: The following Preamble, and Resolutions were offered, and carried unanimously, viz:

Whereas, the Rev. Abner Kneeland, Pastor of the First Universalist Church, in the city of New-York, has, from circumstances over which he had no control, deemed it necessary to resign his Pastoral office, and his labours in the Ministry in that Church having therefore ceased; and whereas, it fully appears from Resolutions recently passed at a joint meeting of the members and pew-holders of said Church, that it was the unanimous wish of all present to retain the services of Mr. Kneeland among us, therefore,

Resolved, That a Committee of five persons be appointed to draft such Resolutions as shall express the sense of this Meeting on the subject, both as relates to the preaching and conduct of our worthy Pastor, and also the conduct of the majority of the Trustees of said Church, who have been the cause of his discontinuing his labours in said Church, and this Committee are instructed to report such other Resolutions as may be thought expedient to be adopted, with the view of retaining the services of Mr. Kneeland among us, and of providing a place in which we may assemble for the purpose of public worship in future.

Resolved, That the Committee consist of the following persons, viz: Messrs. Harsen, Dean, Walworth, Honay, and Durell.

Resolved, That this meeting, deeming it important that the paper to be called the Olive Branch, should be published, and that the friends of Mr. Kneeland should have the control of the same: therefore, **Resolved,** that a Committee of nine persons be appointed to report at the next meeting, suitable persons as officers to conduct the same, and that we deem it of the highest importance to the friends of free enquiry, that we attend on Monday evening next, at the Church in Prince-street, to secure their election.

Adjourned till Saturday evening.

Saturday Evening, May 5, 1827.

Met according to adjournment.

Resolved, That the report of the Committee appointed to draft Resolutions, be accepted.—Carried unanimously.

[This Report will be inserted in our next.]

Resolved, That the Report of the Committee to select suitable candidates for officers of the Universalist Book Society, be received; which is as follows, viz:

[See the names of persons elected.]

Carried unanimously.

Officers of the New-York Universalist Book Society, for the ensuing year.

At a meeting of the New-York Universalist Book Society, held at the Universalist Church in Prince street, on Monday evening, the 7th instant, the following persons were elected without a dissenting vote, though the whole number of votes was sixty-eight.

REV. ARNER KNEELAND, President.

DOCT. GEORGE ROGERS, Vice-President.

ABRAM BOGART, Treasurer.

WILLIAM W. MORRIS, Secy & Librarian.

HENRY STEPHENS,

ABRAM BOGART,

CORNELIUS HARSEN,

B. TRESTED,

T. BUSSING,

W. HONEY,

T. P. WALWORTH.

Standing
Committee.

The President, and in his absence, the Vice-President, are by the Constitution, members of the Standing Committee, *ex officio*, under whose immediate care the OLIVE BRANCH will be issued. It is hardly necessary to add, that except Mr. Morris, who honorably filled the office of Vice-President last year, none of the old board, except the President, Treasurer, C. Har-

sen and T. Bussing, were re-elected. One other, probably, would have been re-elected, had he not declined serving. The reason why so great a change has taken place, is obvious.

Mr. Kneeland can offer no better proof of the approbation of his conduct in relation to his Society, than the result of the above election. He, therefore, takes this opportunity, to return his sincere thanks to his numerous and respectable friends, for the ardour and laudable zeal with which they have come forward, and have defended their late pastor on so trying an occasion.

We have seen the "Telescope" of the 12th instant, (this day) together with its "supplement," containing grievous complaints against Mr. Kneeland, late Pastor of the Universalist Church in Prince-street; to which we have an opportunity of replying through the same medium; But while we thank the Editor of the Telescope for this privilege, we do not wish to avail ourselves of it, any further than to request him to insert this note, & also send 500 copies of "Mr. Kneeland's Resignation" to all his subscribers, to whom he has sent the "supplement." We shall not undertake to refute what carries with it, *prima facie*, its own refutation. It cannot injure Mr. K., where he is known, though left perfectly to itself. With such readers, we are willing it should have its full weight; for "MENE TEKEL" is written on the face of it. But as Mr. K. may not be known to all the readers of the Telescope; and as some may wish to see "both sides," we have sent the Editor Mr. K.'s resignation, as drawn up by himself; containing his correspondence with the Trustees; together with resolutions which passed unanimously at a numerous meeting of members and pew-holders of his Society on the 28th of March ultimo; as also a subsequent testimony of confidence voluntarily offered. In doing this, the Editor will oblige

The friends of Mr. Kneeland.

N. B. When the above was put in type, we calculated that our first number would have come out sooner, in which case it would have been dated the 12th, instead of 19th inst.

Having removed the printing establishment from No. 70 Bowery, to the corner of Bowery and Pell-street, the time taken up in moving, together with the revolution which has recently taken place in the Society, has made some delay in getting out our first number.

A letter was received, enclosing a one dollar Bill, from our friend at Sacket's Harbour, which was handed over to our Secretary. The money was carefully saved; but the letter, unfortunately lost. We have sent our first number to Jesse Stone, (that being,

according to our impression, the name of the writer,) in hopes that, should we be mistaken, this will meet his-eye, and the mistake be rectified. He wrote for the "Gospel Herald," which is discontinued; but the last volume of that work will be sent, if requested.

We learn that Br. Dolphus Skinner has received and accepted a call from the Universalist Society in Utica, N. Y. to become their Pastor.

We have been requested to postpone publishing the testimonials of respect and confidence in "the integrity, &c. of the Rev. ARNER KNEELAND," as contained in his resignation, till next week; in order to give an opportunity for others who may wish to add their names to the numerous catalogue already received; as here will be a good opportunity at the meeting of the Universalist Book Society, on Monday evening next.

The Rev. ARNER KNEELAND, by divine permission, will preach in the New Jerusalem Chapel, (or the Universalist Church in which the Rev. Mr. Mitchell formerly officiated,) tomorrow, afternoon and evening. Services to commence at half past three, and at half past seven o'clock, P. M.

The members of the New-York Universalist Book Society, together with the friends of Mr. Kneeland, are requested to attend a meeting of said society, in the basement story of the Unitarian Church, corner of Mercer & Prince-st. on Monday evening next, at 8 o'clock: a general attendance is requested.

ARNER KNEELAND, President.

Items of News.

By the brig Mary Livingston, Capt. Ewen, arrived yesterday from San Juan de Nicaragua, we learn that the different provinces in Central America were in a state of anarchy and civil war. Business of all kinds was at a stand. No confidence whatever existed among the citizens, and agriculture was neglected.—Advices from the indigo districts state that the crops of indigo would fall short two thirds of an average crop. The revolutionists were rapidly destroying the cattle; and hides, which had hitherto formed an important item of export, were in consequence becoming very scarce. The numerous foreigners who have entered into mining speculations find no prospect of realizing their golden dreams, and many who came to the country in affluence were now reduced to penury and want. The province of Nicaragua was involved in a most serious and disastrous civil war; the principal cities were at war with each other; and the city of Messiah had been plundered by the contending parties. Various reasons were assigned for these troubles, the most plausible of which was the extremely vague ideas of liberty, and the animosity against the whites, existing among the coloured people, who compose seven eighths of the population.

N. Y. Enquirer.

Havana.—Com. Laborde is in port, but expects shortly to put to sea. Twenty one vessels have been taken and destroyed by Com. Porter's squadron, which is at Key West. B.

In consequence of the thousand manufactories in London and its vicinity, there is constantly a cloud of smoke hanging over the city, which is continually descending, rendering the atmosphere unpleasant to breathe, and disfiguring the whole appearance of the city. It appears from a late London paper that an application has been made for a patent to remedy this great nuisance, by carrying the smoke through flues, under ground, a distance from the city.

A young man named James Belevin, from New-York, committed suicide at Wilmington, N. C. on the 6th inst. He left a letter informing his landlord that he performed the act in consequence of not receiving money of his relatives.

JUST PUBLISHED

And for Sale, by the author, No. 80 Prince-street. Price \$6 25 a hundred, \$1 00 a dozen, and 12 1-2 cents single. A KEY TO THE NEW SYSTEM OF ORTHOGRAPHY: by which the language is abridged at least one sixth part; and which children will learn in one tenth part of the time that is now required in learning the present system: and by which in one week, a person of common capacity may learn how to spell any word by only hearing it accurately pronounced; and to pronounce any word by only seeing it properly written. By Abner Kneeland, author of the American Pronouncing and Definition Spelling Books.

N. B. The above work is designed as an introduction to the Pronouncing Spelling Book. It contains between fifty and sixty cuts, of beasts, birds, etc. both amusing & instructive to youth.

To give the reader a little insight into this system of orthography, and to induce him to obtain the Key, and examine further into the nature of it, we shall here insert the wood-cut mentioned in the Key, and inserted in the Spelling Book, which exhibits at once the new characters; that is, all that are used in the SPELLING-BOOK.

Roman.	Italic.	Script.
A	àá	À
E	èé	È
I	ì	Ì
U	ù	Ù
O	ò	Ò
U	ù	Ù
T	t	T
D	d	D
U	ù	Ù
H	h	H
S	s	S
H	h	H
Z	z	Z
N	n	N
E	e	E
K	k	K

The specimen which accompanies this advertisement will show more fully the design and utility of the system.

The characters ê, ä, and ñ, we have introduced since. The first to represent the sound of e in there, a in mare, or ai in fair, which we write thus êêr, mêr, fêr. The second is the small short and, the two dots representing the two letters, nd. The same are represented in writing by a round turn over the a. See the specimen. The third represents the syllable äun; that is, tion, or sion, as in nation, mission, which may be written, näsun, misun. or nän, misn. The ä is necessary in misn, to make the first syllable, the foregoing vowel, being short; but it is not necessary in nän; for if you call the ñ SHUN, it makes the word complete.

To give a further view of the system, and to exhibit the mode of writing it, we have been at the expense of presenting the public with a specimen in script; in which the accents over the vowels are mostly omitted. They are unnecessary in writing; as the orthography will be more easily understood without them, than the present mode of writing; and to make them, would take up some time: even the few that we have given, might be dispensed with. For instance, the word *same*, without the accent, would either be called *same* or *sam*; the former makes sense, the latter not; how then could it be mistaken? The word *too*, without the accent, would be either *to*, *too*, or *two*; but one of which only will make sense. The word *least*, without the accent, would be *lest*, which would not, there, make sense. In the word *where*, e, without the circumflex, would be short, which would make no word at all. It is as easy to accent the letter i properly, as simply to dot it; but in writing, even these also might be generally omitted. So it will be seen, that when any one is once familiar with the system, and if he should write in this mode altogether, he would write as much faster as what the system is shorter. And on a comparison it will be found, generally, that it will bring about six pages into five.

We shall here give the same specimen in print, that we have given in script; that the reader may see how the latter should be accented. We give it first in the new orthography, and then in the common mode; that the reader may also see the comparative difference in the room, between the old and the new system. We might have selected pieces, in which the difference would have been greater; but we did not think of this circumstance when we selected the piece.

He frëdum ov he pres, undur á bënin Prëvédeng, is he bôlwurk ov ur civil as wel as rélijus liburtés. But it is á kwësçun fiat sërëuslé kôn-cërns us òl, hœður evn hës er net tð muç undur klërëkal influënc. It is he sàm in efëxt, hœður his in-

fluënc bé extended dérëxtlé, ä in persn, òr hœður it bé efëxted hrð he influënc ov dëxtrins disëmënat-ed fròm he pòlpit. Evuré hig fiat çeks frë inkwëré, òr prëvénts he jëneral difüzun ov lit, on òl sub-jëkts, is èkwälé dänjurus tð he lib-urtés ov he pèpl, ä he säfté ov ur civil instëtüñs.

His sòs he nécësétë ov supòrt-ig, at lëst, wun frë pres; hœér òt mäturs ov opinyun, hœður in ré-län tð rélijun òr pòlëtiks, sal bé brèt tð he test ov fiat prëdus gift ov hévn—RESN & KOMUN SENS!

Extracts from NELAND'S ORA-SUN, Jüli 4h, 1826.

The freedom of the press, under a benign providence, is the great bulwark of our civil as well as religious liberties. But it is a matter of question, that seriously concerns us all, whether even these are not too much under clerical influence. For it is the same in effect, whether this influence be extended directly, and in person, or whether it be effected through the influence of doctrines disseminated from the pulpit. Every thing that checks free inquiry, or prevents the general diffusion of light, on all subjects, is equally dangerous to the liberties of the people, and the safety of our civil institutions.

This, therefore, shows the necessity of supporting, at least, *one free press*; where all matters of opinion, whether in relation to religion, or politics, shall be brought to the test of that precious gift of heaven—REASON AND COMMON SENSE!

Extracts from KNEELAND'S ORATION, July 4th, 1826.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are Kneeland's Testament, Do. Lectures, Ballou's Sermons, &c. &c.

Subscriptions for the Olive Branch, received at this Office, and of either of the Members of the Standing Committee.

PRINTED AT THE CORNER OF BOWERY AND PELL-STREET, EVERY SATURDAY.
C. NICHOLS, PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MAY 26, 1827.

|| No. 2.

THE OLIVE BRANCH

Is Published every Saturday morning, in the rear of the Bowery Hotel by A. Howard, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

A SERMON,

ON THE NATURE AND CHARACTER OF GOD.

The following is one of the eight Lectures delivered by Mr. Kneeland, at Philadelphia, in the Autumn of 1818; called KNEELAND'S LECTURES.

LECTURE II.

God is Love. 1 John iv. 8.

What I have designed this evening is to speak of the nature and character of God; his relation to his rational offspring; his design in creating moral intelligencies; and the immutability of his purposes.

When we speak of the nature of the Deity, our words should be few, and fitly chosen. For none by searching can find out God to perfection. We know him only through the medium of his works and through the medium of his word. We have no conception of his *essence*; and as to his *nature*, whatever it be, one truth seems to be obvious; i. e. his nature is *ONE*, and *INDIVISIBLE*. But few of the inspired writers have spoken of the nature of God; and no other has expressed it in so few words as the beloved disciple John, the author of our text. "*God is love.*" Another apostle has said, "Our God is a consuming fire." But, in order to reconcile these two apostles with each other, without allowing a contradiction, (which we shall by no means admit,) we must construe the fire, by which God consumes, to be the fire of *divine love*. On this hypothesis, there is no contradiction at all; but it teaches us at once the nature of those objects which this fire will consume; to wit, that which is opposed to divine love.

If God be love, all his attributes flow from this heavenly and divine principle; wisdom and power, justice and mercy, are only different modifications, or manifestations, of that divine nature—love.

On this ground, therefore, we may fix upon certain *data*, from which we never need to swerve in all our searches and researches after divine truth. For when we have discovered the rudiments or first principles of any science, we know that every thing in that particular art or science is built upon them, and that nothing contrary to them can be true. As, for instance, when the school-boy in mathematics has learned fully to understand that two and two make four, he knows it as well as his teacher, or the greatest mathematician; and in all his studies afterwards, he will never find any thing which contradicts it; and of course he never could be persuaded or convinced that those two numbers added make six, or that they do not make but

three. All these observations will apply with the same and equal force in theology, as they do in mathematics.

When the child of God is brought to understand that *God is love*, he knows it as well as the greatest divine; and in all his study in divinity afterwards, he never will find any thing but falsehood that contradicts it; neither will he be persuaded to believe that God is *hated*, or that he has any thing inconsistent with infinite and divine love. And, furthermore, until he can be convinced that he is erroneous in this his first principle, although he may find many passages of scripture which he does not fully understand, yet he knows very well what they do not mean; viz. they do not mean any thing inconsistent or incompatible with this proposition, "*God is love.*" Yea, he would sooner be convinced that the scripture itself is not true, or that, some how or other, there is a mistake about it, than he could give up his first principle: which, while he hath a *Thus saith the Lord* for its support, he cannot do.

On this ground, therefore, we shall stand; believing all which can be justly inferred from our text is eternal and immutable truth. We stand as it were upon an ocean, with neither shore nor bound. Our limited sight can only see so as to comprehend a small portion; yet, as far as the eye can extend, we see it to be the same; and we believe it to have no bounds: what is it then? A globe of water! And even this similitude gives us but a faint conception of the Deity; because this globe is limited by its surface; whereas God has no limits. Wherever he exists, therefore, (and there is no place where he is not,) he exists a God of LOVE.

Just so sure, therefore, as God is the God of the universe, he is love to the universe; and just so sure as he is the God of any individual creature which belongs to the universe, he is love to that individual. For if God be love to human nature, collectively, he is love to each individual which composes human nature. Because the whole of *every thing* is made up by a collection of all its parts; and unless God be love to the individuals, in their individual capacity, he is not love to the whole; because the whole embraces each individual. Of course, were it possible for God to cease to be love to any individual of the human race, that moment he did so, he would cease to be God to that individual; for *God is love*. If God loves a creature whom he has made for one moment, he loves that creature as long it exists, let it be ever so long, as well as every moment of its existence; for *God every moment, is love*. And if God has made beings who will exist eternally, God will love them eternally; for *God is eternal, and God is love*; or, *God eternally is love*.

All the above propositions appear to be self-evident, and grow out of the very nature of the Deity. Of course they need no proof. For the mind assents to them as soon as they are stated: for it seems a moral impossibility that one of them should be false. How is it possible

to maintain the contrary? We might as well undertake to maintain that God can cease to exist, or that he can cease to be what he is—LOVE!

God is also unchangeable. "I am the LORD, I change not," is the divine testimony. Of course, if there be a being in the universe whom God does not at this moment, or will not, at any future period, love, it is obvious God never did love that being.—But, on the contrary, if God loved man when he created him, he loved him with a perfect knowledge of all that he was, and all that he ever would be. For all events must have been ever present with him who knoweth all things. Why not, then, look upon them with the same affection? They surely must have been thus viewed by the Deity. And, therefore, what he loves, he always loves; and what he hates, he always hated. But, it may be asked, how can LOVE exercise a spirit of *hatred* towards any thing whatever? Answer: Hatred is only a *want*, (or the absence) of love; and love itself cannot love any thing opposite to its own nature, for this would be acting contrary to itself; and this *want* or *absence* of love is termed *hatred*; the same as the want or absence of *light* is termed *darkness*, or the absence of *heat* is termed *cold*. Sin, therefore, being opposed to the nature of God, he cannot love it, or behold it with the least allowance as an ultimate object, for this very reason, because he loves the sinner. And if he love the sinner, he must disapprove or hate whatever would, if perpetuated, essentially injure the object of his love. But it may be still asked, if God cannot love sin, or behold it with the least allowance, why does he suffer it to exist at all? why did he not prevent it altogether, as it was undoubtedly in his power? This will be more fully answered when we come to treat upon sin.—Suffice it to say, for the present, "God meant it unto good;" and if sin can be overruled for good, then it was suffered, not for its own sake, but for the sake of the good which is brought about in the infinitude of the wisdom of the Deity, who superintends and governs all events; so that not even a sparrow falls to the ground without his notice and permission. But it will be seen at once, that this hypothesis limits sin, both as to its nature and its consequences, otherwise no good could come of it. For how can God bring good out of infinite evil, when he is no more than infinite himself? If sin and holiness are both infinite, both have existed from eternity, and both will exist to eternity; which is the old Manichean error of two eternal principles, *good* and *evil*.

[This section of the above discourse should have preceded the one in the last number; but it was omitted through inadvertancy.]

(Continued from page 4.)

3. I am to speak of the design of God in the creation of moral intelligence.

And here, let it be remembered, that none by searching can find out the Almighty to perfection.—His ways are in the great deep, unfathom-

able by man. Therefore we should be exceedingly cautious not to attempt to be wise above what is written on these great and important subjects. If, however, we were permitted to draw a conclusion from what we know of the nature of the Deity, respecting his motive or purpose in creation, that conclusion would certainly be favourable to man. For,

It will be admitted that all rational beings act with some motive: and that they have some ultimate object in view to which all other purposes must be subservient. Now what must have been the ultimate object of LOVE in giving existence to a rational being? Can any thing short of a communication of its own nature to that being, in proportion to its capacity to receive it, and of course to render the creature which he hath made as happy as possible, be considered an object worthy of such a heavenly principle as divine love? This appears to me to be the most reasonable conclusion; and therefore, were we left to draw conclusions only from what we know of the divine nature, this appears to be the only conclusion which ought to be admitted. But we are not left to reason alone for our guide. We have some divine testimony on this subject.—“Thou art worthy, O Lord, to receive glory, honour, and power: for thou hast created all things, and for thy pleasure they are and were created.”—(Rev. iv. 11.) Here we have in express words the design of God in creation. All things, and, of course, all mankind, were created for the pleasure of the Almighty.

But what is the pleasure of our Maker? He has informed us, not only what it is, but also what it is not. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?” Ezek. xxxiii. 11.) Now, if God has no pleasure in the death of the wicked, and the wicked do die, it proves that their death is not the ultimate object of God. He suffers it to take place, upon the same principle that he permits sin; not that he has any pleasure in iniquity, nor in the wages of sin, which is death, but in the good which will be brought about by infinite wisdom, through these means. It is the life which God hath pleasure in, which the wicked enjoys after he has turned from his wickedness. And who can say that the enjoyment of this life, i. e. eternal life, will not be greatly heightened by this superabounding grace of God; which grace would not have been thus displayed, had it not been necessary in consequence of the offence of man. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” “Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” (Rom. v. 20 21. vi. 23.) Were we to annex the word *eternal* to the word *death*, in the above passages, they would contain palpable contradictions. If God suffer or permit *eternal death* to take place; and, much more if he be the author of it, will any one undertake to prove he has no pleasure in it? For in this case, it could not be a way to an end or object, but it would be the end itself, and therefore the ultimate object of the Deity? and if we say that he has no pleasure in it, we must admit that God will be eternally displeased!

And again: If the wages of sin be eternal death, how can God give eternal life to any, ad-

mitting the sinner receives his wages? And we are expressly told, and that too by this same apostle, that “he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.”—(Coll. iii. 25.) In this case it would be impossible to give the sinner his due, which is *eternal death*, and at the same time give him *eternal life*: and if this life be given to some and not to others, there would be a respect of persons. But admitting the wages of sin to be simply *death* and nothing more, then the sinner may receive his wages, yea, all his demerits, and yet this will by no means prevent him from receiving also the gift of God, which is *eternal life*, through Jesus Christ our Lord.

Another testimony, which corroborates the one already introduced, we have in Prov. xvi. 4. “The Lord hath made all things for himself; yea, even the wicked for the day of evil.” If God made all things for himself, he made the day of evil for himself; and if for himself, it was designed to answer some good purpose, not inconsistent with divine love; for *God is love*. Unless the wicked are made for God, it would not be true that *the Lord made all things for himself*; and I should not be unwilling to admit that God designed the day of evil for the wicked, and that the wicked shall all be miserable in that day. But this by no means contradicts the idea of all things being made for God: neither does it prove that the *day of evil* is an *eternal evil*. If God made all things for himself, he undoubtedly means to be glorified in the things which he hath made. And does he mean to be glorified in the wicked, by perpetuating to all eternity the thing which he has declared by his own life he hath no pleasure?—or, by accomplishing the thing which he pleases? i. e. by letting the wicked remain in *eternal death*?—or, by giving them *eternal life* through Jesus Christ our Lord? The words of God by the evangelical prophet Isaiah, (chap. lv 10, 11,) are very appropriate here. “For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” With this testimony before our eyes, if we can only be satisfied as to the purpose or design of God in creation, we can have no doubt of the purpose, or of that design being fulfilled; but must feel assured that, in due time, it shall be carried into effect.

Much more testimony might be brought, if it were thought necessary, to show the original purpose and design of God in the creation of man. But it is believed to be wholly unnecessary. For, to suppose that God has given existence, to any being whatever, much less to his rational offspring, man, with any other view or design than to do him good, reflects so much dishonour on the divine character, that it will be admitted but by a very few; and (it is believed) will be contended for by none, except it be by a bewildered mind, bordering on insanity.

When God created man, he either designed his happiness or he designed his misery, or else, he was entirely indifferent as to both. And the same statement will apply with equal force to each individual of the human race. The second proposition is contrary to his nature—LOVE—for love never designs the misery of any one. If it produce a temporary evil, it is only for the

sake of a lasting good. Hence every act of God must be considered, on the whole, however evil it may seem in itself, abstract from final consequences, as producing a superabounding good. The third proposition, viz. *God is indifferent as to the misery or happiness of man*, virtually denies his existence. For a God without motives is no God at all. The first proposition, therefore, viz. *God designs our happiness*, must be true.

It may be observed, further, that the most important state, of any being whatever, is always the first, and, of course, the ultimate design of its author; and as the eternal state is the most important state of man, so this must have been the first and ultimate design of his Creator in bringing him into existence. This being the first, chief, and ultimate design, all others must have been subservient thereto; and, of course, they are not the end, but only the way to the end. Again: We come to the same conclusion in this way. Whatever a rational being does, knowing at the time the consequences, he designs those consequences. He may, it is true, design them for good; or he may design them for evil; but, whatever may be his design in them, he no less designs them. Now God either does, or he does not, know the eternal state of every individual of the human race the first moment of their existence; or, if you please, he knew this when he first created man: hence, if he created man, possessing at the time this knowledge, he did, and still does, design their final and eternal state. It is just so with man, i. e. with a rational man, as far as his knowledge extends. A man who acts without design, is a man void of understanding. And if there be any consequences attached to the actions of men beyond their knowledge at the time, (which often is the case,) in such cases men are only instruments in the hand of God (or some one else) in producing those consequences; and therefore such consequences are not chargeable at all to the account of the poor ignorant instrument, who knew nothing about them, and of course had no design in them; but they are chargeable to him, and to him only, who both knew and designed them. Now the question is, whether HE designed them for *evil*, or for *good*? O how easy it is to see here, that man's accountability is ever limited by the extent of his knowledge! But as God only is infinite, he only has infinite knowledge, and of course infinite designs; and therefore all eternal consequences, whatever they are, can only be imputed to HIM as their sole AUTHOR and CAUSE. To contend that man, or any other being, has been the cause of eternal consequences, either good or evil, is only to contend that man, or some other being, possesses one attribute of the Deity, viz. infinite knowledge; and therefore, acts from an infinite motive, and with an infinite design.

From the above considerations, it evidently appears, that God, in the creation of man, must have had the same propitious designs towards each individual of the human race. “The Lord is good to all, and his tender mercies are over all his works.” (Ps. cxlix. 9.) Amen! Hallelujah! The Lord God omnipotent reigneth! (To be continued.)

PULPIT ELOQUENCE.

There is not, probably, to be found in Great Britain, a more eccentric, more popular, or more powerful preacher, than the Rev. Edward Irving. His chapel in London, soon after he

was first called to it, was crowded to excess; and among his auditors were to be found men of the first talents and highest standing in the metropolis.

His language is strong and quaint, his manners earnest, his gesticulation impressive and extravagant. His almost unprecedented reputation, he has acquired solely through the attractions of his oratory, unaided by patronage of any sort. If sound reasoning and weighty arguments in favor of the Christian religion are to be found any where, we might expect to find them in his writings.

We have heard Edward Irving preach, and have read several extracts from his work; the following, which has been copied into several American papers, is a fair specimen, both of the manner and matter of his composition:

"Obey the scriptures, or you perish. You may despise the honor done you by the Majesty above, you may spurn the sovereignty of Almighty God, you may revolt from creation's universal rule to bow before its Creator, and stand in open rebellion against his ordinances; his overtures of mercy you may cast contempt on, and crucify afresh the royal personage who bears them; and you may riot in your licentious liberty for awhile, and make game of his indulgence and long suffering. But come at length it will, when revenge shall array herself to go forth, and anguish shall attend her, and from the wheels of their chariot ruin and dismay shall shoot far and wide among the enemies of the king, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind, shall be swift—hopeless as the conclusion of eternity and the reversion of doom. Then around the fiery concave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy, shall strike its fangs into its proper bosoms; and the soft and gentle spirit which dissolved in voluptuous pleasures, shall dissolve in weeping, sorrows and outbursting lamentations; and the gay glory of time shall depart; and sportful liberty shall be bound for ever in the chain of obdurate necessity. The green earth with all its blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever-welcome voice of a friend, and the tender whispering of full-hearted affection, shall depart, for the discord of weeping, and wailing, and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, with the communion of domestic love and mutual affection, and the inward touches of natural instinct, which family compact, when uninvaded by discord, wraps the live-long day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself—all shall pass away; and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throws and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched.

"'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in view, what boasts liberty, pleasure, enjoyment—all within the hour-glass of time or the round of earth's continent. all the sensibilities of life, all the powers of man, all the attractions of woman!"

And is this reason? Is it argument? Is it even common sense?

"Obey the scriptures, or you perish." An assertion—founded upon what? upon the opi-

nions of the man that makes it. We reply, in as far as they appear to us rational, we will obey them; but as far as they are inconsistent, we will not; any other conduct, on our parts, would be only a sacrifice of reason to authority, and of honesty to weakness.

And because we are honest enough to say what we feel to be true, and act as we feel to be right, shall we be accused of despising the honor God has done us? of rebellion against the ordinances of Deity? of casting contempt on his person and making game of his indulgence and long-suffering? This is a very satire on equity and reason. The very point in dispute is assumed; and are we to be judged by such an assumption?

Even grant the assumption correct: for us it is not so, seeing that we cannot perceive it. The simple question is: are we to act upon our own reason, or upon the opinions of others?

Then why talk of "revenge, and anguish, and dismay, and desolation, and swift destruction?" Why threaten us with the "wasteful pit and the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throws and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched?"

Are these to be our portion? for what then? To punish our honesty, or our blindness—which? Is it because we *could not see*? or because, not seeing, we were bold enough to confess our inability? Believers, we cannot be, for there is no evidence that convinces our reason; and, to make up the deficiency, shall we become hypocrites or slaves?

Ask us what is possible, and not what human nature cannot perform. To convince, rests with you and with your arguments, not with us and our feelings. You might as well tell us to feel hot or to feel cold, as to feel convinced. Bring us heat and we shall be warm; cool us and we shall be cold; give us conviction and we shall be convinced.

Let your requisitions then be distinct. Do not say "believe," for it is a vain command—irrational in you to give—impossible in us to obey. But say, if you will: "obey without conviction; feign and submit." Then our reply will be different; you ask us no impossibility; we can feign, we can submit, as millions of our fellow-creatures have done before us; but we *will not*.

And if, as we are told, a bitter doom is therefore sealed for us in heaven, which a few years shall reveal—we can never, even in the feeling of its certainty, lose the feeling of its injustice.

What shall we say, then, of the extract we have quoted? We know Edward Irving; and we ascribe to him the purest motives and the kindest feelings—but what does he require of us? He asks either belief or submission—an impossibility, or a crime. As a rational being, he ought to ask neither.

As a sincere dissenter from our opinions, he ought to say to us: "Listen, ye sceptics, to my arguments; weigh them and judge for yourselves. Inasmuch as I have told their truth and known its benefit, I desire the same conviction and the same benefit for you. If I fail, it is your loss; if I succeed, your gain. In the one case, I shall rejoice with you, in the other, I shall experience regret for your sakes—regret that you cannot obtain the happiness I sought to give you."

And our reply would be: "We listen with pleasure. If you convince us, we will tell you so: if you do not, we will equally confess it.

In either case, we shall continue to regard you as a friend, anxious for our welfare and attempting to increase our happiness."

These are the sentiments, this the spirit, that should pervade the converse of human beings. Better no discussion at all, than an angry one, no argument, than the argument of fear.

Let us not hear, then, of revenge and punishment, and torments; they are arguments only fit for tyrants to use, and for slaves to listen to. Unbelief is a necessary state of mind, and it is folly to regard it as a vice; sincerity is a virtue, and it is unjust to punish it as a crime.

N. H. Gazette.

REMARKS.

It may be said, that the above is the language of *infidelity*! We answer. It probably is so; but is it not also the language of *reason* and *common sense*? Why should mankind be threatened with any calamity, merely for not believing, as a *truth*, what they are not fully convinced, is *true*? Until the advocates for the truth of Christianity, will condescend to use argument, instead of dogmatical assertions, and bombastical declamations, infidelity will continue to increase; and no wonder; for, as men become more enlightened, they grow more and more averse to a blind submission to any thing; neither can they believe any thing, except what they are convinced is rational and true.

What, then, shall we offer, as a medium between these two extremes? Answer. The burning lake, the worm that never dieth, and the fire that is not quenched, as used in the New Testament, are all figurative expressions. They are allusions, perhaps, to literal facts, which have long since passed away; but, as applicable to mankind, they point out the necessary and certain consequences of sin. Language that was proper in that day, because it was properly understood; but as improper now, because the allusions, being lost sight of, by the common people, imaginary chimeras have been adopted in their place. Why not, then, drop the figurative language of scripture; altogether, or at least till it can be shown what those figures mean, and come to realities? Is it because there are no real and known consequences of vice, in this world, that men must stretch their imaginations to find consequences in the world to come?

Let us first learn, how to promote peace and happiness in this world, and trust to God, and his goodness, for a world to come. Surely, nothing that tends to our happiness and well-being here, can be detrimental to our happiness hereafter, should it please God that we exist.

Let the clergy pursue such a course, and there will be no occasion to complain of infidelity; for although unbelievers might not be able to go all the way, heart and hand, with us; although the mists of infidelity, may prevent them from seeing, and of course, enjoying what we can see and enjoy, by an eye of faith; yet they will not oppose us; because, as far as they can go, they will go with us; and would be glad to go farther if they could. In this way, virtue may be promoted; infidelity, if not entirely suppressed, rendered perfectly harmless; and the real cause of truth, and the spirit of Christianity, disseminated throughout the land. This middle course, therefore, we propose to steer. We court free inquiry, and a full and fair investigation of all religious subjects. In this cause, we are willing to "labor and suffer reproach;" trusting "in the living God, who is.

the Saviour of all men; especially of those that believe." 1 Tim. iv. 10.

EDITORS OF THE OLIVE BRANCH.

LA PEROUSE.

The following narrative, we trust, will be peculiarly interesting to our readers. The object of the expedition under the paternal reign of Lewis XVI. of France, who nobly supported the Independence of the United States of America, cannot be indifferent, to our readers in general, and must be particularly so to those who were interested in the object of a purely scientific expedition, not only to navigate the globe, but to cull science from every intermediate corner thereof. Through the researches of men of science, we are brought to a knowledge of the condition of the human race. Through this medium, the philosopher, the philanthropist, and the divine, see the mercies and tenderness of an overruling God to his offspring. They see the civilized man cultivating and learning the attributes of a God of love; and by slow degrees, learning his true character. On the other hand, they perceive the immense distance betwixt them, in intellectual acquirement, and the untutored savage. The lesson is an instructive one. That God who made us, is the father of those, who slumber in ignorance, and superstition; and an intercourse broken off with them, in any event, is to be deplored; but particularly in the enlightened stage of the world; when the expedition was planned by a beneficent Monarch, and a zealous patron of the sciences. Wherefore we give the following, as an interesting synopsis from a late French paper.

"It is quite remarkable that after all the search that has been made, for the last forty years, to ascertain the fate which interrupted the splendid voyage of this unfortunate traveller, facts should have come to light, at this day, which bid fair, not only to disclose the nature of the disaster, which befel him, but probably to restore to their friends, some of the survivors of the expedition. It is not surprising, that the fate of this enterprising traveller and his companions, should have excited the most lively interest in France. He was himself of a noble family, had been many years in the naval service, and had distinguished himself in the American war. He sailed from Brest on the 1st of August, 1785, on a voyage of discovery in the Pacific ocean, in the frigate Boussole, accompanied by the frigate Astrolabe, commanded by Capt. Langle, who was, also, an officer of distinguished merit. His officers were among the most accomplished in the royal navy, and his crews were picked men. He was accompanied by a large number of men of science, who were furnished with instruments of every description for the most exact observations. All the learned societies furnished memoirs, and all the governments of Europe offered the protection and assistance of their Marine. Louis XVI. is said to have drawn up the instructions for the voyage with his own hand, and the expedition was regarded as one which bid fair to render his reign illustrious. The two frigates doubled Cape Horn, visited the Sandwich Islands, and arrived on the North-West Coast of America, in lat. 58 deg.

North, and there discovered a deep bay, which they called Fort Francois, without having lost a man, or had any sickness. In an island in this bay, they took in a supply of wood and water, and were about to take their departure, when, unfortunately, two boats, which were employed in making some surveys, were driven upon breakers, and every person on board them was lost, including six distinguished officers. They thence proceeded southerly, reconnoitering the western coast of America, arrived at Macao, in January, 1787, and afterwards at Manilla. Thence they proceeded northerly, by a long and difficult tract, abounding with islands, and arrived at Avatscha, in the peninsula of Kamtschatka. Thence they sailed on the first of Oct. 1787, to explore the islands of Japan, and the strait which separates them from Asia. On the 9th of Dec. a party landed on one of the islands, and were violently attacked by a party of the natives, and Capt. Langle, who commanded the party in person, was massacred, with eleven of his men, and a great number of others were severely wounded. After this disaster, La Perouse proceeded to Botany Bay, where he sailed again in the beginning of the year 1788, and from that time, nothing has been heard of him. The journal of his expedition up to this period, with memoirs and scientific collections, were sent to France, and a splendid account of the voyage was published in four quarto volumes. In 1791, the government of France sent out two vessels in search of the lost travellers, but they returned without having discovered the least trace of them, and the same fate attended all subsequent enquiries.

But the Paris papers just received; contain a number of authentic documents, relating a variety of facts which justify the supposition, that the place where the two frigates were lost, has been discovered, and that within a very short period at least, some of the survivors of the wreck were yet in existence. The principal facts now proved are the following: Capt. Dillon, who in 1813, was an officer on board the Bengal ship Hunter, Robson, on a voyage from Calcutta to New Holland, the islands of Fidji, and Canton, was on shore at a town called Wilain, on the Sandal Wood coast, when a quarrel arose, in which, of several Europeans who were there, nearly all were killed. A Prussian, named Martin Buchert, who happened to be there, and a Lascar, escaped from the massacre, and Dillon, got on board the Hunter, requesting Capt. Robson to put them ashore, on the first land they should make. Accordingly Buchert and the Lascar were landed at the island of Tucopie, in S. lat. 12 15, E. lon. 169. Thirteen years afterwards, viz. on the 13th May last, Capt. Dillon, who was then in command of the ship St. Patrick, bound from Valparaiso to Pondicherry, happened to pass in sight of the island of Tucopie. Excited by curiosity, and an interest for his old companions in danger, he came to, before Tucopie, in the hope of ascertaining, whether the men whom

he had landed there in 1813, were still alive. He soon saw a canoe launch from the shore, which came alongside, containing the very Lascar whom he had brought there, and it was soon followed by another canoe, containing Martin Buchert, the Prussian, both in good health, and overjoyed to see him again. They informed him that they had been kindly treated by the natives, and that they had seen no European vessels since they had been on the island, except two English whale ships. The Lascar had an old sword hilt of silver, which he sold to some of the crew of the St. Patrick for some fish-hooks. On inquiry, respecting this article, the Prussian said, that on his arrival in the island, he saw this sword hilt in the hands of the natives, and also several iron bolts, five axes, the handle of a silver fork, several knives, tea-cups, glass beads, bottles, a silver spoon, with a cipher crowned, and a sword, all articles of French manufacture. The Prussian said, that, after having become sufficient master of the language, he inquired whence these articles came, as the Hunter was the first European vessel they had ever seen. They replied that at a group of islands, called Malicolo, distant about two days' voyage of their canoes, where they made frequent voyages, they procured these articles from the inhabitants, who had great quantities of them in their possession. On examining the sword-hilt more minutely, it was found to have the initials of La Perouse upon it. This excited the curiosity of Capt. Dillon still further, and with the assistance of Buchert and the Lascar, he questioned the islanders more particularly respecting the manner of obtaining these articles. They answered, that they had learned from the inhabitants of Malicolo, that many years ago, two large vessels arrived in their islands. That one of them anchored near the island of Wahnoo, and the other by the island Palow, which is at a little distance from the first. Soon after they came to anchor, and before they had any communication with the natives, a violent storm arose, and the two vessels were driven on shore. That which was at Wahnoo, struck upon the rocks. The natives repaired in crowds, to the banks, armed with clubs, lances, bows and arrows. They threw some of their arrows at the vessel; the crew returned it by discharges of cannon and musketry, and several of the islanders were killed. The vessel continued to be beaten upon the rocks, and was finally dashed to pieces. Some of the crew embarked in boats, but they were thrown on shore, where the enraged natives massacred them to the last. Others jumped into the sea, and if they reached the shore, it was to share the fate of their unfortunate companions; thus not an individual of this vessel escaped the disaster.

The vessel which was wrecked at Palow, struck on a sand bank. The natives came up to it, and also fired their arrows. The crew, however, had sufficient prudence not to seek to revenge this attack. They showed the natives hatchets, beads, and other

trinkets, which they offered them in token of peace. The assailants ceased their hostilities, and when the storm was over, an aged chief went in a canoe to the ship—he was kindly received, presents were offered to, and accepted by him. He returned to the shore, pacified his countrymen and assured them that the men in the ship were good and kind. Several of the natives went on board, to whom they also made trifling presents. The inhabitants furnished the ship with provisions, hogs, birds, bananas, cocoa nuts, &c. and a confidence was soon established between them. The crew being forced to leave the vessel landed, saving every thing they could take out. They staid there for some time, and built a small vessel with the remains of the large one. As soon as this was finished, as many men as it would hold, embarked in it, and it was abundantly furnished with fresh provisions, by the islanders. Several of the crew were left in the island, and their commander promised to return soon with presents, for the natives, and take away the remainder of his people, whom he was now obliged to leave behind him on the island. He left them several guns, and powder, by means of which they made themselves very useful to their new friends, who were at war with the neighboring islands. The inhabitants of Tucopia, affirmed that a great number of articles belonging to the two vessels, are very well preserved, and still remain in the island of Malicolo. About seven months before my arrival at Tucopia, a canoe from Wahneo had brought two large chain bolts, and an iron bolt of about four feet long. Capt. Dillon conversed with some of the men who made the last voyage in the canoe of Malicolo. They told him, that there still remained in that island many articles of iron, belonging to the ship-wrecked vessel. Those which Martin Buchert had seen, were very much eaten by rust. One silver spoon only was brought to Tucopia, and Buchert had made rings and other ornaments of it, for the wives of the islanders. Capt. Dillon, on his arrival at Calcutta, retained in his possession, the sword hilt, one of the rings made out of the spoon, and some of the beads, all of which belonged to the wreck.

The Prussian had never dared to make a voyage to the Malicho with the inhabitants of Tucopia, but to Lascar had been there once or twice. He affirmed positively that he had seen the Europeans at the island Paio; that they speak the language of the country, and that he had conversed with them.—These men were old. They told him that many years since they were in one of the vessels of which they showed him the remains. They informed him also that no vessel had been to these islands since they were wrecked there—that most of their companions were dead, but that they had been so dispersed over the different islands, that it was impossible for them to say precisely how many of them were still alive. Capt. Dillon recollected several other par-

ticulars of the conversation he had with the Lascar and the islanders, who confirmed strongly their first assertion.

Having collected so many details, all tending to confirm the hope that he had formed, on seeing the silver sword hilt with the cipher, he resolved to go as quick as possible to Malicolo, and examine himself the remains of the wreck, & take away with him, if possible, the two men of whom the Lascar had spoken, and who he said were Frenchmen. With this view Capt. D. begged him to accompany him, but being married in the island, and well settled there, he refused, and no endeavours could prevail on him. The captain even went so far as to promise to bring him back to Tucopia, but he would not consent. The Prussian, however, being tired of the savage life he had led for fourteen years, was desirous of remaining with Capt. Dillon. He was very glad to retain him, and also procured an inhabitant of Tucopia to go with him on this expedition. Buchert remained, at the date of this account, on board Dillon's ship, and was ready to attest to the truth of the narrative. They left Tucopia, May 1st, and made Malicolo in a short time. Unfortunately, when they came in sight of land, a calm came on, which lasted seven days. The ship's provisions were almost exhausted, it was impossible to procure animals at Tucopia, and they had subsisted principally on potatoes and bananas of New Zealand.—The ship having been long at sea, made much water; the supercargo, who was on board, and who had been uneasy at the captain's delay among these islands, remonstrated very strongly against his prolonging it; and though it was with the greatest reluctance, the captain felt himself obliged to take advantage of a breeze which arose, to continue his voyage, and arrived at Calcutta after many difficulties from the bad state of his vessel. A deliberation of the Council at Calcutta was held on the 16th of November last, in which the Council, influenced by motives of interest, and hope which was derived from this account of Capt. D., ordered the ship Research, belonging to the East India Company, to be put under the command of Capt. Dillon, to go to Malicabo, and by all possible means to gain information of the circumstances connected with the loss of the two vessels belonging to La Perouse. To this expedition was attached Dr. Tytler, who voluntarily offered his services, and who is to receive 800 rupees per month as compensation. We may expect shortly to learn from Calcutta the result of this interesting investigation. The documents* from which this narrative is taken, were officially communicated by the government of the English East India Company to the French government, and were published in the *Moniteur*.

The ways of science are beautiful: knowledge is obtained by degrees. The ways of wisdom are pleasantness; and all her paths are peace.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MAY, 26, 1827.

MERIT OF TRUE FAITH.

It has been generally believed, by all sectarians in religion, that there is great merit in having true faith; while, on the other hand, it is supposed to be a great crime to remain in unbelief; particularly where the gospel is preached. But this, on due reflection, must be considered an error,—for it presupposes, that a man can either believe, or not, at pleasure. If faith is irresistible, when the evidence is clear, and if, where evidence is wanting, faith is impossible; then there can be no merit in believing, nor any sin in unbelief.* If there be any such thing, as merit, it is in a man's acting consistently with his own belief,—in his openly professing what he believes to be true, and in his rejecting what appears to him to be false, without the fear of punishment, or hope of reward; but from the pure motive of benefiting his fellow beings; and not in his believing, either too much, or too little. It is evident, that the mind, any more than the body, is not constituted exactly alike, in all. Hence the same evidence, in regard to facts, will make different impressions on some minds, from what it does on others. If evidence, calculated to convince nine persons out of ten, should fail to convince any one, admitting that this evidence is in favor of the truth, and a truth, salutary in its nature, and worthy to be believed, it is the misfortune of the individual, who cannot believe, and not his fault. This will lead us to discover the real reward in believing, and the true punishment of unbelief. The reward, consists in the enjoyment, for the time being, of the truth of what is believed, and this is all: while the punishment of unbelief, is the deprivation, for the time being, of such enjoyment. But who will pay a man for believing the truth, if the enjoyment of that very truth, through faith, is not a sufficient reward?

If a man perform deeds of virtue, in consequence of his faith, then, in addition to the enjoyment of the truth, by faith, he has all the benefit resulting from those deeds of virtue. But if the happy fruits, or effects of virtue, are not sufficient to reward a man for his virtuous deeds, who will pay him for being virtuous? Can that be virtue, pure virtue, or genuine goodness, in man, which is done with a hope of reward, but which would not have been done, were it not for such a hope? A man, who stands in need, let him be ever so vicious, will labor for the sake of gain. This is an act of necessity, not of goodness: but he who relieves the distressed, or defends the innocent, without the hope or expectation of any reward, either in time or eternity, except the satisfaction there is in doing good; this is goodness itself, and partakes of the nature of Deity. Thus we have discovered where true merit lies.

FOR THE OLIVE BRANCH.

THE MORAL PRECEPTS OF THE GOSPEL.

But little is known of the history of the Christian Church, from the days of the Apostles, down to the days of Constantine, under whose reign, and by whose authority, the celebrated council of Nice, called the Nicene council, was convened. But the little that is known, both before and after that period, gives but a sad picture of Christian morals. The proceed-

* People may imagine things without evidence, but such ideas, or opinions, are but the fruits of imagination, and cannot consistently be called *belief*; and surely no one will pretend, that there is any merit in imagination!

ings of all the general councils, or synods, from the council convened at Ephesus *Ann. Dom.* 195, to the long and tedious council of Trent, which was assembled by Paul III. in 1645, and continued by twenty-five Sessions till the year 1563, under Julius III. and Pius IV. "in order to correct, illustrate and fix with perspicuity, the doctrine of the church, to restore the vigor of its discipline," &c. fully demonstrate to any one who will take the trouble to examine them, that settling mysterious and inexplicable creeds, and enforcing human dogmas, have been greater objects with Popes and Bishops, than the cultivation and enforcing the *moral precepts of the Gospel*. As proof of this, permit me to lay before the readers of the Olive Branch, an abstract of the doings of all the Synods and general councils, for 400 years, from the date above mentioned (195): "all of which are faithfully collected, chiefly out of *Eusebius, Socrates, and Evagrius*, and where they are silent, out of other *ancient writers*: by Meredith Hamner, Doctor in divinity;" who translated out of the Greek tongue, the histories above mentioned. "The sixth edition corrected and revised, London, printed by Abraham Miller, 1663." It would be almost a waste of time, to read at large, the history of those councils: the result of their proceedings will be sufficient to show, that the time was spent very unprofitably; and my only object, in wishing them to be laid before the public, at this time, is, to lead the minds of men to things more important; namely, the duty of man to his fellow-beings, the only beings to whom we can be, in the least degree, profitable. For, "Can a man be profitable unto God, as he that is wise, may be profitable unto himself?" Job, xlii. 2. Concerning the moral precepts of Jesus, there is generally no dispute. For although the language, in some places, may be rather overstrained; yet, when all due allowance is made, for the style of writing in that day, it cannot be denied, but what Jesus taught the purest, and strictest morality. To love God with all the heart; and thy neighbor as thyself, implies all this, and nothing more.

HONESTUS.

ECCELESIASTICAL COUNCILS.

At Ephesus many of the Bishops of Asia (Minor) met, touching the celebration of the feast of Easter: where Polycrates, Bishop of Ephesus, was chief. In the six Synods, held *Ann. Com.* 195, the Bishop of Rome had no more authority, than the other Bishops. He, in his city, and they in theirs, were chief. And whereas he went about to challenge authority over the Eastern churches, *Irenæus*, Bishop of Lyons, in France, reprehended him sharply for it. A. D. 205.

There was a Synod held at *Bostra* where *Origen* confuted *Beryllus*, Origen was sent for to Arabia, where the Arabians were condemned, which denied the immortality of the soul. A. D. 218.

There was a Synod held at Rome, in the time of Fabianus, where he, together with sixty other Bishops, removed the schism of *Novatus*, and others. A. D. 246.

There was a Synod held at Rome, in the time of *Cornelius* where *Novatus* the heretic was condemned. Another Synod was held at Antioch, where *Elenus B.* of Tarsis, *Firmilianus* Bishop of Cappadocia, *Theoctistus*, Bishop of Palestine, and *Dionysius*, Bishop of Alexandria, were, present to the condemnation of *Novatus*. Another at Iconium and Synaders, for receiving of heretics, after repentance. A. D. 295.

There was a Synod at Antioch, where *Samosatenum* was condemned. A. D. 271. A second Synod was held at Antioch, under *Aurebianus*, where *Samosa* was condemned and deprived the church. A. D. 273.

There was a council of 360 Bishops called together, at *Sinneapolis*, where *Marcellinus*, Bishop of Rome, was condemned for denying Christ, and sacrificing to idols. A. D. 287.

A council was held at *Neagra*, in *Galatia*, in the time of *Vitalis*, where such as sacrificed, were received with certain conditions, and the Deacons that cannot contain, suffered to marry. A. D. 307.

There was a council held at *Neocæsarea*, where, among other things, it was decreed, that none should be made Priest before he was 30 years old. A. D. 310.

A council was called by *Constantine* at Rome, in the time of *Miltiades*, to reform the variance between *Cæcilianus*, Bishop of *Carthage* and his colleagues. A. D. 311. *Constantine* also called a council at *Orleans*, to remove the dissension risen between Bishops. *Alexander*, Bishop of *Alexandria*, called there a council of many Bishops, where he condemned *Arius*, and accursed his heresy, writing unto the Bishops throughout *Christendom*, what opinions he held. [*Arius* held to the pre-existence of Christ, that he existed before all worlds that he was the creator of this world, though he, himself, was a created being. Some of the modern Unitarians, are Arians, though, it is believed, not many. *Eps.*]

A general council was called at *Nice*, in *Bithynion*, of 318 Bishops, by *Constantine Magnus*, (*Constantine the great*), the 20th year of *Constantine Ann. Dom.* 323. Some say, 326, some other 324, in the time of *Sylvester*, Bishop of Rome, where they condemned *Arius*, debated the controversy of Easter, laid down the form of faith, commonly called the *Nicene Creed*, ratified the clause of *One Substance*, and wrote unto the Church of *Alexandria*, that they had deposed *Arius*. [The time of the *Nicene Council* is generally stated. A. D. 325. *Eps.*] There was at Rome, in the time of *Silvester*, a council of 277 Bishops, which ratified the *Nicene Council*, and condemned *Arius*, *Photinus* and *Sabellius*. A. D. 330. [The heresy of *Sabellius*, consisted in saying, that, "the Three persons in the Trinity were one." But this doctrine is still preached in this city! *Ed.*]

(To be continued.)

ACKNOWLEDGEMENT OF ERROR THE MARK OF A WISE AND GENEROUS MIND.

"Though the fallibility of a man's reason, and the narrowness of his knowledge, are very liberally confessed, yet the conduct of those who so willingly admit the weakness of human nature, seems to discover, that this acknowledgement is not altogether sincere; and that with whatever cause they give up the claim of their neighbours, they are desirous of being thought exempt from faults in their own conduct and from errors in their own opinions.

The obstinate opposition which we may observe made to confutation, however clear, to reproof, however tender, is an undoubted argument, that some natural prerogative is thought to be invaded, since it could not be considered as either shameful or wonderful to be mistaken, by those who thought themselves liable to err; nor would they struggle with such earnestness against an attack, that deprived them of nothing to which they held themselves entitled.

"I have heard of one, who, having advanced

some erroneous doctrines in philosophy, refused to see the experiments by which they were confuted; and the observation of every day will give new proofs, with how much industry subterfuges are sought, to decline the pressure of resistless arguments; how often the state of the question is altered; the antagonist is wilfully misrepresented; and in how much perplexity the clearest positions are involved by those whom they oppose.

"It is happy, when this temper discovers itself only in little things, which may be right or wrong without any influence on the virtue or happiness of mankind. We may, with very little inquietude, see a man persist in a project which he has found to be impracticable, or live in an inconvenient house because it was contrived by himself. These are, indeed, follies; but they are only follies; and however wild or ridiculous, they can very little affect others.

"But such pride, once indulged, too frequently operates upon more important objects, and inclines men to vindicate, not only their errors but their vices; to persist in practices which their own hearts condemn, only lest they should seem to feel reproaches, or be made wiser by the advice of others. Let every man, whose vanity betrays him into the least degree of corruption, consider what he is going to commit, by forcing his understanding to patronize those appetites which it is his chief business to hinder and reform.

"There is yet another danger in this practice; men who cannot deceive other, are very often successful in deceiving themselves; they weave their sophistry till their own reason is entangled, and repeat their positions till they are credited by themselves. By often contending they grow sincere in the cause; and by long wishing for demonstrative arguments, they at last bring themselves to fancy that they have found them. They are then at the uttermost verge of wickedness, and may die without having that light rekindled in their minds, which their pride and contumacy have extinguished.

Those men who can be charged with the fewest failings either with respect to abilities or virtue, are generally, most ready to allow them. 'So much,' says *Celsus*, 'does the open and artless confession of an error become a man conscious that he has enough remaining to support his character.'

"As all error is meanness, it is incumbent on every man who consults his own dignity, to retract it as soon as he discovers it without fearing any censure so much as his own mind. As justice requires that all injustice should be repaired, it is the duty of him, who has seduced others by bad practice, or false notions, to endeavor that such as have adopted his errors should know his retraction, and that those who have learned vice, by his example, should by his example be taught amendment."

DR. JOHNSON.

☞ The REV. ARNER KNEELAND, by divine permission, will preach in the New-Jerusalem Chapel, in Pearl near Chatham st. to-morrow, afternoon and evening. Services to commence at half past three, and at half past seven o'clock, P. M.

☞ The REV. R. STREETER, from Portland, (Me.) is expected to preach in the 1st Universalist Church in Prince street, next Sabbath. May 24.

Report of the Committee, appointed to draft Resolutions, &c. See page 7, col. 1.

The Committee appointed, at a meeting of the friends of the Rev. Abner Kneeland, held in the basement story of the Unitarian Church, corner of Mercer and Prince-streets, on Wednesday evening, May 2, 1827, have attended to the duties of their appointment, and agree unanimously, to report the following Resolutions.

Resolved, That this meeting highly approves of the preaching, conduct, and moral deportment, both public and private, of the Rev. Abner Kneeland, since he has been in this city; also the liberality of his sentiments, and the candor and open frankness with which he handles all subjects of investigation.

Resolved, That this meeting views with extreme regret, the causes that led to the separation of the Rev. Abner Kneeland, from the first Universalist Society in the City of New-York; and believe that those causes can be traced to a few restless individuals, Trustees of said society.

Resolved, That this meeting highly approves of the bold and independent stand, taken by Mr. Kneeland, not to continue any longer the Pastor of a church, under circumstances, in which he had been placed by the acts of the majority of the Trustees; which acts, in the opinion of this meeting, may be traced to the individuals, as moving causes above named.

Resolved, That William Honay, Cornelius Harsen, Thos. P. Walworth, Wm. Durell and Abram Bogart, be a committee to wait on the Rev. Abner Kneeland, and present him with a copy of these Resolutions, signed by the Chairman and Secretary of this meeting; also a copy of the minutes of the last meeting; and to solicit him, in the name, and on the behalf of this meeting, to remain in the city, until a new Society can be duly organized, and to give him the assurance, that we will use all due diligence to effect the same.

WILLIAM HONAY, *Chairman*.
THOS. P. WALWORTH, *Sec'y*.

The following tokens of respect, have been handed in as volunteers.

Notwithstanding the assertions contained in a supplement to the Telescope of May 12, 1827—We the undersigned, think it due to ourselves and to candor, to state to the world, that we have an undiminished confidence in the integrity, intelligence, and purity of motives, of the Rev. Abner Kneeland, and regret that his motives in any respect should have been so perverted, as to hold him up to Society in any manner or shape, which would tend to lessen his usefulness as a divine, or citizen. For ourselves we consider him deserving our confidence and support, and are determined to show our fellow citizens, that a deserving man is not so easy to be set aside, as some have imagined.

William W. Morris,	Phillip Kissmer,
Abram Bogart,	Henry H. Gillet,
George Rogers,	Henry D. Stout,
John M. Mead,	Nehemiah Searles,
Cornelius Harsen,	James Dubois,
Henry Stephens,	Amaziah Howard,
Thomas Bussing,	Thomas Bilbey,
Henry H. Gilbert,	Charles Monell,
John Deen,	George Gowen,
John Morey,	Jonathan Moor,
Richard Trested,	David Lynch,
John Ditchett,	Stephen W. Bailey,
John Brown,	Moody Cummings,
Wm. S. Degraw,	Stephen Van Sickle,
Abr. Degraw,	Benjamin Wright,
John C. Brown,	Levi Page,

Stephen W. Lord,
Alpheus Simmons,
Wm. Ryers,
Peter Bissell,
John Wood,
John W. Degraw,
Richard P. Bush,
T. P. Walworth,
James Polhemus,
William Honay,
John V. Gridley,
Samuel Martin,
William Martling,
C. A. Kinnier,
Wm. Ryer, jun.
Valentine W. Weston,
Jeremiah S. Ames,
Abias Hall,
Luke Gage,

Charles T. Hutton,
Alexander Sloat,
Henry Banta,
Wm. Durell,
Joseph Cornwell,
Appelton Fay,
James Siballs,
Thomas Sutton,
Thadus Monroe,
Edward C. Harrison,
Haskell Bancroft,
Seth Tuthill,
Andrew Z. McCarty,
J. S. Hyatt,
George W. Wardell,
J. P. Brown,
N. I. Derich,
Wm. Robbins,
Charles Nichols.—70

TO SUBSCRIBERS.

If any of our city Subscribers have not received the Olive Branch, they are requested to leave their names, &c. at the office, or with Wm. W. Morris, Secretary and Librarian, at the Library room, back of the Bowery Hotel, corner of Bowery and Pell-street, where also Subscriptions are received.

Items of News.

Greece.—The latest dates from Napoli are up to March 3d. Athens was delivered from the Turks. Two Greeks had penetrated through the besieging army during the night, and brought back a very encouraging report from Karaiskai who had just gained a brilliant victory over Omer Pacha, and was well fortified at the Piræus. They also concerted a combined plan of attack, which succeeded: the Pacha suffering an entire defeat, with the loss of much provision, &c. which was taken into the citadel.

The battle gave opportunity to another Greek heroine to distinguish herself. The widow of Gouras charged the barbarians at the head of her husband's troops, and fell like him in the inundated defence of Athens.

The Press in France.—The liberal party in France have obtained another most signal triumph, in the failure of the bill to restrain the Press. There is every reason to expect that this victory will be the final one, and that no more vigorous attempts will be made to abridge in an important degree the freedom of writing, or to reduce the number of readers. The feudal party do but betray their weakness in making such attempts, while they at the same excite feelings unfriendly to themselves. The liberal journals will doubtless hereafter assume a still higher and bolder tone.

A son of Mr. Polhamis, of Marlborough, Ulster county, aged nine years, on the 22d of April, fell from the precipice of the falls at that place, a distance of two hundred and seven feet, among the rocks, into the creek, and was carried by the stream 200 feet be-

low where he fell, and was found alive next morning on the opposite bank of the stream, after having remained all night in the cold and rain. He has now recovered.

On Tuesday last, a little boy fell into the Delaware. His sister, aged 16, jumped in and caught him, but both would have been drowned had it not been for the timely aid of Capt. Perroteau; to whom the father of the children, Thomas Megrau, has returned his thanks.

Intemperance.—The victims of intemperance in using ardent spirits appear to be increasing since the statistics on this subject were published—societies constituted, &c. &c. This vice is not to be written down or preached to destruction. It must be destroyed by good example and early education. Let the fashionable or rich champagne drinkers begin at home. *Nat. Adv.*

From the Liberalist.

That God should have created any part of mankind for the purpose of inflicting upon them, an endless punishment, is utterly inconsistent with his nature. It does not comport with his justice; it does not comport with his mercy, neither doth it consist with his goodness. Justice, when it requires a penalty for the breach of any moral, or civil law, insists upon that penalty having been known by the person to whom it is adjudged, before he had committed the offence. But suppose God had ordained the penalty of the punishment, for the commission of sins in this world.—How could it be just? seeing that the penalty is not inflicted in the world where the sin is committed; but is carried into a state of being to which we are utterly strangers, not knowing the mode of existence, not knowing how the punishment is to be inflicted, nor how it is to affect us? In order to make a penalty of that nature just, it must be absolutely necessary to shew us (not as in a glass darkly) but openly, clearly, and extensively, our future state, the mode of our existence, the manner in which the punishment is imposed, in order that men may see the penalty in all its bearing, before they commit the offence—this is what a just lawgiver would have propounded, in affixing the penalty of endless punishment for the commission of sin—and had that been the case, should our Creator have unveiled to us the condition of our future existence, and impressed in awful characters on our understandings—the unextinguishable anguish, and unutterable horror of an endless punishment, and that punishment as much more painful, as a spiritual being is more sensitive than a corporal one—had our God done this we should then have known the full extent of the penalty, and have fallen down in his presence and requested him in mercy to have taken our lives into his own keeping, and save us the awful responsibility. But how is it according to the theory of orthodoxy?—From this world some are taken

from the green sward of infancy, and transplanted into a hot house of endless punishment, before they have known good or evil, or have had the faintest glimpse of knowledge. What is this but the wrath of a Jugernaut, who requires the torment of some guiltless victim, grinding to pieces beneath the weight of his iron car? This does not at all comport with the mercy of God; for his mercy is over all his works, and a being of infinite mercy could not pour out the tempest of his wrath in a perpetual storm of fire and brimstone, throughout the endless ages of eternity, upon a poor worm that is crushed before the moth, and whose every moment of existence is subjected to his control! No; before a being possessed of the attributes with which God is clothed, would make himself the author of so much misery—he would crush the whole frame of creation with all the creatures that inhabit it, into non-entity; and command the fair work which he once pronounced good, to vanish from before him. M.

INSTALLATION.

Br. Calvin Gardner was installed, as Pastor of the Universalist Society in Duxbury, Mass. on Wednesday the 11th March.

Religious Inquirer.

Br. Massena B. Ballou has accepted an invitation to supply the Societies in Charlton and Brookfield. Ib.

As ye would that others should do unto you; do ye the same unto others: and as ye would not that others should do unto you; do ye not unto others. Ye need no other law but this: it is the foundation and principle of all the rest.

JUST PUBLISHED

And for Sale, by the author, No. 80 Prince-street. Price \$8 25 a hundred, \$1 00 a dozen, and 12 1-2 cents single. A KEY TO THE NEW SYSTEM OF ORTHOGRAPHY: by which the language is abridged at least one sixth part; and which children will learn in one tenth part of the time that is now required in learning the present system: and by which in one week, a person of common capacity may learn how to spell any word by only hearing it accurately pronounced; and to pronounce any word by only seeing it properly written. By Abner Kneeland, author of the American Pronouncing and Definition Spelling Books.

N. B. The above work is designed as an introduction to the Pronouncing Spelling Book. It contains between fifty and sixty cuts, of beasts, birds, etc. both amusing & instructive to youth.

Mr. NELAND, for his on amüsment, as wel as tō amüs, at lèst, á certin pòrn òv his rèdurs, wil giv á sòrt pèç in èc nùmbur in his nù sistem òv òrhègrafé. Hès wil kònsist òv ànekdots, mòral sentéments, á ùhur sòrt skéces, pertik-ùlurlé désind tō amüs as wel as

instrùkt yug pèpl. Fòr it is tō hē yòh wē must lōk fòr èné hip lík réal impròvment. Old pèpl er so avèrç tō èvurè hip hāt has hē apèranç òv inovàn, hāt tō undurtāk tō çànj hē pràktic òv fifté milyuns òv pèpl, wil sèm tō bé suç á Herkuléan task, hāt wē expèkt but litl enkùrijment fròm hēm.—Wé hav rèsn tō bles yr sters, if wé dō nòt mét wið á décidéð oposisiñ.

But, perhaps, it is á hápé sùrkumstanç, on hē hol, hāt mánkind kánòt liv èlwás. Fòr èlhò it is tō bé dèplé régréted, hāt muç lèrnip dis wið hē deñ òv hē lèrned, yit it is sum kònsolàn tō lern hāt méné òv hēr prèjúdices èlso dí wið hēm. Wé fèl kònfédent, hāt in á vèré sòrt tím, wé sal máx yug pèpl, nòt ònlé akwàntèd, but èvn familiyr wið his sistem òv ritip; èvn bèsòr hā er awèr òv it, unlès hā er détèrmind tō sùt hēr is agénst it. Hòs hò er nù yug, er inkrèsip in áj èvurè dá. Yr suns á dèturs, hò er nù but èildren, if hā liv, wil sòn bé men á wimen; á hòil hē fòrmur wil hav hē mánijment òv públik afèrs, hē látur wil fil hē èkwalé èn-urabl stāns òv mùfhurs á mistrisès òv fāmélés.

Høen á kúntré is furst inhábited, hē ròds er èlwás windip á kròked. But as hē kúntré békúms sètld, á hē pèpl inkrès in welh, hē ròds must á wil bé strànd. Høi, hèn, sòd nòt hē ròd tō litèratúr bé èkwalé impròvd?

The following hymn exhibits every sound in the English language; and, of course, every character in the new orthography, with all the variety of accented vowels; and was composed expressly for that purpose.

The five first verses contain all the characters except ê and ñ; the 6th and 7th verses were added to fill up the page in the Spelling Book. The last verse has now been added for the sake of introducing ê á ñ.

A HIM ÒV PRAS.

Sip tō hē Lòrd á nòbl sèg, Ján èv'rè hert á èv'rè tup, In tùnføl nòts, wið ràpçúr pràs; Egùlt á sùt in hévnlé lās.

Let timbril herp á òrgan jón, Tō rās hē mélodé dévin— Hē bòsum sòels, in glòip stràns; Jéhòva Gød, yr Sávyr rans.

His plèzúr, wil, á pùrpús wun, Òl hings er givn tō Krist, his Sun; Tō hòm òl pør is frélé givn, Tō rās hē suns òv men tō hévn.

Hèn bé hí nàm, o Gød, adòrd! Let hévn á erh hí pràs rékòrd; Hró Krist, let bundles mércé sim, & máx òl nàçúr-holé hìn.

Exténd hē nòlej òv hí luv; Máx èv'rè hert obèjèent pròv; Fròm sin á viç, hē wùrld réklàm, As trófès òv hí glòréus nàm.

Hèn sal hí nàm hav èndles pràs, Fròm èv'rè sòl, in dèfles lās; Hèn sal hí tròh á luv bé sug, Fròm èv'rè hert, on èv'rè tug.

O tùn yr herts fòr hāt blest dá— In kòncert wil wé jón hē lá; O giv us lit, tō sé hāt gràç, Høic sànpktéfis hē hùman ràç.

Høen sal hē nāns Gød hah mād, In ròbs òv rìcusnes bé klad? Høen sal hē krèçùrs-òv his kær, Aris tō hévn, á wùrdisp hēr?

What would any one think of us, were we to say, in substance, "We admit that we did lie, but we lied for peace sake!!!" Should we be considered peace-makers, or not?!! See the Telescope of this day. We shall add no more: for it is hase to triumph over a false enemy.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation: among which are the following, viz.—

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

JOB and BOOK PRINTING, in all their variety, executed, at the Office of the Olive Branch, in the best manner, and on the most reasonable terms.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JUNE 2, 1827.

|| No. 3.

THE OLIVE BRANCH

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

A SERMON,

ON THE NATURE AND CHARACTER OF GOD.

The following is one of the eight Lectures delivered by Mr. Kneeland, at Philadelphia, in the Autumn of 1818; called KNEELAND'S LECTURES. (Continued from page 10.)

LECTURE II.

4. I am to speak of the immutability of the purposes of JEHOVAH.

This proposition is so self-evident, it is hardly susceptible of proof. Immutability seems to be a property essential to the Deity. Being infinite in all his attributes, nothing can be added to them or taken from them; and therefore they are not liable to change: hence he is unchangeable in all his perfections. And, what is very comforting, he gives this as a reason why the objects of his love are not consumed. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. iii. 6.) "My counsel shall stand, and I will do all my pleasure." (Isa. xlvii. 10.) "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." (Ps. xxxiii. 11.) The above passages, though few out of many that might be quoted to the same effect, are sufficient to prove that God is immutable in his nature, in his purposes, and in all his ways. Hence his love and affection towards his creatures cannot be weakened, much less destroyed, by sin; neither can it be strengthened, much less produced, by the sinner's forsaking his sin and turning unto the Lord. The only difference there is, is altogether in the creature, and not in the Creator. The sinner, while in a state of sin, does not, nay, cannot, enjoy the love of God. Sin beclouds his understanding, and he sees his Maker through a false medium. He believes his God to be offended, yea, angry with him, when, at the same time, this supposed anger is nothing more than a disapprobation of sin, growing out of real love to the sinner. It is so with all good [earthly] parents. The displeasure which they manifest, on account of disobedience, grows out of real love and affection to their children.

This will lead us to discover the nature of forgiveness. Forgiveness, in imperfect and changeable creatures, i. e. in man, may be a real relinquishment of a punishment which was absolutely intended to have been inflicted: but not so with the Deity.—He changeth not. Therefore, forgiveness in him can be nothing more than a manifestation of his unchangeable nature to the sinner. When this is done, the sinner discovers that his sins, however great, have

not alienated the affections of his Maker. That the same love, and the same merciful disposition of his heavenly Father, towards him, as his offspring, still exists. This is all that is necessary; and this is all that can, with any sense of propriety, be meant by the forgiveness of sin. Forgiveness, therefore, does not militate against the idea of the sinner's being punished according to strict justice. For all the punishment which strict justice can require, without the least regard to mercy, must be designed either to do good to the punished, or to prevent evil; neither of which is incompatible with the nature of forgiveness. But to suppose a punishment not designed to do good, or to prevent evil, such punishment is *revenge*, which can only arise from a spirit of malevolence; and to apply such a principle to the Deity, would be an impeachment of the divine character. But all punishment, either productive of good, or preventive of evil, must be limited in its nature; for it is succeeded by the good done, or by the *absence* of the evil prevented, which is equally good; because the prevention of evil is good.

The selling of *Joseph*, by his wicked brethren, was wisely ordered by HIM who meant it unto good, and therefore necessary to keep much people alive. The keeping much people alive was the *good done*. And the destruction of that very people, who were thus kept alive, was the *evil prevented*. So the most afflictive dispensations in divine providence, we are often brought to see, are nothing more than blessings in disguise. Good old *Jacob* was led to say, "All these things are against me!" Yet how comfortable was the evening or close of his life made by that very son whom he thought had been torn in pieces by wild beasts. And shall we one day hear our spiritual *Joseph*, even *Jesus*, say, not only to us, but to all his brethren, as sinners, "I am *Jesus*, whom ye, by your sins, have often crucified afresh, and put to an open shame; but now be not angry nor grieved with yourselves that ye did it, for ye indeed meant it unto evil, but God meant it unto good, even your salvation, for I have died that ye might live?" Yes, methinks, this will be the language of *Jesus* to every ransomed soul. O, what emotions of mingled joy and sorrow, gratitude and grief, must fill every heart, when they thus behold their Redeemer, and thus shall hear the melting words of eternal truth! Sorrow and grief, to think they have been guilty of sinning against the best of Beings, or that they should ever have performed acts so unworthy of him, or of them, as his children (for sinning against the messenger of God, is sinning against God himself); and at the same time overwhelmed with joy and gratitude, to think that his wisdom, his goodness, and his gracious designs towards them, had neither been altered nor changed by their evil dispositions!

All our confidence in the Deity rests in our firm belief in his immutability. Did we believe him changeable, or even capable of chang-

ing, we could not place unlimited confidence in him. But believing, as we do, in his immutability, that with him there is "no variableness, or even shadow of turning," whatever he has promised, we feel sure will be performed. "It is impossible for God to lie."—(Heb. vi. 18.) It is on this ground that we place confidence in man: and hence our confidence in our fellow beings is only in proportion to the evidence we have of their firmness and stability; and also of its being in their power to carry their good intentions into effect.

Now, if there be any of the human race, to whom God is not love, for whom he has no thoughts of mercy, and who are not included in the covenant or purposes of his grace, how is it possible, in the very nature of things, that we should place full and unlimited confidence in him, as being love, or possessing any thoughts of mercy towards us? If there be but individual of the human family, who is in this predicament, I may be, for ought I can know to the contrary, that very individual.

But perhaps it may be said, there is evidence by which the *elect* may be assured that they belong to this happy number, and are appointed to obtain salvation. But I may be permitted to ask, in my turn, if there be such a contradiction in the character of God, on what evidence can I rely?

I will suppose that you are under the dominion of a king, whose laws, you know that not only you, but all the rest of his subjects, have transgressed; and you also know, notwithstanding there is much said about his sovereign and all-conquering grace, that he has predetermined to bestow that grace only on a very few, and that all the remainder are consigned over to irremediable woe and misery; would you, in such a case, be satisfied with any evidence, as coming from him, that he meant to do any better by you? I think not.

The objector may still say, as an apology for the character of this king, that he has promised to forgive all who repent and turn to perfect obedience: the subjects, therefore, have only to repent, and return to their allegiance, and he will certainly forgive them; for the king is faithful to forgive all who shall faithfully repent. But here, in answer, the same difficulty again occurs; it is the goodness of the king, and nothing short of a manifestation of that goodness to the subject, which can lead him to repentance; short of this, he has no power to repent: and the king, inasmuch as he has predetermined that some should not be forgiven, so he has determined to withhold that goodness from them, which alone can lead them to such a repentance as he will accept. Here, again, we are brought up!

It is perfectly clear to my mind, and, from what has been already stated, I think it must be pretty clear to all within the sound of my voice, or who shall hereafter read these lectures, that every scheme of divinity which limits the plan of divine grace to a part of man-

kind, or admits into its system the idea that God is not equally good to all his creatures, (taking into consideration their different degrees of capacity) is founded wholly on a mistaken notion of the nature and character of God: and his purpose, in showing no mercy to those whom they are pleased to call the *finally impenitent*, (a character, however, of which we have no account in the scriptures,) may be traced to a principle the most *base* and *malevolent* of which the human mind can form the least conception. And did the authors of such systems believe that God would in fact deal with all men, as, according to their hypothesis, it must be supposed he will and does deal with some, would they be able to discover one good principle in him? No, I am sure they could not. And notwithstanding their blinded and deluded followers (as I must think them to be) sometimes have the audacity or the vanity to tell God that his throne would have been for ever guiltless, if he had left all mankind to perish! Yea, guiltless, if he had left all mankind to perish! Yea, more, if he had made them all as wretched as they believe he will make some, i. e. *endlessly miserable*! yet, I must be permitted to think that if they believed this would be the case with themselves, and should realize for one moment its awful truth, they would think God to be verily and infinitely the worst of all beings! None of the gods of the heathen, not even *Baal* or *Moloch*, were ever thought to require such cruelty. The Moloch of the heathen, whose image for a time was set up by the Jews, in Tophet, in the valley of the son of Hinnom, where they made their innocent infants to pass through the fire, could be fully satisfied, as they supposed, with the momentary sufferings of these innocent victims: but the Moloch of the Christians requires the misery of millions in another world: yea, more, when they have suffered ever so long, for millions and millions of years, his wrath is no nearer appeased! He still requires just as much misery as ever!!!

O, ye blinded Christians! Say not that I have misrepresented the character of the Being ye profess to worship. It is but the echo and counterpart of your own preachers; only put in different language.

But I will dwell upon this horrible picture no longer i. e. at present; and if any thing has been said which is thought to savour of a want of friendship towards any class of people, I can assure them that no such thing has been intended. I do really believe that the creeds of men, still followed by a large majority of the Christian world, contain within themselves fundamental errors; and it is only for the sake of undeceiving those who have been deceived by them, that I use this *great plainness of speech*. I say, *followed*, rather than *believed*; for there are many who follow those creeds, and aid in supporting the abettors of them, because they are popular, or from some other cause, best known to themselves, of whose understandings I have too good an opinion to suppose they believe them. (*Concluded in our next.*)

Serious and important questions, answered from the Scriptures, by Miss Lucy Barnes (deceased,) of Poland, Maine.

Question. What is the will of God with regard to mankind?

Answer. That all men should be saved, and come unto the knowledge of the truth. 1 Tim. ii. 4. And having made known unto us the will of his will, according to his good

pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. Eph. i. 9, 10.

Q. Can the will of God be frustrated?

A. No. For there is no power but of God: the powers that be, are ordained of God. Rom. xiii. 1. All nations before him are as nothing; and they are counted to him less than nothing and vanity. Isa. xl. 17. He hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth, in a measure, and weighed the mountains in scales, and the hills in a balance. Isa. xl. 12. He therefore worketh all things after the counsel of his own will. Eph. i. 11. He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35.

Q. For what purpose did God send his only begotten Son into the world?

A. God sent his Son to be the Saviour of the world; 1 John iv. 14; to destroy the works of the devil; 1 John iii. 8; and to save that which was lost; Matt. xviii. 11; to finish transgression and make an end of sin; Dan. ix. 27; and through death, to destroy him that had the power of death, that is the devil; Heb. ii. 14; and to give eternal life to as many as the Father hath given him; John xvii. 2.

Q. How many hath the Father given him?

A. The Father loveth the Son, and hath given all things into his hand; John iii. 35. He hath given him power over all flesh; John xvii. 2. He hath said, unto him, Thou art my Son; this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; Psal. ii. 8. He shall have dominion also from sea to sea; and from the rivers unto the ends of the earth. Psal. lxx. 8. Yea, all kings shall fall down before him; all nations shall serve him; Psal. lxxii. 17.

Q. What is eternal life?

A. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent; John xvii. 3.

Q. Will all mankind be blessed with the knowledge of God?

A. Yes: for they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more: Heb. viii. 11, 12.

Q. But Christ saith, Ye will not come unto me that ye might have life; John v. 40. Will they all ever come and receive eternal life in him?

A. Yes: For all that the Father hath given to me, shall come to me; and him that cometh to me I will in no wise cast out: for I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will that hath sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day; John vi. 37—39.

Q. Can any enjoy the kingdom of God except they are born again?

A. No: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God; John iii. 3.

Q. What is the new birth?

A. Being born into the glorious liberty and

spirit of the gospel; turned from darkness to light, and from the power of Satan unto God; Acts xxvi. 18. Every one that loveth, is born of God. John iv. 7.

Q. Will all mankind be blessed with this new birth?

A. Yes: For in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. And he will destroy in this mountain, the face of the covering cast over all people; and the veil that is spread over all nations; Isa. xxv. 6, 7. And all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; Psal. xxii. 27.

Q. But will not some remain in a state of misery, to cry and groan to all eternity?

A. No: For the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it; Isa. xxv. 8.

Q. When will this be accomplished?

A. When the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away; Isa. xxxv. 10.

Q. Who are the ransomed of the Lord?

A. All mankind: For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time; 1 Tim. ii. 5, 6.

Q. But will not some be punished with endless or eternal death?

A. No: For the Lord will swallow up death in victory; Isa. xxv. 8.—The last enemy shall be destroyed, death; 1 Cor. xv. 26.

Q. When will death be swallowed up in victory?

A. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? 1 Cor. 15, 54, and 57.

Q. Will not some remain in a state of enmity against God, and in opposition to his will and government, and blaspheme his holy name to all eternity?

A. No: For thus saith the Lord, I have sworn by myself, the word is gone out of my mouth, righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength; Isa. xlv. 23, 24. And thus saith St. John the divine, Every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever; Rev. v. 13.

Q. Will all the promises ever be fulfilled?

A. Yes: For God is not a man, that he should lie, neither is he the son of man, that he should repent. Hath he said, and shall he not do it? hath he spoken and shall he not make it good? Num. xxiii. 19.

Q. Will not the unbelief of some exclude them for ever from the enjoyment of these promises?

A. No: For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true

but every man a liar; Rom. iii. 3, 4. For God hath concluded them all in unbelief, that he might have mercy upon all; Rom. xi. 32.

Q. The scripture says, the wages of sin is death, and that death has passed upon all men, for that all have sinned, Rom. vi. 23, and v. 12. And will not the greatest part of mankind remain in this state of sin and death to all eternity?

A. No: For in thy seed, [which is Christ] shall all the families of the earth be blessed; Gen. xxviii. 14. Therefore, as by the offence of one judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life; Rom. v. 18. For as in Adam all die, even so in Christ shall all be made alive; 1 Cor. xv. 22.

Q. The law saith, Cursed is every one that continueth not in all things which are written in the book of the law to do them; Gal. iii. 10. Will not the severe curses of this law finally cut off and destroy the promises of God?

A. No: Is the law then against the promises of God? God forbid; for if there had been a law which could have given life, verily righteousness should have been by the law; and this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; Gal. iii. 21, 17.

Q. For what purpose was the law intended?

A. By the law is the knowledge of sin; Rom. iii. 20. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet; Rom. vii. 7.

Q. But did not God intend to prevent sin by this law?

A. No: For by the deeds of the law shall no flesh be justified; Rom. iii. 20. Moreover the law entered, that the offence might abound; but where sin abounded, grace did much more abound; Rom. v. 20. Now we know that whatsoever the law saith, it saith to them who are under the law; and that every mouth may be stopped, and all the world may become guilty before God; Rom. iii. 19.

Q. Are there not some who are righteous in the sight of God?

A. No: For it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one; their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes; Rom. iii. 10—18.

Q. But there are two characters spoken of in the Scriptures, the righteous and the wicked;—Did not Christ suffer and die for the righteous?

A. No: They that be whole need not a physician, but they that are sick: I came not to call the righteous, but sinners to repentance; Matt. ix. 12, 13. Thus, while we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man, will one die; Rom. v. 7.

Q. Is it not an erroneous, and very wicked opinion, to believe that Christ will save the ungodly?

A. No: For he that believed on him that

justifieth the ungodly, his faith is counted for righteousness; Rom. iv. 5.

Q. Will the chief of sinners be saved?

A. Yes: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief; 1 Tim. i. 15.

Q. Is it right to hold forth the salvation of sinners, through faith in Christ Jesus, to every one?

A. Yes: Go ye into all the world, and preach the gospel to every creature, Mark xvi. 15, which is good tidings of great joy; which shall be to all people; Luke ii. 10.

Q. But will not those who trust in themselves, that they are more righteous than others, and fancy they are the only favourites of heaven, murmur at such a doctrine, and call the preachers of it, heretics, deceivers, devils, &c.?

A. Yes: For if they have found fault with the Son of God, saying, This man receiveth sinners, and eateth with them, Luke xv. 2; and, Why eateth your Master with publicans and sinners, &c.? Matt. ix. 11; no doubt they will continue to find fault with all those who preach the boundless grace and mercy of their Lord and Master, to poor sinners. For if they have called the Master of the house Beelzebub, how much more they of his household! Matt. x. 25.

THE BENEVOLENT ACTRESS.

During Mrs. Jordan's short stay in Chester, in England, where she was performing, as usual, to crowded and enraptured houses, her washerwoman, a widow with three small children, was by a merciless creditor thrown into prison, a small debt of forty shillings having, in a very short time, (by the usual process of the glorious uncertainty, item this, that, and the other,) been worked up to a bill of eight pounds sterling. As soon as this good hearted creature heard of the circumstance, she sent for the attorney, paid his demand, and observed, with as much severity as her good natured countenance could assume, "Some of you lawyers are surely wicked spirits sent on earth to make poor mortals miserable." The attorney, however, pocketed the affront, and with a low bow made his exit. On the afternoon of the same day the poor woman was liberated. As Mrs. Jordan, with her servant, was taking her usual walk on the Chester walls, the widow with her three children followed her, and just as she had taken shelter from a shower of rain in a long kind of porch, dropped on her knees, and with difficulty exclaimed, "God for ever bless you, madam! you have saved me and my family from ruin." The children, beholding their mother's tears, added their plaintive cries, and formed together a scene too affecting for so sensitive a mind to behold without the strongest sensations of sympathetic feeling. The natural liveliness of disposition Mrs. Jordan was known to possess, could not easily be damped by sorrowful scenes, nevertheless, although she strove to hide it, the tear of feeling stole down the cheeks of sensibility, and stooping to kiss the children, she slipped a pound note into the mother's hand, and in her usual playful manner replied, "There,

there; now it is all over; go good woman, God bless you! don't say another word." The grateful creature would have replied; but this good Samaritan insisted on her silence and departure, which at last she complied with, sobbing for thanks, and calling blessings on her benefactress. It so happened that another person had taken shelter in the porch, and witnessed the whole of this interesting scene, who, as soon as our heroine observed him, came forward, holding out his hand, and with a deep sigh exclaiming, "Lady pardon the freedom of a stranger, but would to the Lord the world were all like thee." The figure of this man plainly bespoke his calling; his countenance was pale and woe-begone, and a suit of sable rather the worse for wear, covered a figure thin and spare. The penetrating eye of our philanthropist soon developed the character and profession of this singular looking person, and with her wanted good humour and playfulness, retiring a few paces, she replied "No, I won't shake hands with you." "Why?" "Because you are a methodist preacher, and when you know who I am, you will send me to the devil."—The Lord forbid! I am as you say, a preacher of the gospel of Jesus Christ, who tells me to clothe the naked, feed the hungry, and relieve the distressed; and do you think I can behold a sister so cheerfully obeying the commands of my great Master, without feeling a spiritual attachment that leads me to break through worldly customs, and offer you the hand of friendship and brotherly love?"—"Well, well, you are a good old soul, I dare say; but—I don't like fanatics, and you'll not like me, when I tell you who I am."—"I hope I shall."—"Well, then, I tell you I am a player."—The preacher turned up his eyes and sighed. "Yes, I am a player; you must have heard of me—Mrs. Jordan is my name." After a short pause, he again put forth his hand, and with a complacent countenance, replied: "The Lord bless thee, whoever thou art; his goodness is unlimited; he hath bestowed on thee a large portion of his spirit: and as to thy calling, if thy soul upbraid thee not, Heaven forbid that I should." Thus reconciled, the rain having abated, they left the porch together, whilst the deep impressions this scene, together with the fascinating address of our heroine, made on the mind of the preacher, overcame all his prejudices, and the offer of his arm being accepted, the female Roscius of the comic English drama, and the melancholy disciple of John Wesley, proceeded arm in arm; affording, in appearance at least, rather a whimsical contrast, till the door of her dwelling put an end to the scene. At parting, the preacher again took her hand. "Fare the well, sister;" said he, "I know not what the principles of people of thy calling may be, for thou art the first I ever conversed with; but if their benevolent practices equal thine, I hope and trust, at the great day the Lord will say to each, "Thy sins are forgiven thee."

ECCLESIASTICAL COUNCILS.

(Continued from page 14.)

"In the time of Constantine," saith Marius Scotus, "Helen, his mother, writeth unto him, that he should renounce Christ, and become a Jew. To try the truth, Helen brought with her one hundred and twenty Jews; and Constantine brought Sylvester, Bishop of Rome, with twenty-four other Bishops. They disputed, concerning Christ; and, in the end, the Jews were overthrown."

Sylvester called at Rome 284 Bishops, in the presence of Constantine and Helen his mother, where they laid down canons for the government of the clergy.

A council held at Antioch, deposed Eustathius, Bishop of Antioch, for maintaining the heresy of Sabellius. A. D. 336.

A council held at Elibenis in Spain, in the time of Constantine, decreed, that the usurer should be excommunicated; that tapers should not burn in the day time, in Church-yards; that women should not frequent vigils; that images should be banished the church; that nothing should be painted on the wall to be worshipped; that every one should communicate thrice in the year.

The first council of Arelate, decreed, with other things, that Easter should be kept at one certain time.

A council of Arian Bishops, met at Tyrrus, and deposed Athanasius, but Constantine removed them to consecrate the Temple, lately built at Jerusalem, and called them, afterwards, to Constantinople, in his presence, to determine Athanasius' causes.

There was a council, held at Cæsaria, in Cappadocia, where Eulabius, Bishop of that see, condemned his own son Eustathius, Bishop of Sebastia, in Armenia, for many crimes.

The Council of Ganges, condemned the heretical opinions of Eustathius, allowing the marriage of priests. A. D. 340.

A Council, held at Carthage, decreed there should be no re-baptizing; and that Clergymen should not meddle with temporal affairs.

Julius held a provincial Synod at Rome, where he condemned Arius, and ratified the Nicene Creed.

A Council of Arian Bishops met at Antioch, the first year after Constantine's decease, where they deposed Athanasius, and endeavored to abrogate the Nicene Creed.

The Bishops of the East, called a council together, laid down their creed with long expositions, and sent it to the West churches, by three Bishops.

A council held at Cobin, in Germany, condemned Euphrata, the Bishop, for denying that Christ was God.

A general council, was summoned at Sardis, by Constantius and Constans, the Emperors, for the hearing of Athanasius, Bishop of Alexandria, and Paulus, Bishop of Constantinople, whom the Arians had exiled. A. D. 350. The Council restored them, deposed their accusers, condemned the Arians, and confirmed the Nicene Creed.

A Council, summoned at Jerusalem, by Maximus, Bishop of that see, where he received Athanasius unto the communion, and ratified the Nicene Creed.

A council called together at Alexandria, by Athanasius, where the acts of the Council of Sardis, and of Jerusalem, were confirmed.

A council held at Antioch, decreed, that such as were present at service, should communicate, (that is, partake) otherwise depart.

A Council held at Sirmium, in the time of Constantius, condemned Photinus, Bishop of that See, which maintained the heresy of Sabellius, and Paulus, Samosatinius. This Council was composed of Arians: they scourged among them, Osius, Bishop of Cordula in Spain, and made him subscribe unto Arianism. A. D. 355.

A general council was summoned to meet at Millan, where the East and West churches, brawled about Athanasius, and dissolved the Council, agreeing upon nothing.

A council was held at Selencia in Isauria, where the Arians were condemned. A. D. 368.

A council of fifty Arian Bishops was called at Constantinople, where they condemned the Nicene creed. A. D. 364.

A council of Arians met at Antioch, and confirmed the blasphemous doctrine of Arius. [It is an easy matter to call any doctrine, supposed to be erroneous, "blasphemous!" No opinion, that is sincerely believed, and honestly confessed, can be rationally construed into blasphemy. But we see, by the result of these Councils, the spirit of the times to which they allude. Charging each other with heresy, and blasphemy; burning books, and exiling their authors, were the principal arguments, which we find used at any of their councils.]

A council held at Alexandria, by Athanasius, after his return from exile, in the time of Julian, where the Arians, Apollinarians, and Macedonians, were condemned. A. D. 365.

[Several councils are here omitted, which did nothing more, as it appears, than to condemn the Arians.]

A council at Laodicea decreed, that the laity should not chuse the priest; that lessons should be read in the churches between certain psalms; that service should be morning and evening; that the gospel should be read with other scriptures, on Sundays; that Lent should religiously be observed, without marrying, and solemnizing the feasts of martyrs; that Christians should not dance at bride-houses, &c. A. D. 368.

A council of Novatians met at Pazum, and decreed, contrary to the Nicene council, that the feast of Easter should be kept alike with the Jews. A. D. 378.

A council of Macedonians met at Antioch, and condemned the Nicene council, with the clause of *One Substance*.

A council of ninety Bishops, called at Rome by Damasus, where Arius, Eunomius, Macedonians, Photinus, Hebeon, and their disciples, were condemned; where, also, the Holy Ghost was said to be "one substance with the Father and the Son."

A council was called at Illyrium, by Valentinianus, where the truth [or rather absurdity] in the blessed [or nonsensical] TRINITY, was confessed. A. D. 380. [This is the first place where we find the word *trinity* mentioned; or that the holy spirit was spoken of as "*one substance with the Father and Son*." This was about fifty years after the Nicene council, where the term, *one substance*, was first adopted; but that the holy spirit, or Holy Ghost, partook of this *One Substance*, was then not even thought of. By all which, it will be perceived, that the doctrine of the *Trinity* grew gradually, by slow degrees, advancing step by step.]

(To be concluded in our next.)

Actions, generally, speak louder than words, and there is more to be gained from a knowledge of *facts*, than from a knowledge of *opinions*; for it is rational to infer, that *that man's opinions are not materially wrong whose life is in the right*.

OF FEAR, EMPLOYED AS A MEANS OF INSTRUCTION.

Fear debilitates all the faculties of the mind, and weakens all the powers of the body; it unbends the spring of intellect and annihilates the physical energies; it is one of the most cowardly and disgraceful motives of human actions; yet it has been instilled into us, by all the force of precept and example, from the cradle to the grave. The nurse by threats controls our infant gambols; the discipline of the whip is added by our parents, to enforce their commands; the teachers in their school punishment, continue the flogging system; the magistrates and police officers with their dungeons, chains, and cat o'-ninetails, strike terror into our riper years; while the priest with his theories of hell and the devil, surrounds us with the fear of eternal punishment hereafter; and thus is created and continued through all the stages of life, an aggravated state of fear, apprehension and terror, that only ceases with our lives.

This free country, by taking the rod of power from the arbitrary hands of individual caprice, and rendering the decisions on fixed principles of law more certain, has taken off in part the fear of the tyranny of rulers: but the long chain of despotism, from the birth to the death of man, still exists, fortified and supported by the dark doctrines of religious fanaticism; forming an insuperable bar to the happiness of mankind, that ages of civilization may not be able to remove. What is left for beings formed in the iron mould of coercion, deprived of their natural independence and courage, with all their mental and corporeal energies shorn off? All and every page of history answers, slavery and misery. All the reforms yet attempted have been begun wrongly; endeavouring to purify the main river, while they left all the sources, springs, and feeding branches, in a state of pollution and corruption.

Fear is a sensation so humiliating, irksome, and disagreeable to all the feelings of our species, (as well, probably, as to those of all other animals) that the best disciplined temper cannot prevent attaching hatred to the cause of it. But of all the manifold and destructive effects, that fear has on the human family, none is so injurious to the well-being of society, or so totally subversive of the true interest of mankind, as the fear of the child for the teacher; for in addition to the innumerable bad consequences inseparable from fear, in any stage of life, it closes the mind against receiving instruction, from the only source that is accessible to children, their entire attention being occupied in watching the symptoms of anger in their teacher, in order that they may be prepared to ward off the blow, or contrive some means of escaping punishment. In the exercise of this right of all animated nature, self-defence, the whole faculties both of mind and body, are engaged, and neither free-will, attention, or interest, left for the investigation or understanding of their instruction. The little that can be forced into them against the elasticity of the spirit of independence, is soon ejected; or, if it remain in the memory, is recollected with disgust. One of the most mortifying objects to human reason and to common sense, is a poor little urchin writhing under the dread of punishment, repeating by heart a chapter, not one word of which he comprehends, any more than the pedagogue who threatens him with correction.

Fear in the many is the foundation of power

in the few; the fear of punishment in this, or the next world, supports both church* and state; and this perhaps accounts for the strong and powerful opposition excited against any system of education, that, by abolishing the punishment of children, lessens the quantum of fear, and in the same proportion encroaches on the assumed rights in the privileged orders.

N. H. Gazette.

HINDOO STORY.

The Priest and his Disciple.—One day a disciple of Siva wishing to sacrifice to his lingam* left it by the side of a tank, while he went to gather flowers for the offering: a monkey seeing it, snatched it up, and carried it off. The disciple after searching for it in vain, went to his *djangouma†* with tears in his eyes; "Alas!" cried he, "I have lost my lingam, what shall I do?" "Wretch," cried the priest,—"thou hast lost thy God! then thou hast only to prepare to die. Nothing but thy death can appease the wrath of Siva.‡ The only favor that can be granted thee, is to choose one of three kinds of death—that thou shouldst pull out thy tongue, or be suffocated by the steam of incense, or drown thyself. Choose then, and choose speedily."

"Well then," said the disciple, "since I must die, I should prefer drowning myself to the other kinds of death, for then I can advance into the water little by little, and so lose my life as it were unawares. I trust, however, that you will accompany me to the water's edge, and give me your blessing."

The *djangouma* willingly consented, and followed his disciple to the stream. As the latter went in, the priest loudly exhorted him to be courageous, promising him perfect happiness in paradise. The disciple was now in the water up to his neck, when turning to the priest, he said "My dear master, before I die, grant me one favor: lend me your lingam that I may adore it; after which I shall die contented."—The priest consented, and the disciple came to the bank, received the lingam, and re-entered the water. When he had got to a considerable depth, he let fall the lingam as if by accident, and cried out with great apparent emotion, "Ah sir! what a misfortune! your lingam is also lost—it is gone to the bottom. Alas! how sincerely I lament your fate! Yet were it not for my attachment to your person, I should bless this accident as the happy means of obtaining for me the advantages of dying in company with my spiritual guide. Yes, we must die together, as we have both lost our lingams—and I trust I shall follow you to the paradise of Siva." He then approached the priest, and seizing him, protested he would die with him; while the priest, pale and trembling, regarded his wicked disciple for some time without speaking. At last he said, "Well, after all, where is the great harm of losing a little stone image, not worth a farthing. Come to my mata, where I have got an assortment of lingams; we will take one a piece, and nobody will ever be the wiser."

Leaning Tower of Pisa.—In the city of Pisa there is a round tower of eight stories of pillars, 180 feet high, inclining so much

out of the perpendicular, that the top projects fifteen feet over the base. The way up to the top is by a flight of steps within, of so gentle an ascent, that it is said a horse could mount with ease. In going up, the inclination of the tower is found to be considerable, but in coming down still more so. It appears on the upper side as if you were ascending, on the lower side you feel as if you would fall headlong. On the top it has a fearful slant; and but for the iron railing which surrounds it, few would venture to trust themselves there. The base on the lower side appears sunk in the ground above six feet. It is built of marble, and has stood more than six hundred years without fissure or decay, having been raised in 1174. It is supposed to have sunk, when built as high as the fifth story; and the architect had the boldness and the skill to complete it in the direction it had taken.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JUNE, 2, 1827.

✍ We understand that some of the subscribers to the Gospel Herald, have not yet subscribed for the Olive Branch, under an apprehension, that the personal disputes, which had been introduced into that paper, would be continued in the Olive Branch. They may rest assured, that this will not be the case. It was on this principle, that Mr. Kneeland's Resignation was published in a separate sheet. And, having set that matter right, as we conceive, our columns will, in future, be closed against every thing of a personal nature. Our columns are, and will be, open to a free discussion of *principles*, but not of *persons*; and to these, and these alone, we wish to call the attention of an inquiring and discerning public.

Those Editors who have been in the habit of sending their papers to the Rev. Abner Kneeland, are requested, in future, to direct them to the Olive Branch; and others to whom we send our paper, are desired to send theirs in exchange.

✍ TRACTS.

We have been inquired of from a distance, respecting religious *Tracts*, how often they are to be printed, and on what terms obtained. In reply to which, we say,

Each Tract will comprise at least 12 pages, duodecimo; will come out at no fixed or certain period, that depending entirely on the state of our funds; twenty-four numbers are designed to make a volume, when a title-page and index will be given; they are to be paid for, on delivery, unless by special agreement, at the rate of six cents single, 57 1-2 cents per dozen, 50 cents for twenty-five, but for fifty and upwards, 1 1-2 cents apiece.

The following Persons are requested to act as AGENTS to the New-York Universalist Book Society, viz.—

All the Universalist Ministers throughout the United States.

All Editors and Publishers of Periodical Works, disseminating liberal sentiments.

Each Universalist Society, being destitute of a Pastor, is respectfully requested to appoint some person to act as agent to this Society, who, on giving evidence of such appointment, will be furnished with Tracts for sale, or distribution, agreeably to the rules of the Society.

All other persons, who wish for Tracts for distribution, at discretion, can have them at the lowest cash prices.

On the 28th of Dec. last, the New-York Universalist Book Society, issued the following CIRCULAR.

Brethren.—The Universalists, resident in this city, conceiving that great and permanent good would flow from the establishment of a Universalist Book Society, and Circulating Library, did on the first of May, 1826, form a Constitution and Articles of Association, for the government of that Institution.

In the location of the Institution it was considered by every one, that this great city, the emporium of the United States, was the most proper and fit place for the exercise of their beneficent views; concentrating, as it were continually, through the medium of the press, the moral and religious discussion of the world.

[Here we omit several paragraphs of the original Circular, as not being now absolutely necessary.]

With this view, a resolution was passed at the last meeting of the Committee of the Universalist Book Society, held at their library room the 21st of december, 1826, to the following effect:—

"Whereas it is of the utmost consequence to the diffusion of true and correct principles of gospel truth, that Tracts should be disseminated as widely as possible, containing the word of life, and at the cheapest rate,—

"Therefore resolved, in order to effect an end so desirable and interesting to all believers in the sublime doctrine of Universal salvation—that the President, Vice-President and Secretary be a Committee to draft and prepare a Circular Letter to the brethren in every section of the United States, which letter to be signed by the President, Vice President, Secretary and Treasurer, and the individual members of the Standing Committee, requesting them to aid and use their endeavors to organize affiliated societies in every part of the country, the object of which is, to raise funds purposely for the publication of Tracts."

The undersigned being clothed by the above resolution, with full powers to communicate with their brethren in general on this interesting subject, embrace the occasion with no small degree of solicitude and feeling—persuaded as they are, that the gathering of a great harvest, requires the aid of many hands, they address you in the language of sincerity, not less pure and sublimated than that love which should for ever bind Universalist Christians in the holy bands of brotherhood. While the Universalist Book society acknowledges their inability to furnish adequate funds for this soul-refreshing purpose, from their own resources, they are not unmindful of their duty to procure them by all honorable means, satisfied of this great truth, that money, like food to the body, is the aliment of tract circulation. But the undersigned, in submitting the following plan to the consideration of their brethren, would recommend, that in consonance with the benevolence they entertain for their fellow creatures, (a sentiment which it is their pride to inculcate) that nothing should be asked of the indigent widow, or unprotected orphan—and if occasion require, tracts should be gratuitously furnished them at all times.

With these views, the undersigned would propose, that their friends, in all sections of the United States, should

1st. Form Auxiliary or similar Societies.
2d. That all Auxiliary Societies should recognize the Universalist Book Society established in the city of New-York, as the Parent Society, or fountain from whence all Tracts issue.

3d. That in the organization of these auxiliary Societies, a confidential person should be appointed to correspond with the Secretary and Librarian of the Universalist Book Society, stating the state, county and town, in which such Society is established, with the name or names of their corresponding member or members.

4th. That for all monies that may be remitted from time to time, by each and every such auxiliary society, to the Secretary of the Universalist Book, or Parent, So-

* This is true only in relation to the self-styled orthodox churches. Eds.

† An Indian idol.

‡ Priest.

§ Death is the penalty of losing a lingam.

ciety, the said Auxiliary Society shall immediately have a credit to that amount in Tracts, which shall be remitted to them at the minimum price.

5. Immediately after the organization of every Auxiliary Society, the corresponding member, or Secretary, shall give notice of such establishment, to the Secretary of the Universalist Book Society, instituted in this city, exhibiting in as brief a manner as possible, the circumstances and prospect of said Auxiliary Institution.

6. If any community, from which similar Societies may be formed, feel themselves disposed to publish Tracts, independent of the fund proposed by any of the above recommendatory articles, then, in all such cases, the Universalist Book Society established in this city, will be happy to reciprocate the good offices of such similar Societies established within, and supported by such community, by exchanging Tracts and other religious communications.

7. That of all Tracts published, either by the parent or any of the Auxiliary Societies, there shall not be less than 3000 copies printed, and they shall be numbered in their regular order, commencing with Nos. 1, 2, 3, &c. as already published, so that ultimately they may all be bound together in one volume, or a series of volumes, for the equal accommodation and convenience of all. The auxiliary Societies, therefore, through the medium of the Corresponding Committee, may furnish both matter and funds for tracts, and take tracts in return; or, if they prefer, publish their quota, in proportion to their funds, and forward the tracts in print, and take tracts of other numbers in exchange, so as to make it perfectly reciprocal, be productive of the greatest economy, and best secure our ultimate object.

ABNER KNEELAND, *President.*
WM. W. MORRIS, *Vice President.*
JOSEPH H. GOLDSMITH, *Sec'y.*
CORNELIUS HARSEN and others,
members of the Standing Committee.

FOR THE OLIVE BRANCH.

Messrs Editors—I herewith present you with two volumes, "THE POSTHUMOUS WORKS OF MR. THOMAS CHUBB;" who was born September 29th, 1679;" containing,

"I. REMARKS ON THE SCRIPTURES.

"II. OBSERVATIONS on the Reverend Mr. Warburton's Divine Legation of Moses.

"III. The AUTHOR'S FAREWELL to his readers; comprehending a Variety of Tracts, on the most important subjects of Religion.

"With an *Appendix*, including a POSTSCRIPT to his four last Dissertations, most particularly relative to that on the History of MELCHIZEDEK. To the whole is prefixed, some account of the AUTHOR written by himself."

I do not expect that you can wholly accord with the views of this writer; yet, as he appears to me to have been very candid; and believing the works to be very scarce, I have thought that some copious extracts from them, or the publication of the whole of the works themselves, in the Olive Branch, might be useful to your readers. This work was published in London, after the Author's death, in the year 1748. Considering the age in which the Author lived, and his limited degrees of knowledge, in point of literature, his writings portray a mind fraught with deep reflection, and boldness of thought, not often to be met with; and are better suited to the capacity of the common reader than more learned disquisitions; and they discover a liberality of sentiment, and unreserved expressions of the freedom of thought, not often found in Christian writings, I do not consider him always correct; (it would be strange if he were,) but it appears to me that an open frankness in the expression and comparison of people's ideas is the best means of arriving at truth. Wherein, therefore, it may be supposed that he has erred, let the errors be pointed out; without that hostility, and apparent animosity, which are too often found in most controversial writings. Should the Editors think proper to publish these works, were they to accompany them with some remarks of their own, especially

where they do not agree with the author, it will undoubtedly be very acceptable to most of their readers; and if the columns of the Olive Branch are kept open for others to express their views also of the same, I feel very certain that much good will result from their publication. For it is high time that the foundation of all faith, in relation to religious subjects should be more fully investigated than they have heretofore been. Such an investigation cannot destroy a single particle of truth; and it discovers weakness, rather than soundness of mind, to wish to believe, or have others believe, any thing, however pleasing, which is not strictly true. It argues a supposition that truth itself, even the truth of God, is not so good as it might be; and of course, not so good as it ought to be! Such an opinion is, as it appears to me, a reflection on the Almighty! All this, however, is humbly submitted to the judgment of the Editors.

AN INQUIRER AFTER TRUTH. REPLY.

A compliance with the request of an "Inquirer after Truth," will undoubtedly be approved of by many, while it will be condemned by some. Should we comply, we shall commence with the Author's Farewell to his readers; as that seems to be necessary to prepare the minds of our readers for his Remarks on the Scriptures, &c. We shall here only give the contents of his Farewell Address;* and if no serious objections are offered against its publication in the Olive Branch, we shall commence it in a future number. But should we be convinced by any remarks which may be offered, that its publication will be calculated to do harm, rather than good, we shall discontinue it at any time when such conviction shall be produced. Whatever shall be written, therefore, in the same, or similar style and temper, in opposition to this address, will find a place in our columns.

MACGREGGOR.

About the middle of the sixteenth century, the eldest son of Lamond, of Cowal (in Argyleshire) was hunting the red deer in Glenfine.†—It happened that at the same time the only son of Macgreggor of Glenstrae, the chief of that once powerful clan, was on a similar excursion in the same place, which was the boundary between the extensive territories of these two great families.

Young Lamond had pierced a prime hart with an arrow; and the noble animal, galled by the shaft, which stuck in the wound, plunged into the river, and bent his course into Macgreggor's country. He was followed by Lamond, who outran all his companions. It unfortunately fell out, that a hart had been wounded by the young Macgreggor at the same time among his own hills. The two deer crossed each other in their flight, and the first that fell was claimed by both hunters. The youths were flushed by the ardor of the chase, and they were totally unknown to each other. A hot dispute arose about the hart. The two young chiefs

were armed, as was the fashion of those days; they fought, and the young Macgreggor fell.

Lamond cut his way through the attendants, but was keenly pursued. Having a wonderful fleetness of foot, he made his way forward; ignorant of the country and of the people, and almost exhausted with thirst, hunger, anguish, and fatigue, he rushed into the house of Macgreggor, of Glenstrae, on whose mercy he threw himself, telling him that he had slain a man.

Macgreggor received him, and had no sooner given him some refreshment, than the pursuers arrived, and told the unfortunate man the woful tale—how his son had fallen—his only child—the last of his ancient race—the hope of his life—the stay of his old age. The old man was at this period left surrounded by enemies crafty and powerful—he friendless and alone. The youth was possessed of every virtue which a father's heart could wish; his destroyer was now in his hands: but he had pledged his promise for his safety, and that sacred pledge must be redeemed.

It required all the power and influence of their chief to restrain the fury of his people from tearing young Lamond to pieces at the moment, and even that influence, great as it was, could only protect him then on an assurance, that on the next morning his life should be solemnly sacrificed for their beloved Gregor.

In the middle of the night, Macgreggor led Lamond forth by the hand, and, well aware of his danger, himself accompanied the stranger to the shore of Lochfine, where he procured a boat—made Lamond enter it—and ordered the boatmen to convey him in safety across the loch into his own country. "I have performed my promise," said the old man, "and henceforth I am your enemy—beware the revenge of a father for his only son!"

Before this deplorable event had occurred, the persecution against the unfortunate Macgreggors had commenced, and this sad accident did not contribute to diminish that persecution. The old Lard of Glenstrae struggled hard to maintain his estate and independence—but his enemies prevailed against him. The conduct of young Lamond, was, however noble indeed. When he succeeded to the ample possessions of his ancestors, he beseeched old Macgreggor to take protection under his roof: to that refuge the persecuted chief was obliged to have recourse. In the dwelling of Lamond he was treated as a father, and there the aged chief ended his days.

From the Utica Sentinel.

Trade in Domestic Goods.

We are gratified to learn that the trade of our village in domestic goods, particularly cottons, has recently much increased, and is now progressing with an astonishing rapidity. Utica is in fact, the centre of what is now a considerable, and must, hereafter, become an extensive manufacturing district; and it

* The contents of the Address will be in our next.

† Glenfine is not far from Laverary.

must of course, be a great mart for trade in American manufactures. As an evidence of the growing importance of this branch of business, we may state, that the sales of two houses alone, in domestic cottons, have, in one single month, during the present spring, amounted to upwards of \$20,000; and that several other houses have sold nearly in the same proportion, and are making immediate arrangements for extending this department of their business. We may add that the trade in domestic printed goods, manufactured principally in the eastern states, is also very considerable, and promises well to reward the enterprise of those who are engaged in it. In fact, the American manufactured goods, of the same description, are generally found to be more durable and substantial, if not more elegant than the British, and are consequently preferred. The domestic prints manufactured at Taunton in Massachusetts, some of which we happened to observe the other day at Mr. L. Cozzens' store, struck us as peculiarly beautiful and substantial, and we were very agreeably surprised to find that American manufactures had attained a degree of perfection so much beyond our anticipation.

The western, northern, and southern merchants, find it for their advantage, we understand, to make their purchases in these goods here, even in preference to New-York, and are very generally getting into the habit of doing so. This fact will have no inconsiderable influence upon the general prosperity of the village; for those who stop here for this object, very frequently find that they can make their purchases in other kinds of goods in an equally advantageous manner. We shall be very happy to see a trade so auspicious to the growth, prosperity, and wealth of our village, as the business on which we have commented extends itself still farther, and winds itself still closer around our great and leading interests.

Why do we hear nothing from a similar establishment in our vicinity?

EMPIRE OF CHINA.

The Oriental Herald contains the following curious article upon the Empire of China.

"The Empire of China is divided into 20 provinces; there are 185 capitals, and as many cities of the second order. The taxes and the duties amount annually to thirteen millions and a quarter sterling—one millions nine hundred and eighteen thousand tons of wheat and rice must be deducted for the subsistence of the troops and the supply of the public granaries. The civil service cost but one and a half millions sterling per annum, but the military service is six times as expensive; and amounts to more than eight millions. Among the articles of the Chinese budget, we find eight millions for the maintenance of the Yellow River, two millions for the gardens Yuen Ming, and considerable sums for the entertainment of the Ministers of state of the first and second class, to the number of three thousand five hundred and twenty-five. The revenue of the nation in silver

and in products, is valued at thirty millions sterling. The duties levied on English and American ships entering at Canton, adds about another million to that sum. The revenue of England, which possesses but twenty-two millions of population, amounted in 1824, to one third more than that of the Chinese Empire, which, according to late enumerations, contains no less than one hundred and forty six millions of inhabitants. The portion of the population who live upon the water amounts to two millions. The persons in civil employment do not exceed nine thousand five hundred and eleven, and the military officers, seven thousand five hundred and sixty two. The army consists of an enormous mass of one million two hundred and sixty three thousand men, of which eight hundred and twenty two thousand belong to the infantry, four hundred and ten thousand to the cavalry, and thirty thousand to the marine."

Botany of Colombia.—We have received a letter from the city of Caracas, which encourages us to hope that our agriculturalists, as well as horticulturalists and florists, will be able to introduce with facility the valuable, curious and beautiful plants of Colombia into the United States. The vegetable riches of that vast and fertile country are still unknown except in a very general sense. Travellers speak with admiration of the variety, brilliancy, and luxuriance of its trees and shrubs; and Baron Humboldt, who has done more than any person to increase our knowledge of the tropical regions of America, speaks of them with astonishment and delight. It has often been regretted that, with all our friendly intercourse with the new states of the continent, we should thus far have derived so little advantage from the rich stores of their vegetable kingdom.

Dr. Fanning requests us to make known that he has established a Nursery Garden in the city of Caracas, for the purpose of collecting and cultivating the most useful and ornamental plants of the country; and is forming a Botanic Garden in the vicinity, under the patronage of Bolivar. Gentlemen who may wish to enrich their Hot houses or Green houses with the productions of Colombia, may now be supplied by him, on forwarding orders through merchants in Lagayra. He speaks of the variety and beauty of the Colombian plants, and says that they are for the most part unknown.

We have no doubt that this intelligence will be received with great pleasure by men of taste and science in this country.

N. Y. Daily Advertiser.

Quincy Rail Road.—This first work of the kind in the Union is now in full tide of successful operation, and is daily visited by many persons, both from the city and abroad. The road from Boston leading through Dorchester and Milton to Quincy, passes directly across the rail road; and so great has been the number stopping to survey the enter-

prise, who sought for refreshment, that a citizen living near the point of intersection has been induced to convert his little dwelling into a house of entertainment. For carriages in a train, loaded with the weight of fifty-tons, are drawn down by two horses, and with much more ease than they return empty. Immense quantities of stone are now conveyed to the landing on Neponset river, and must soon be increased, as several new carriages are nearly completed, and will be put on the road in a few days. It has been supposed by many that the Bunker Hill Monument Association only, was supplied from the quarries by this new means of conveyance; but the blocks conveyed to Bunker Hill, though in abundant supplies, form but a small part of the weight transported on the rail road. Much of the stone, we are informed, is used in Boston, and transported to other and distant places, at a handsome profit to the company concerned. Several accidents have happened, such as the loss of horses and injury of machinery, all which may hereafter be prevented as the persons engaged acquire experience in constructing and managing the carriages.

Boston Traveller.

Strangers in New-York.—If we may trust the opinion we have formed of the course of strangers visiting the city this season, there are more than at the close of May last year; and every one knows that the number was then remarkably great. Some of our public places are almost filled with strangers, particularly are they observable at the new Exchange, which from its size and elegance, naturally attracts much attention. It was a matter of complaint the last season, that the accommodations for strangers were inadequate, notwithstanding the number and size of our hotels and boarding houses. Several new ones have since been added—(the American Hotel, opened a few weeks since, is a very elegant and spacious establishment)—and great additions and improvements have been made to some of the largest and most respectable houses, both public and private. Still, we are informed the scarcity of room has already, in some cases, been sensibly felt.

The truth appears to be, that New-York has become such a place of resort, for travellers of different classes and from all parts of the union, that while the present facilities for travelling are enjoyed, it would be extremely difficult to fix bounds to their numbers.

It is a very gratifying sight, at the opening of the pleasant season, to find that our valuable public institutions, of which we have so large a number, as well as the numerous fine objects, and scenes in the city and its vicinity, are attracting every year the attention of more and more strangers of intelligence from every district of the United States.

We would remark for the information of those who may wish to obtain access to newspapers from different parts of the coun-

try, that the editors of the Statesman have recently opened a large and well arranged News Room in the New Exchange, to which strangers may obtain an easy introduction from subscribers. ; *N. Y. Daily Adv.*

AUXILIARY BOOK SOCIETY.

AN AUXILIARY UNIVERSALIST BOOK SOCIETY has been recently formed in the town of Ellisburgh, Jefferson county, N. Y. CALVIN CLARK is appointed Corresponding Secretary, who has requested information on the subject of obtaining Tracts, &c. We refer him, and others who may wish for like information, to the article *Tracts*, on page 21, with the accompanying Circular.

PULPIT ELOQUENCE.

A Preacher of the Baptist denomination in Sampson County, N. C. lately said in the pulpit, that "*If Hell were raked with a fine tooth comb, that another doctrine, so bad as Universalism, could not be found.*" The same person, at another time observed, that "*If Hell were squeezed with pincers, another character could not be extracted, so bad as that of a Universalist preacher.*"—Quere: As the above named person, Mr. C—, is famous for ransacking Hell, and dealing in fire and brimstone, would he not be a good hand to make the trial? *Liberalist.*

NU ØRHØGRAFE.

A Dialogue between Samuel, Joseph, and Benjamin, on the subject of Mr. Kneeland's new system of Orthography.

Samuel. Gød mornig, Brùður Jøsis, í am hápé tō sé yō his mornig; í hav bin egzaminig Mr. Nèland's Ké tō his propòsd nù sistem øv Ørhøgráfé. Hwæt dō yō hign øv it?

Joseph. T hav pād but litl atén-ñ tō it; but so fer as í undurstánd it, í hignk véré favurablé øv it; hō í hignk it wil bé véré difexult, if not impesébl tō brig it intō jénérál yūs. But as á mōd øv tēcip ñe trō pronundéan, it is ñe best, wiñst excépn, í hav évur sèn.

Sam. Wel, í køndém it in tòto, frēm béginiñ tō end. T hignk it mōst pernissus! It is ñe mōst prēsúmctuus á edásus atém t évur nòn. It wōd adúlturat ñe Ingglis lāngwōij, á máx it mēr giburid!!

Jo. But í hignk yō er ráður hás-té. Hòs exprésñs apér tō mé tō bé ñe rēsult øv pásñ, ráður ñan øv kōl réflekñ, ør sænd jùjment. Hø wil it adúlturat ñe lāngwōij? It dus net èltur ñe pronundéan øv á singl

wurd; but it ráður fixez ñe pronundéan, so as tō prèvént éné èlturán in fucúr. Wōd net ñe wurd sieng, fòr instanç, bé stil sieng, hwèñur it bé ritn sieng, cieng, ør science? Yō sé hat ñe wurd is egzátlé ñe sàm, in èñur kàs; hwí net, ñen, adépt ñe sòrtest mōd in ritiñ it?

Sam. But it wōd introduç kèn-fuzun intō ñe lāngwōij; fòr ñe tō sistems wōd bé liklé tō bé blénded tōgèñur, net ónlé in ritiñ, but èlso in printiñ.

Jo. His øbjékñ lōks plēsébl; but í hignk, ástur èl, it is mōr spèdus ñan sund. Hø tō sistems er so tōtalé distinkt frēm èc ùñur, hat ñá wōd bé no mōr liklé tō bé blénded tōgèñur, ñan á pèrsn wōd bé liklé tō blénd Ingglis á Frènt, hō sōd hápn tō undurstánd bōh lāngwōijes. Nø if ñe nōlej øv ùñur lāngwōijes is no disadvántaj tō á pèrsn in ritiñ Ingglis, hwí sōd it bé hēt hat ñe nōlej øv anùñur sistem øv ørhøgráfé in yr òn lāngwōij wōd bé éné disadvántaj tō á pèsn hō stil wídes tō rít in ñe prèsent mōd?

Sam. T am net fólé prèpèrd tō ánsur yō nø; but hignk í ðal bé at anùñur tim: wé wil, ñerfor, if yō plēs, adjurn yr kòversàn tō anùñur øpòrtunété.

(To be continued.)

TO SUBSCRIBERS.

We owe an apology to some of our subscribers, in consequence of their not receiving their papers. This is owing to a new arrangement with our Carrier; but we are in hopes that, after this week, the numbers will all be delivered regularly.

Our city Subscribers are informed, that the Carrier, Mr. Josiah Wines, will present our Bills, and is authorized to collect the same.

The Rev. R. STREETER, from Portland, (Me.) is expected to preach in the 1st Universalist Church in Prince street, to-morrow, through the day.

The Rev. ARNER KNEELAND, by divine permission, will preach in the New-Jerusalem Chapel, in Pearl near Chatham street to-morrow, afternoon and evening. Services to commence at half past three, and at half past seven o'clock, P. M.

MARRIED.

In this city, by the Rev. Mr. Kneeland, Mr. Edmond B. Gregory to Miss Catharine Demott. Mr. Eli Hallway, to Miss Catharine Davis. Mr. William Rogers, to Miss Sarah Ann Smith.

Mr. Nathaniel M. Craig, to Miss Elizabeth Skidmore.

Mr. Joseph A. Baker, to Miss Sarah B. Cooke.

At Kitchfield, Conn. on Tuesday evening 22nd inst. by the Rev. Mr. Stone, John P. Jackson, Esq. of Patterson Landing, New Jersey, to Miss Elizabeth Wolcott, daughter of the Hon. Frederick Wolcott, of the former place, By the Rev. Matthew Matthews, Aquilla G. Stout, to Anne, daughter of Wm. W. Morris Esq.

At Flushing, L. I. John M. Secor, to Miss Sarah Roome, both of New-York.

DIED.

In Hartford, suddenly, Mr. D. A. Spencer, 24; Mr. Michael Sheldon, 58; Mr. Samuel Pratt, 22; Mrs. Elizabeth Wadsworth, 69.

At Valparaiso on the 21st Feb. Mr. Samuel Campbell, Esq. of this city.

Selected Poetry.

MY FATHER'S GRAVE.

By Mr. James Bird.

The mound is green, the grass is growing
O'er the newly platted grave:
Fast the tide of time is flowing,
Whelming all beneath its wave.

I joy to think that wave may bear
Me onward to a world of bliss,
That I may see and love him there
Whom I so fondly prized in this!

My Father!—Oh! thy name is yet
A treasured thought, and long we
E'en till with parting life shall set
The pole-star of my memory!

For thou to me hast been below
A guide to warn, a light to guide,
To thy unceasing love I owe
More than to all the world beside!

Thy kindness now seems doubly dear,
Since thou art gone, and gone for ever!
How bright thy glorious hues appear,
Which nought can dim, though death may sever.

So, when the summer sun departs,
And wintry darkness reigns alone,
Then o'er the memory of our hearts
Beams brighter still his brightness gone!

Parent spirit gone before me!
Look'st thou from thy starry throne!
Happily now thou watchest o'er me,
Sorrowing at thy grave alone!

Here the world, its truth, its error,
Wealth, and glory, all are vain;
Joy and sorrow, hope and terror,
Cease, where death alone can reign!

The grave! that frail and silent dwelling,
What is all its gloom to me?
Is not e'en its silence telling
What my own sad fate must be!

Yes! but here awhile I gather
Flowers of memory springing fast:
Cherish'd thus for thee, my Father!
Long their grateful bloom will last!

And oh! when time and death shall sever
Me from every earthly tie,
Then, to dwell with thee forever!
That hope will make it bliss to die!

Monies received from our country Subscribers for the first volume of the Olive Branch; from May 19, 1827, to May 19, 1828.

From Mr. SHALER J. HILLIER, Or-

ange, New-Jersey, \$2 00

AMBROSE MEER, do. do. do.

A. W. BUCKMAN, do. do.

From Mrs. H. RADOLIFF, Kingston, Ulster county, N. Y. do.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JUNE 9, 1827.

|| No. 4.

THE OLIVE BRANCH

Is Published every Saturday morning, in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

A SERMON,

ON THE NATURE AND CHARACTER OF GOD.

The following is one of the eight Lectures delivered by Mr. Kneeland, at Philadelphia, in the Autumn of 1818; called KNEELAND'S LECTURES. (Continued from page 18.)

LECTURE II.

He who is brought to know God as he is, i. e. views his character through a correct medium, always beholds him in the same lovely, amiable, and propitious light. He considers him a fountain, yea, an exhaustless fountain, of immutable and eternal goodness; communicating at all times the greatest possible good to all his creatures. Seeing the end of all things, and at all times, from the beginning; not being subject to any contingency or disappointment. Whatever his goodness dictates, his wisdom deviseth the plan, and his power carrieth the same into full and complete effect. In him, power never degenerates into tyranny, wisdom into craft, justice into unreasonable severity, nor mercy into weakness. But all his attributes, flowing from his own eternal and immutable nature, LOVE, concentrate in the best good of all his creatures. If his children go astray, he corrects them in loving kindness and faithfulness; and all his chastisements are dealt out according to the multitude of his tender mercies, like as a father correcting a son whom he loveth. Although he sometimes deals out judgment without mercy to those who have shown no mercy; yet, in the end, mercy always rejoiceth against judgment. He doth not *always* *hide*; because he delighted in *mercy*; nor does he keep anger for ever, lest the spirits should fail before him and the souls which he hath made. He is the same nature to all; as he is the same God to all. He stands in the same relation to all beings of the same nature; and the change of the nature of a being would be the change of being. Hence, man would be no longer man, if his nature were changed. And so sure as man is man, God must have had the same gracious design in the creation of all men, that he had in the creation of any; and, being perfect, he can neither revoke nor alter his gracious and glorious purpose. Having all things at

his command to effect his infinite designs, he has arranged them all in the best possible time. So it is as possible for God to cease to exist, or cease to be what he is—LOVE—as for one of his purposes to fail.

O how happy! how inexpressible happy! are all those, who can look up with faith and confidence to such a Being! He is the source to which they flee in every time of distress: not, as to an ideal or imaginary being, who has no power to save; but as to a kind and affectionate Father. Does fortune frown, and pale adversity stare the humble believer in the face, he can look to the Giver of every good to alleviate his wants, to mitigate his sorrows, or otherwise (what may be of equal value) to give him fortitude under sufferings. If abundance flows from the lap of plenty, and nature itself seems to smile upon all his labours, the child of this beneficent Parent will not be unmindful of the fountain of all his blessings; but, with a heart overflowing with grateful acknowledgements, will go to him for all the wisdom which he needs. Has guilt found its way into the human heart, in consequence of some disallowed sin in an unguarded hour, tears of grief in silent supplication to him who seeth in secret will bespeak that sorrow which worketh repentance: the wounded spirit unbosoms itself in penitential cries to God for mercy; which fervent prayers (if in sincerity) never fail to be answered in those pious resolutions which are here formed for the observance of a future life; which resolutions, being kept, seldom fail to produce the desired effect. But what can be said of those who are conscious to themselves that they have been guilty of aggravated sins which have produced unparalleled guilt? The case, surely is shocking and trying. Yet, on this system, the very chief of sinners need not be, neither is he driven into despair. But, like the prodigal, he recollects his father's house, where there is still bread enough and to spare; and returning to it with shame, though without hesitation, he finds the same reception as the prodigal did. But, suppose he dies, and has no chance to return; what then? Answer: If he die in his sins, he receives the wages of sin, which is *death*; but it does not necessarily follow that he has no chance to return. We should take care we do not set bounds to the grace of God, or limit the Holy One of Israel. But this objection will be more fully answered in its proper place.

I admit that death would have been eternal in its consequences, had it not been for

the eternal life which God has given us in Jesus Christ our Lord.

But, "as the Father hath life in himself, so he hath given to the Son to have life in himself, and hath given him power over all flesh that he should give eternal life to as many as he hath given him;"—(John v. 26. xvii. 2.) and, (as has been already shown,) he hath given him all things: for Christ himself says, "All that the Father hath are mine."—But although the consequences of death would have been eternal, had it not been for eternal life, yet the consequences would not have been eternal misery; but an eternal extinction of being; for death is an extinction of life.* Hence, natural death puts an end as much to moral death, as it does to natural life, because a man cannot be even *carnally minded* in a state of natural death. "He that is dead is freed from sin." (Rom. vi. 7.) And the apostle argues that the believers in Christ having been planted into the likeness of his death, being buried with him in baptism, &c. ought to be as dead to sin as though they were actually dead, *for he that is dead is freed* (Gr. justified) *from sin*. Now, if that death, which is the wages of sin, be endless misery, then nothing short of *endless misery* would free or justify any one from sin! But if it be simply death, then death frees or justifies any one, and every one, from sin, having fully received its wages. Yet, by this alone, no one would have eternal life. Thus it will be seen that eternal life is the free gift of God, and purely by grace, i. e. *favour*; for this is the meaning of the Greek word *Xaric* rendered grace.

Thus we have laid the foundation or ground-work of our future discussion. And if the premises which we have laid are false, the whole superstructure will be a mere delusion. I mean, if our ideas are erroneous in regard to the nature and character of God, (for these are the only data which are essential to our final conclusions,) all our conclusions will be false. We may be erroneous, perhaps, in some other points, and yet our general system be correct; but if our ideas of the nature and character of God be erroneous, then our whole system

* It will be perceived here that the author does not believe in an intermediate state of conscious existence between death and the resurrection; and of course death, to him, is an extinction of being; and all his ideas of a future state of existence are predicated on the glorious doctrine of the resurrection. This point will not be laboured in these lectures; but if any one thinks otherwise, he is requested to read attentively Dr. Priestley's Disquisition on Matter and Spirit, and unless he is thereby convinced of its truth, nothing which the author of these lectures could say on that subject would be likely to convince him.

of faith, being built on these ideas, must also be erroneous. And these remarks will apply to all other systems of divinity, as well as to ours; and with the same or equal force. Now it will be obvious, even to the smallest capacity, who shall be capable of reading these lectures, that the character of God, as here stated, is essentially different from that which is found in all those creeds, which limit his grace to a part of the human race. Therefore, if any of those creeds be true, in this particular, our's must be false; and, *vice versa*, if our's be true, those must be false. And, furthermore, it appears to me, that an honest man, if he be fully convinced and persuaded in his own mind, cannot conscientiously do any thing either to support or propagate an error so important as the one alluded to above.

It is right, however, for all men to "prove all things, and hold fast that which is good." The noble Bereans, of old, searched the scriptures daily to see whether these things were so; and in this they were more noble than those at Thessalonica. There is no harm, therefore, in imitating their example. But if any one shall be fully convinced, beyond all reasonable doubt, that the doctrine contained in these lectures is, generally speaking, *false*, I cannot ask him to support it, or do any thing to encourage it.—The only *favour* I can ask of such ones, is, not to persecute, either by word or action, those who sincerely believe the doctrine true. And,

To conclude this lecture, let us take care that we ever give the same privilege to all, which we ask of others. We may take the liberty, and no doubt ought, to make use of every argument in our power to expose what we believe to be error, and to propagate what we believe to be truth. But our weapons must not be carnal. Let us, therefore, use only the sword of the spirit, the *word of God*, which is mighty, through God, to the pulling down of strong holds.

Let us imitate our divine Lord and master, who had compassion on the ignorant, and those out of the way; meeting our brethren at all times in the spirit of meekness and brotherly love.

We have altogether the advantage of our religious opponents: for, according to the doctrine we preach, and in which we firmly believe, we must look upon them, however erroneous, and however *sinful*, now, as being heirs of the same eternal inheritance, subjects of the same divine love, with ourselves. Whereas, on the other hand, and according to the doctrine which they preach, and which charity authorizes us to suppose they believe, we may be heirs of a kingdom diametrically opposite to the kingdom of Christ, in which they hope to gain admittance; for according to them, we may be subjects of endless wo, and objects of eternal hatred!—Hence, if they do not manifest all that love, all that cordiality and friendship towards us, which we feel towards them, we must impute it to the malevolence of their doctrine, rather than to the want of a good disposition.

But it shall be our aim to break down, if possible, these separating partition walls. To teach our opponents that we have all one common Parent, and all we are brethren. And the same God over all, is rich unto all, to whom be glory for ever. Amen.

From the Gospel Advocate. HAVE YOU GOT RELIGION.

The popular and all-important question, is asked so frequently at the present day, that professors ought to be ready at all times to give a reason of the hope that is in them, in meekness and fear.—But there is another question—what is religion?—We ought first to be able to answer the latter question, or we shall hardly know how to answer that which is at the head of this paragraph—*What is religion?* In days of yore, it was pure and undefiled religion to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. But at the present day—when the mind is so free from bigotry and superstition—at this enlightened period, these ideas are called dangerous—heresy, licentiousness, together with every other evil and false epithet, that malice can invent. At this day—the house of the fatherless and widow is visited to be sure—and for what purpose? Ask the missionary; he will tell you that the good of the *never dying souls* of the heathen, induces him to *spunge* (a harsh word, but it deserves no gentler term) the scanty pittance from the hard hand of poverty and distress. A case in point occurred at — during the last winter; it was told the writer of this article, by a gentleman of unimpeachable veracity, and whatever may be said to the contrary, proof positive can be produced in support of the fact. A certain poor widow female, who by patient and untiring industry had obtained a piece of cloth, with which she intended to clothe her children in a decent manner to enable them to attend school. That day she was called on by a religious *highwayman* to contribute something to save *immortal souls*—she replied she was so poor, that it was with the utmost difficulty she could obtain bread for her children—that she wished well to the cause of missions, but had nothing to spare. All this went for nothing, the inhuman being cast his eye upon the cloth, and what with threats of endless damnation, &c. he took the cloth to his own house—and the result was the fatherless and the orphan lost the advantage of the winter's school!!! This was *visiting the fatherless and the widow* with a witness! Is this religion? It is doubted. We doubt much whether it is an acceptable offering in the sight of him who is the widow's God—the Father of the fatherless—to wrest the hard earnings of days and nights of bitter toil and anguish—to take the bread from the mouth of children, and give it to a hireling priesthood to support them in indolence and extravagance. Could not the poor and needy more laudably and usefully bestow their money in *training up their children in the way they should go*, than in maintaining in luxury every idle shoemaker, who may find more easy and profitable to spout nonsense and cobbler *souls* once a week, than to cobbler *soles* all the week round. This system of fraud, villany, and corruption—this fishing money from the lone widow and helpless orphan, is in very truth the curse of our land.

But what is religion? Why in the days long since passed by, it was religion which thinketh no evil—meekness and kindness—liberality and

gentleness—which judgeth not, condemneth not. But now in these halcyon days of joy and peace, *fear* and *faith* constitute the only pure, undefiled, genuine *orthodox* religion—all else is heresy. Fear of an angry God whose red arm of desolation hangs over the workmanship of his hands, and who waits but a fit opportunity to hurl them to damnation!—Fear of an endless hell that burns with sulphur and flame; indignation and despair—lighted up by the glaring eye balls of soul fiends; where smiling prattling babes, the mother's hope and the father's joy are to be crisped and roasted world without end! Faith in one infinite, eternal and unchangeable Devil, who with one foot like a man, the other like a beast—who though confined by massy chains to that place of interminable horror and desolation, yet is in Europe, Asia, Africa and America, at one and the same time, tempting poor souls to sin against God—and this is *religion*! We were once taught by the blessed Saviour to believe in God and in Jesus Christ whom he had sent; but he never gave us the least intimation, that it was so very important, to believe in an Almighty Devil. He certainly never told men that they could not be saved if they did not thus believe; but at the present day his religion is so much improved, corrected and enlarged, that it is reckoned an unpardonable sin, to doubt the existence of the proud monarch of the universe. No wonder that some professors should be so tenacious of this holy faith, for it is by this craft they obtain their fat livings; the devil helps them to soften fifteen or twenty hundred dollars a year, and they would most assuredly be reckoned very ungrateful to say the least, if they did not "give the devil his due."

But to speak candidly—what shall we think of that religion, which locks up all the tender charities of our nature, and makes our friendship towards our brethren cold and cheerless as the mid-winter's day-break? What shall we say to that miraculous conversion which asks, "John have you sanded the sugar—watered the spirit—then come to prayers?" We know not what to say to that religion, which prompts those who possess it, to speak ill of those around them—and to withhold the common civilities of life, from those who are supposed to be less holy than they? We know not what that religious state of mind is, which can at one moment slander and vilify those who pronounce Shabbath differently from them, and then in a moment transfer their affections to "things above," and talk of foreknowledge, free grace and good works—from schemes of bargain, fraud and corruption to "eternal realities" and "dreadful consequences," "fire and brimstone." What shall we say to that religion which compels the many to submit blindly to the dictates of the man who assumes the right of thinking for them: Men of honesty and conscience—and as conscientious too as the orthodox creed maker himself, are obliged to submit their reasons, feelings and conclusions, to the fancy of any and every enthusiast—to any and every preaching * * * *—who has got up a new light, or be branded with the name of infidel! But enough of such religion—enough of that religion which "separates chief friends"—that induces the wife to abandon her once loved husband and family, and spouse insanity at a conference or a whispering meeting. Enough of the faith that peoples bedlam with lunatics, and darkens the page of history with suicide, and despair—which holds perpetual warfare with all these moral duties of man—with jus-

tice, benevolence and humanity—and which subverts all the inborn feelings of the soul—and every thing honest and praiseworthy. True religion needs not the aid of fraud and artifice, to make it go smoothly down—it blushes not to walk forth openly in the face of day—and that system which requires any artificial means for its support, any twisting, turning, or prevarication, is very much to be suspected. We have abused and ridiculed the legends of the Catholic Church—but how much better or more to be desired are the legends and traditions and cant of sectarians at the present day?—What if Protestants imagine that it is *superstition* to respect the saints,—the fact is that Catholic Christianity is not “solely founded” in superstition!—The Catholics believe in more “*mysteries*” than the creed makers at the present day, that is the only essential difference; and if faith be the sole merit, then the Catholics have double merit—because they believe *DOUBLY*! And all the cant about Catholic countries being “priest ridden” comes with an ill grace from a sectarian priest who in the ratio of respective countries and possibilities, has, and does exert all the power, that ever was exerted, by the priests of Rome. In both countries confessions are made; in one to the priest, in the other to their neighbours, at a conference! In both countries the chambers of death are beset with priests, in that dark and trying hour, when the heart and flesh fail—when the soul appears to quiver upon the lip, they are questioned what is their particular creed; or articles of faith—in both countries, the pillow of the dying is the place to convert heretics—in both the weakened mind is often driven to despair—often to madness! Priests hang over the bed sides of the expiring sinner, with a fiery zeal, worthy a better cause; especially, if he is possessed of wealth. The colour and complexion of priestcraft is the same in all countries. The Mussulman has his code of sectarian instructions for the couch of death, and it matters not, whether the would be apostles and evangelists of modern times, borrowed theirs from Catholics, or copied them from the Alcoran. But we forbear, and gladly turn from a subject, a cant, on which we have already wasted more words than it deserved. T. F.

From the Religious Inquirer. CALVINISTIC INQUISITION.

We have this week to perform an unpleasant, but incumbent duty, in noticing an act of proscription, which can own no higher source than the bigotry and intolerance of the Calvinistic, Congregational clergy of this city. The facts are as follows:

At the opening of the session of the Legislature in this city, “A resolution was offered by Mr. Warren, and passed, requesting the Speaker to invite the several clergymen of the town to officiate in turn as chaplains.”

Agreeable to this resolution, the Speaker sent invitations to the settled clergy of different denominations, according to their seniority. They attended, as might be expected. On Saturday, the 11th, the turn came to Mr. Bisbe, the Pastor of the Universalists. He was absent, and his place was supplied by Mr. Whittemore, of Scituate, Mass. who received an invitation, and attended. Mr. Hawes, of the Central Church, and Mr. Linsey of the South, entered into a combination not to officiate, in future, and called upon Mr. Sears, who was officiating as a candidate for the Pastoral care of the Baptist church in this city. He very judiciously de-

clined the league. We understand that they also called on Mr. Wheaton, Pastor of the Episcopal church, who also declined the honour of joining this high-toned confederacy. It is understood that the Methodist clergyman was out of town. On the 18th, the proper officer waited on Mr. Spring, officiating in the North Congregational Meeting house, who declined to comply with the invitation of the Speaker, because, as he alleged, the Universalist clergyman was thus put on a par with the exclusively orthodox.

Nothing daunted by the lifting up of the portentous finger of orthodoxy, the Speaker directed the proper officer to continue his invitations, in agreement with the resolution; in consequence of which, Mr. Bisbe prayed with the Legislature on Saturday, the 19th inst. We have not learned who claims the high honour of taking the first step in this system of proscription, but we understand Mr. Hawes has the imputation of it. At all events, it seems that members of each of the two societies first named, are willing to give all the honour, such as it is, to the pastor of the *other* flock.

The precedents which are found in modern times for this procedure, are supposed to be the two following. Mr. Payson, and some two or three of the orthodox clergy refused to read in their pulpits, the very handsome and comprehensive proclamation of Gov. Lincoln, of Maine. The next, it is true, is furnished by the *Mother Church*, but as she is the *lawful* mother of orthodoxy, the example ought to be followed by all her dutiful children. The facts appear to be these: A child of Catholic parents was refused the rites of sepulture in a Catholic burying ground, because a protestant clergyman had prayed over it, after a Catholic had refused the office, in consequence, we believe, of some informality in its baptism. We do not aver, that these are claimed as precedents, but they appear to furnish as conclusive reasons as any which can be readily obtained.

We have but few remarks to offer on the subject. As Calvinists, they are justified by their principles. Their great apostle, John Calvin, might believe he was doing *his* God service, while burning Michael Servetus to death, by a slow fire, made of moist, green wood, for the heresy of believing in one God, rather than a three-one, or triune God. The *spirit* of the doctrine has been displayed in every succeeding age, as far as power has permitted; and we have a right to determine, that a man who has wantonly and maliciously branded the Universalists as the refuse of creation, and the pests of civil society, would not merely debar them from praying before the Legislature, but from uttering their sentiments in any place, and in any manner, could the power of the civil law be regained in aid of his tyrannical dictation. But we rejoice that the Lord reigneth, and that the civil law is not now prostrated at the feet of clerical bigotry, and vindictive persecution. We have now neither room nor time for protracted remarks, but we trust the community will justly appreciate the tender mercies of an ambitious, a proud, and vindictive priesthood.

From the Gospel Advocate.

OUR CAUSE IN THE WEST.

The writer of this article, having for the last few months, travelled in Pennsylvania, Ohio, Kentucky and Indiana, it will not, we hope, be uninteresting to our readers, to hear that the holy cause of God's impartial and universal grace, is going on prospering and to prosper, in

almost every part of the western country. Long has this portion of the heritage of our God, been laid desolate, and the fruitful field of Zion laid waste, by the hand of that spoiler—long has superstition, clad in her sable weeds of despair, trampled the fair blossoms of hope and joy beneath her feet—but the time of the avenger has come—light has dawned upon the moonless midnight of mind—and bigotry, bloated and pampered, already shrinks appalled before the brightness of its beams!—The mighty spell which has so long enthralled the world, is broken—the spirit of inquiry moves upon the dark waters—the God of nature speaks, and the sound thereof is heard along the shores, of our bright and sunny land!

I had prepared a brief, but minute account, of the progress of our holy religion, in all the various towns through which I passed; but owing to the press of matter now on file, we are under the necessity of making our remarks more general, than we would have wished. Most of our readers, have already been made acquainted with the cheering intelligence, of the abundant prosperity of our cause in Ohio; that the cords of Zion are lengthened and her stakes strengthened; the multitudes who have long ground in the dreary prison house of desolation have been visited with the day of spring from on high—and we now have the unspeakable happiness of adding, that the other states of the west, are awaking from their deathlike slumber of delusion, and are flocking to the glorious standard of intellectual emancipation! The liberty of the mind will triumph; for men are taught

“To spurn control
And fight the battles of the soul.”

Lovely indeed to the husbandman, is it to behold the barren heath converted into a fruitful field; and with what superior joy does the lover of *rational* religion, see the wilderness of the mind beginning to bud and to blossom with life and beauty—and barren hearts become a garden of delight, and bring forth fruits of righteousness and peace: Verily these are days of brightness and beauty, to the children of the Most High—perilous days of tribulation and despair, to the heartless grasp of tyranny and oppression.

From Chillicothe, O. I proceeded on to Kentucky, preached in Maysville & Flemingsburg to crowded and attentive audiences. At Flemingsburg I met with some trifling opposition, from a number of Methodist preachers—had a public controversy, on the subject of the impartial and universal salvation of all men, some account of which, we may at some future period, lay before the readers of the Advocate. After leaving Flemingsburg, passed on to Fayette co. where our excellent friend Gen. Russell opened his house for preaching which was filled to overflowing. After spending some days very pleasantly with this excellent family, and with whom I parted with much regret, I pursued my journey to Lexington. Here I passed a week, in company with those whose light shines upon the house top.

In Lexington there are very many fearless spirits, who are not to be intimidated and put down, by the cry of *heresy*, and trampled under foot by a persecuting priesthood; but who shun not to declare that God is the rightful owner of all that does, or can exist. I had intended to have spoken at length of Lexington—its institutions; and more especially of the heartless opposition of orthodoxy, to President Holley, because of his honest independence of mind—

also of the various curiosities in its vicinity; but for reasons above mentioned, must waive this subject for the present. One curiosity however we must mention—that is the “mouth piece” of *orthodoxy* in the West. Known by the name and title of “Western Luminary!” Such a luminary too—three lights like this would make a total darkness!

My next stopping place was Versailles—thence onward through Frankfort and Shelbyville to Louisville; and by their kindness and attention the people of those towns manifested their willingness to know the truth, as it is in Jesus. In each of the above named places, our preachers would receive a cordial welcome.

In Louisville it being thought “unbecoming, a moral and religious people,” to allow the doctrine of God’s goodness, to be preached in churches made with hands. I obtained the privilege of speaking in the Market Place—and although the weather was extremely unfavourable, yet an immense concourse of people gave their attendance. The refusal of my request for a church in which to preach, created no small degree of excitement, among the rational and reasonable—the consequence of which will probably be, that they will build a house without bars and bolts upon the door—free as air or the goodness of God!

I should do injustice to my feelings, did I neglect to mention the liberality of Mr. D. M’Allister—a very respectable inhabitant of Louisville; who notwithstanding he differed with me in religious sentiments—yet with a spirit of benevolence and charity, that spoke the man and the christian, offered me the church, of which he is the owner, the moment he heard these circumstances, and that too, without solicitation! *By their fruits ye shall know them.*

In Louisville are many, very many, who have shaken off the trammels of popular prejudice, and glory in that truth, which makes men free—and hesitate not to believe the oath and promises of Jehovah, rather than the creeds and traditions of their forefathers. Notwithstanding many cry “the temple of the Lord, the temple of the Lord are we; all else is dangerous heresy”—yet there are bold and fearless minds, free as the wild winds of heaven, who are not to be appalled, even at the hollow sound of *EX-COMMUNICATION!* Error and bigotry have here reached their zenith—the glorious lamp of truth, has relumed the darksome cells of woe and despair—it has shined and it will shine; not all the arts of men, or devices of the sons of men, can obscure its vivifying rays. T. F.

(To be continued.)

From the Universalist Magazine.

“THE LORD REIGNETH LET THE EARTH REJOICE.”

I was walking the street, contemplating on the dismal descriptions which are so often given by our learned clergy, of the general ruin of creation, by what they call the fall of Adam, when I was unexpectedly met by a youth of my acquaintance, who presented me with a countenance, on which I could see no trace of the horrid catastrophe above mentioned. With an interesting look, which indicated desire, he pointed me to his habitation, which was within a few rods, and politely invited me to step in.

I readily complied; for I had before desired to call at his house, but had not until

now, ascertained where it was. In a word, this youth is one whom I recently waited on at the sacred altar of matrimony, and who had requested me to call at his house.

On entering the door we were met by the angel whose hand he received at the altar, who now conducted us to a parlor, where every thing which met the eye rose up in evidence against the gloomy doctrine on which I had been contemplating. I looked with careful inspection at the young man, and in his countenance I could plainly discover the heavenly image of content and satisfaction. I as carefully turned my eye on the blooming companion of his peaceful bosom, who expressed in every comely feature the innocence and complete satisfaction which she enjoyed in her heart.

Being comfortably seated, I inquired respecting the very neat and commodious house in which he found it convenient to live; and was happy to learn, that by his industrious habits he had been able to purchase the lot and to build his house. It was finished, not in a gaudy or unnecessary expensive style, but in the very best and most convenient, and of course, in that style with which prudence and good economy are the best satisfied.

The furniture of the house was in all respects like the house itself. All indicated the good taste of the young bride, and some articles bore ample testimony of her industry.

After enjoying such a scene, on leaving this garden of innocence and happiness, I involuntarily and most fervently said “peace be unto this house.” I then cast my eyes abroad on creation and felt a perfect satisfaction that a being of infinite wisdom, power and goodness still holds the sceptre of universal government. My heart leaped for joy, and I hastened home to taste the ever welcome sweets of domestic enjoyment; but not without feeling a sensible pity for those gloomy souls, who think the creation of God was ruined by what they call the fall of Adam.

ECCLESIASTICAL COUNCILS.

(Concluded from page 20.)

[We shall pass over here, and elsewhere, as we proceed, several councils which did nothing more, than to condemn the Arians, or, some other supposed heresy, the nature of which is not named.]

A council of an hundred and fifty Bishops met at Constantinople, by the command of Theodosius Magnus, where they confirmed the faith of the Nicene council, divided patriarchships, decreed, that no Bishop should meddle with any thing out of his own Diocess, and chose Nectarius, Bishop of Constantinople. A. D. 380.

A Council, held at Valentia in France, decreed in the time of Siricius Bishop of Rome, that Priests should not marry.

The first council held at Toledo in Spain, in the time of Arcadius, decreed, that Priests should marry. A. D. 405.

There was a council held at Chalcedon, where Chrysostom was condemned of spite, and for no other crime.

A council was called at Cyprus by Epiphanius, where through the spite of Theophilus, Bishop of Alexandria, the books of Origen were condemned. [This was 200 years after Origen’s death.]

A council, held at Carthage, called the 2d, decreed, that Priests should not marry. Another council, held at Carthage, called the 3d, decreed, that the Clergy, in their years of discretion, should either marry or vow chastity; that the chief Bishop should not be called the Prince of Priests, or highest Priest. but only the Bishop of the Chief.

A council, held at Hippo, A. D. 417, decreed, that Bishops and Priests should look well unto their own children; that no Bishop should appeal over sea; that the Bishop of the head See, should not be called the chief-priest; that no scripture be read in the church, but canonical.

The fourth and fifth Council of Carthage laid down the election and office of Clergymen.

The council held at Taurinum, at the foot of the Alpes, was held for the reformation of the Clergy. A. D. 421.

The council of Malta condemned the Pelagians and Donatists, and concluded, that all men were sinners; that the grace of God was given to fulfilling of the law, and Infants were to be baptized. [This is the first that we hear any thing about infant baptism.]

The 6th Council of Carthage ratified the canons of the Nicene Council. A. D. 425.

The 7th council of Carthage laid down what kind of men were fit to bear witness against the clergy.

A council was held at Africk, where all the provinces came together in the time of Bonifacius and Celestinus, Bishop of Rome, where they condemned Pelagius, and decreed, that no Bishop should be called the head of all Priests; and that no appeal should be made out of Africk to any other Bishop.

A general council, called at Ephesus, of 200 Bishops, where Nestorius, the heretic, was condemned. A. D. 434. [The heresies of Pelagius were these: that man, without the grace of God, was able to fulfil all the commandments of God; that man had free-will; that the grace of God was given to us according to our merits; that the just have no sin in this life; that children have no original sin; and that Adam would have died if he had not sinned. For such things have men been condemned by those who styled themselves orthodox. The principal heresy of Nestorius was, “he denied that Christ was God.” So, as it would seem, there were some men of common sense, even in the fifth century: but they were condemned by set a of bigots!]

A council held at Carpenteracte, decreed, that the Bishop should not poll the Parishes. A. D. 445. [Several other Councils were held about this time, where nothing was done worth mentioning here.]

A council of 650 Bishops was held at Chalcedon by the commandment of Martianus, where Dioscorus, Bishop of Alexandria, was deposed, Nestorius, Eutyches, and Macedonius condemned. A. D. 450. [These were Arians in principle, with some shades of difference.]

A council, held at Venice about this time, decreed, that no Clergyman should wander from one Diocess to another, without dismissary letters: that they should not be at wedding dinners, dances, and hearing of wanton sonnets: that, throughout the same province, they observe one manner of divine service.

A council was called at Tours, in France, for the reformation of Ecclesiastical matters. A. D. 458.

A council, held at Rome, in the time of Hilarius, confirmed the Nicene creed; that such as had canonical impediments, were not to be made Priests.

A council, held at Tarraco in Spain, in the time of Felix, laid down certain canons for the reformation of the Clergy. A. D. 385.

All the Bishops of Africk, came together by the commandment of Honorius, the Arian, where his heresy [if such it may be termed] was confirmed, and 444 godly [or wicked, for there is no knowing who were, at that time, the most godly, or the most wicked] Bishops, were exiled. [It appears that the Christians, at the time of which we are now speaking, or those that called themselves such, were all actuated by about the same spirit; that is, to banish or destroy their opponents. And let who would be right, or wrong, the strongest party was sure to put down and crush the weaker; not by the force of evidence, or argument, but by the strong arm of power.]

A synod of 70 Bishops, was called together at Rome, By Gelasius, where the canonical scriptures, were severed from such as were apocraphy. [Query. Does this relate to the scriptures of the Old or new Testaments? In either case, was the canon of the scriptures, yet, fully established? It would seem not.]

A synod met at Epaunis and decreed, that no Clergyman should either *hunt* or *hawk*! and that throughout the province, such divine service, as the Metropolitan liked, should be retained. A. D. 492. [This is the first appearance of any thing which looks much like the admission of a mother church at Rome; and whether by the word, *Metropolitan*, we are to understand the Bishop or the people of the *metropolis*, may admit of a question. The word could not signify the Bishop of the mother church, before there was a mother Church; and at this time no church was thus acknowledged, though the church of Rome seems to be trying to gain that ascendancy.]

Six synods were held at Rome in the time of Symacus, touching the election of a Bishop of Rome, and the preservation of church goods.

[Several councils are here passed over, in which they debated about schism, that rose about the election of a Bishop of Rome; decreed that Clergymen being defamed, should purge themselves; that the Gospel should be read after the Epistle; that Lent should solemnly be kept before Easter; that every Province should observe one order of divine service; that baptism should be ministered only at Easter, and at Whitsontide, and at other times, if necessity so required; that the Lord's prayer should be said at morning and evening prayers; and some other things of no great importance.]

A council, held at Cæsar Augusta, accursed such as received the sacrament, and eat it not in the church. A. D. 525. [O what a crime this must have been considered!]

The council, held at Toledo, decreed, that all whatsoever the clergy held *de jure*, should return unto the church after their decease.

A general council was called at Constantinople in the 27th year of Justinian's the Emperor, and in the time of Vigilius, Bishop of Rome, where they condemned several heretical Bishops, and the heresies of several others; they allowed the four former general councils; decreed, that *Mary should be called the mother of*

God, and condemned Origen. A. D. 528. [O What absurdity! What harm did they suppose it could do Origen, to condemn him 500 years after his death? But it shoes the spirit of those times. There were, comparatively, but few councils this century, and those not very important. The principal of their acts relate to scism, church-goods, &c. while several are mentioned, without stating any thing that they did. The two last that are mentioned, A. D. 595, "reformed Ecclesiastical matters" Thus I have gone through with what was proposed; and it shows too clearly, that professed Christians soon departed from the simplicity of the gospel; and since which time, they have been more tenacious in regard to punctillios, in points of faith, than they have in the observance of the moral precepts of Jesus. And I am sorry to perceive the same spirit, to a considerable degree, manifested at the present day. And even some among those who call themselves Universalists, have yet to learn, that the only way that error in doctrine can be fully suppressed, is to convince men of their errors, by enlightning their understanding, and bringing them to the knowledge of the truth.

HONESTUS.]



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JUNE, 9, 1827.

MORALITY.

"Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you. Thou only needest this law alone, it is the foundation and principle of all the rest."

CONFUCIUS, *Maxim xxiv.*

This "Golden Rule," this moral maxim, is more ancient, than what many have imagined. It was known to the Eastern sages of antiquity; it was taught by Confucius, the Chinese philosopher, who lived about *five hundred years* before the birth of Jesus. Isocrates, also, who lived about *three hundred years* before the commencement of the christian era, taught the same doctrine in principle, though expressed in different words. Thus he writes: "You will conquer anger, if you behave yourself towards offenders, as you would have others behave themselves to you, when you transgress." Jesus enforced the same doctrine in principle, and almost in the same words of Confucius. Jesus amplifies a little in regard to the positive duty; reversing, however, the order of the words; but the moral principle is the same. "All things whatsoever ye would that men should do to you, do ye even so to them." How much does this differ, in principle, from "Do unto another what you would he should do unto you?" The

singular is changed to the plural number; and that which is embraced in the term, *what*, is expressed by the phrase, *all things whatsoever*. But then, the negative part of the moral duty is omitted by Jesus, which is equally as necessary to be taught, is as useful to learn, and should be as binding on all moral beings, as the positive: "And do not unto another what you would not should be done unto you."

It will be perceived, that people may offend by transgressing what is enjoined in this latter rule, as well as by neglecting to perform the duties of the other. Jesus, being a Jew himself, and addressing himself to Jews, used the Jewish phraseology; "This is the law and the prophets;" whereas Confucius says, "Thou only needest this law alone; it is the foundation and principle of all the rest." See Matt. vii. 12: Luke v. 51. When Jesus taught the same benevolent and moral principles, their being sanctioned by divine authority, rendered them no more true, no more useful and necessary to be observed, and no more beneficial when observed, than they were when taught by Confucius and Isocrates. One would suppose, however, that when accompanied by a divine mandate, they would be more likely to be obeyed. How far this has been the case, let history decide.

But how happy it would be for the world of mankind, if people were always to observe these moral maxims, and make them the rule and guide of their lives. Yet, instead of this, we too often find the greatest enmity and apparent malice among those, who ought to be the best friends.

It is often, and perhaps most generally, the case, that family quarrels are the most rancorous of any, and that enmity and hatred between natural brothers, are the most lasting, and the most difficult to be reconciled. It is equally so with brethren, professing christianity, and more especially so, among brethren of the same general faith, who, in consequence, ought to make the greatest allowance for each other's supposed imperfections; yet, when an alienation, from any cause whatever, happens to take place, what spite and animosity do we often behold! Such things ought not to be. For the sake of the general good, Christians should endeavor to cover, with a mantle of charity, the faults of their brethren, whether real or supposed; and, not unnecessarily, expose them to the world. But instead of this, it sometimes happens, that while a person can be made subservient to the interest of others, so long they can be charitable, but no longer. The moment that a man manifests an independence of mind, which shows that he is not to be made a tool of, to promote party views, and to build up a party interest; that moment, the warmest professions of true friendship and affection, are turned into apparent enmity, malignity, and hatred. The most trifling foibles are magnified into the most aggravated faults; all his views

are misrepresented; and a disposition is manifested, to take from him, if possible, what is dearer than life,—the character of an honest man! David undoubtedly, felt something of this, when he said, “for my love, they are my enemies.” But the proverb is undoubtedly true, “thrice is he armed, who hath his quarrel just.” There is no greater proof, perhaps, of an overruling hand of providence, than the fact, that seems to be invariably established in all moral nature, that “envy” (being let alone) “is sure to punish itself.” The man who possesses a truly christian spirit, possesses no other feeling against his bitterest foes, than that of pity and compassion. He knows that a thousand misrepresentations, should they even amount to the most barefaced falsehood, can never make one untruth, true. And although a man may suffer by being traduced, in the eyes of the public, yet a thousand false charges will not ultimately injure him so much, as what it would, to have one of those charges true. There is no character, however unspotted, but what, (let it be viewed through a wrong medium,) may be set in a very unfavorable light. Even truth itself, when put in a wrong light, and interwoven with a thousand misrepresentations, may be a baser calumny, than unmingled falsehood! By putting the worst construction on every word, and imputing the worst of motives to every act; adding a little here, and keeping back a little there, what character is there so fair, that might not, thus, be made to appear very odious? How comforting, then, it must be to him, whose heart condemneth him not, and therefore has confidence towards God,* to be able to look up to his Maker and say, in the sincerity of his soul, “Thou, God, seest me as I am.” By believing that the time will come, when the hidden things of darkness will be brought to light—when we shall all see as we are seen, and know as we are known,†—peace, unmingled peace, constantly reigns in the believer’s heart. That we may all stand requited in that day, let us observe the moral maxims placed at the head of these remarks.

MR. OWEN’S ADDRESS.

Notwithstanding the prejudices, that have been excited against even the name of New Harmony, among our fastidious friends, yet we feel nothing of that temper, which would withhold from our patrons, any interesting facts, respecting the institution, which have come to our knowledge. We cannot suppose the human mind so constituted, as to be indifferent to facts and circumstances relating to institutions that are springing up in this country, although prejudices and contumely may have assailed them on every side. We give here the statement of Mr. Owen, as relates to the present situation of the establishments of New-Harmony, on no other ground, than to gratify our enquiring friends, and to show them from good authority, that although it has been running the rounds of the papers, in the United States, that they

were broken up, are, on the contrary, increasing and promise to be flourishing establishments.

The following is an Extract of a discourse, delivered by Mr. Owen, on Sunday the 6th of May, 1827, in the New-Harmony Hall, to the citizens of New-Harmony, and to the neighboring communities.

“Already eight independent communities of common property and equality, have been formed upon the New-Harmony estate, exclusive of Mr. Maclure’s, or the education society, and of the town of New-Harmony, which has naturally become the place for the reception of strangers, who have a desire to join some of the existing communities, or to form others.

“New-Harmony is therefore now literally surrounded by independent communities, and applications are made almost daily, by persons who come from far and near, to be permitted to establish themselves in a similar manner. The essential difference between our first and the present proceedings, is this: At the commencement, strangers to each other’s characters, principles, habits, views, and sentiments, were associated together, to acquire a knowledge of each other and to learn the practice of the social system; but now, those only associate in communities, who were previously well acquainted with each other, who possess similar habits, sentiments and feelings, and who have made some advance in obtaining a knowledge of the principles and practices requisite to be known by those, who become members of communities of equality and common property. Experience has proved that between these two modes of proceeding the difference is great indeed!

Since those persons have removed from New-Harmony, who from one cause or another, were disposed to leave us, the remainder of the population are, you perceive, gradually taking those situations, best suited to their inclinations, and former habits, and in some instances, the occupations have formed among themselves a kind of preparatory society, and are doing well. The lands of the communities around us, have been put in a good state of cultivation, and are well fenced, there is, as you see, at this time, every appearance of abundance of fruit and of all kinds of food, and materials for clothing, and no want of industry to preserve the former and to manufacture the latter. Upwards of thirty good cabins have been lately finished, upon the lands of communities Nos. 2, 3, and 4, and yet not a spare room can be obtained for any who may come to us.

“The town & immediate vicinity of New-Harmony, you perceive, have been greatly improved lately, and other important improvements are in progress. No site for a number of communities in close union together can be finer than that which surrounds us; its natural situation, and the variety of its productions exceed every thing of the kind I have ever seen in Europe or America. The rich land, intermixed with islands, woods, rivers, and hills in a beautiful proportion to each other, presents, from our

high grounds, a prospect which highly gratifies every intelligent stranger. It is true, misconceptions of our proceedings and of our present state, are gone forth, to the great grief of those, who were looking with intense interest, to an amelioration of the condition of all classes of society, from the measures which were to commence here; but these reports have been most beneficial; they have prevented us from being quite overwhelmed with numbers, and they have also obtained for us time to organize the new arrangement of employment, and to promote the formation of new communities.

“These operations have been going forward so successfully, that perhaps no pleasure has been more pure than that, which I have enjoyed for some time past, in my daily visits to some one of these new establishments, where, by the industry of the persons engaged, I saw the sure foundation laid, of independence for themselves and for their children’s children, through many generations; from the new order of things arising around them, they must become a superior race of intelligent, virtuous, and happy beings, whose chief occupation, after a few years of temperance and industry, will be to distribute to others, the means of becoming as independent, useful and happy, as themselves.

“I had also made my arrangements, to settle before my departure for Europe, every outstanding account against myself and those concerned with me in this establishment and experiment, that no obstacle should remain, after my departure, to impede the progress and success of the young colonies; and looking back through the two years just expired, I could not but feel an almost inexpressible delight, an inward satisfaction from reflecting upon the obstacles, which had been overcome, and from viewing, in the mind’s eye, the cheering prospects which are before us. The latter, although not exactly in the way I expected, far exceed the most sanguine anticipations I formed at the commencement of the experiment here, and induce a belief that nothing can prevent the rapid spread of the social system over the United States.

“While preparing for my journey to Europe and just as I was going to set out, an event occurred, as you know, which arose, as I must believe, from some extraordinary misconception in the minds of some of our well meaning friends, which fortunately has detained me some days longer among you. These misconceptions are, I believe, now completely removed, and I have had by this delay, the pleasure of receiving and of becoming acquainted with some highly respectable families from the south, who have travelled several hundred miles, on purpose to live some time among you, and to make themselves familiar with the new system. I trust you will be kind to them and to each other. I intend to take my departure in a few days, and I have now only to wish you success in your glorious undertaking, and to bid you farewell,

R. OWEN.”

* 1 John iii. 21. † Cor. I xiii. 12.

The Universalist Convention, of the state of New-York, convened at Utica, on the 9th of May, where two public discourses were delivered on the occasion, to a numerous and attentive congregation; and we are happy to learn, that the existence of this convention (which some thought doubtful) has thereby been sustained. The convention has taken under its patronage the "Utica Magazine," which bids fair to be a useful work.

It is desirable, that the Editors of Periodical publications, who have the best means of knowing, should state, so far as they are able, the number of Universalist Societies in each state; and we would recommend to all Universalist Societies, to attach themselves to some association of brethren in the same faith; and that they make due returns of the number of their regular members. The inquiry is often made; but we have not the means of giving correct information on the subject.

OUR CAUSE IN BUFFALO.

It may be gratifying to our distant friends to learn that the "first Universalist Society" of this village, have succeeded in erecting and finishing a neat and commodious CHAPEL, to be used and exclusively appropriated to the worship of God. When compared with the splendid edifices erected by other denominations its appearance is humble; but it is occupied by those who are or should be humble followers of the meek and lowly Jesus. Suffice it to say, that the Universalist Chapel is neat, plain, and convenient; and may we not add, more splendid than the places of worship ordinarily occupied by our blessed Lord and his primitive followers? Thus, then, although four years ago it was with the utmost difficulty we could obtain any place to accommodate our religious assemblies; we are now permitted by our heavenly Father, to worship in our own way the God of our fathers. We will only add, that the society and congregation are both respectable and laudably attentive to the great interests of Zion, and that truth seems to have taken deep root in the hearts of many.

Gospel Advocate.

Conversion in the Ministry.—It gives us pleasure to be able to state, that Rev. Moses M'Farland, of Montville, in this state, who has for many years been an highly approved and respectable minister of the Free-will Baptist connexion, has recently been led to see and renounce the error of the doctrine of endless misery, and has embraced and now preaches the more christian sentiment of universal salvation. His honesty and christian character have never been, nor are they now denied by any one.

We are also informed that another gentleman, Mr. Ebenezer Stevens, of the same connexion, who has been a public speaker among the Free-will Baptists has obtained more light, and is now rejoicing in the hope of, and proclaiming a belief in, the final triumph of righteousness and bliss over all sin and misery.

Chr. Intel.

New Universalist Meeting-House.—A new and elegant church is now building in Newton, (Mass.) for the accommodation of the Universalist Society in that town.

Id.

Items of News.

From the London Courier of April 28th.

LIST OF THE NEW ADMINISTRATION.

THE CABINET.

Peers.

Lord Chancellor, Lord Lyndhurst.
Lord President, Earl of Harrowby.
Lord Privy Seal, Duke of Portland.
Chancellor of the Duchy of Lancaster, Lord Bexley.
Secretary of State for Foreign Affairs, Viscount Dudley.

Secretary of State for the Colonies, Viscount Goderich, (late Mr. Robinson.)

Commoners.

Secretary of State in the Home Department, Right Hon. W. Sturges Bourne.

President of the Board of Trade, Right Hon. W. Huskisson.

President of the Board of Control, Right Hon. C. W. Wynn.

Secretary at War, Viscount Palmerston.

First Lord of the Treasury, and Chancellor of the Exchequer, Right Hon. G. Canning.

NOT IN THE CABINET.

Lord High Admiral, His Royal Highness the Duke of Clarence.

Master General of the Ordnance, Marquis of Anglesey.

Lord Chamberlain of the Household, Duke of Devonshire.

Master of the Horse, Duke of Leeds.

Chief Secretary to the Lord Lieutenant of Ireland, Hon. W. Lamb.

LAW APPOINTMENTS.

Master of the Rolls, Sir John Leach.

Vice-Chancellor, Mr. Hart.

Attorney-General, Mr. Scarlett.

Solicitor-General, Sir N. Tindal.

Dreadful Inundation.—A Dantzic Journal says, that "in the neighbourhood of that city, between Fiegenhoff and Elbing, on this side of the Nogat, the dikes had given way, and a tract of country, three German square miles in extent, containing 31 villages and 11,000 inhabitants, was laid under the water."

On Sunday afternoon, a row-boat was upset at Hurlgate, and Obadiah Miller, William Pierson, and George Dodge, were drowned. Five others who were in the boat were saved.

A number of barns, &c. were blown down, and 209 panes of glass were broken in the new church near Dr. Day's, at Bethlehem, on Monday last, by a hail storm.

There are now two children, sisters, living in Dutchess county, the eldest of whom is 3 years and 9 months old, weighs 165 pounds, measures just 4 feet in circumference around the waist, and 2 feet immediately above the knee joint. The youngest daughter is nine months old, and weighs 55 pounds, and bids fair to overtake her sister.

In Philadelphia, two men dressed as sailors, entered a comb store, and presented a pistol to the head of the female in attendance, while they robbed the till, &c. and then escaped.

Navigation.—The steam boat Pioneer, Captain Miles, which plies daily between this port and Dunkirk, presented a novel scene on Friday last, while approaching our harbour. It was a dead calm, and the boat had in tow a schooner, a canal boat, one large Durham boat and a sloop, which, with the steam boat, were all ranged in a single line.—*Buffalo pap.*

we must apologize to our readers for inserting so much this week of the new system of orthography. But to have broken off sooner, would have impaired the argument in favor of the system, which Mr. Kneeland is anxious to lay before the public, believing, as he does, that it is the greatest improvement of the kind, that has ever been introduced. It is the result of more than twenty years occasional study, during which time, he has expended several hundred dollars, in various publications, on the subject, including his Spelling Book, and Key, which he has recently published, and, to effect which, he has spent, perhaps, two years constant labor, with his own hands. He wishes people to examine it so as to understand it, and then, if it should be thought to have no merit, he is willing it should be laid aside. But should the work meet with sufficient encouragement to warrant the procuring of new types, with the new characters, of the same size, that is used for this paper, we could then give our readers one sixth part more matter every week, (or as much as should be printed in the new orthography) and all at the same expense. Will not this be an inducement to our readers, to learn this system, which is so easily understood. Were they to let their children have the Key, which is filled with pictures of beasts, birds, &c. all of which will be pleasing to them, they will learn the system as a matter of amusement.

EDS.

SELECTED FOR THE OLIVE BRANCH. FANATICISM.

Detested monster, with malignant ire,
Who fills the world with misery and woe,
What guiltless victims to thy rage expire,
What streams of tears and blood around thee flow!

Man's dearest rights to liberty and laws,
Are lost where'er thy hosts of harpies meet:
Hell's fiercest demons labor in thy cause,
And foes to reason bow before thy feet.

Eternal hells within thy dark domains,
With smoke & flame, delight thy bloated eyes;
Where superstition throws around her chains;
From other's pains thy greatest pleasures rise.

What toils and treasures to appease thy frowns,
The thoughtless millions have with pleasure given;
And pluck'd the choicest gems from virtue's crowns,
To gain thy smiles, or promises of heaven!

Fair science trembles when thy banners wave;
Thy wolves and vultures all her works deface;
Thy tender mercies, colder than the grave,
Allow but few to find a resting place.

Look round the world, and ponder o'er each deed
Of cruelty, that springs from anti-christian zeal;

The best of men upon the scaffold bleed,
And wisest minds dare not their thoughts reveal.

But thanks to God, who rules our happy shores,
Here oft the monster's head dejected hangs;
Our charter'd rights, unfetter'd by its pow'rs,
Withholds the deadly poison from its fangs.

But in Columbia's highly favor'd land,
The pointed darts of calumny are hurl'd,
With studied arm, from orthodoxy's hand,*
Against the inquiring children of the world.

To free the sacred fields from noxious weeds,
What means does pious pomp and pride employ;

The warring spirits, to enforce their creeds,
The fairest flowers and choicest plants destroy.

* And others equally bigoted.—Eds.

LAND OFFICE.

The subscriber embraces the opportunity, through the columns of the Olive Branch, of informing his friends and the public generally, that his office is removed from Number 137 Bowery, to No. 1 Chatham Square corner of Catharine street, up stairs, where he transacts business upon an extensive scale, as Land Agent Conveyancer, and Money Broker; also, having received a Commission from the state to take the acknowledgement of Deeds, Mortgages, and other papers of records, will be happy to attend any commands.

JOSEPH. H. GOLDSMITH.

Southern District of New-York, ss.

♦♦♦♦♦ BE IT REMEMBERED, that on the 27th day of April, A. D. 1827, in the 51st year of the Independence of the United States of America, *Abner Kneeland*, of the said District hath deposited in this office the title of a Book, the right whereof he claims as Author, in the words following, to wit:

"THE AMERICAN DEFINITION SPELLING-BOOK: in which the words are not only rationally divided into syllables, accurately accented, the various sounds of the vowels represented by figures, and their parts of speech properly distinguished, but the definition or signification affixed to each word. Carefully revised and compared with the most approved authorities. Designed for the use of Schools. By *ABNER KNEELAND*, Author of the *American Pronouncing Spelling Book*."

In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time thereon mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FRED. J. BETTS,

Clerk of the Southern District of New-York.

NU ØRHØGRAFE.

A Dialogue between Samuel, Joseph, and Benjamin, on the subject of Mr. Kneeland's new system of Orthography.

(Continued from page 24.)

Sam. I hav hæt muç en his nœvl sistem siuç i sê yø, a i stil hiŋk it wød māk grāt kœnfuzun, hœt yø hav sed tø he kœntraré, netwið-standiŋ.

Jo. I hav dun mør ðan tø hiŋk øv it; fœr i hav mād miself prāktē-kalé akwānted wið it: a expēreēŋç net ønlé kœnfērms hœt i ðen stāt-ed, but it enābls mé nŷ tø go muç fērður øn he subjekt. Hēr is nœ difēkulté in he kāk but hœt mā bé veré èsélé ovurkūm; muç mør so ðan i at furst anticēpātēd.

Sam. O mœnstrus! I hiŋk hēr øt tø bé sum lè tø suprēs. it! Sød it bé brèt intø jēnēral yūs, èl nāis wød dēspis us. Hā wød hiŋk ðat wé trēt wið kœntēmt èl he literatūr in he yūnéverç!

Jo. Hœt nēd wé kær fœr he wørld, so lēg as wé hav ør øn interest a hāpēnes in vø? If wé kan undurstånd pēpl hœn hā tøk, admitiŋ hā spēk prēpūrlé, ðen, bi his sistem, wurd kan bé so put øn

pāpur, ðat in wun wék, áftur he léturs ør wunç undurståd, hā kan bé as wel nœn, èvn bi fœrmurs, as ðø hā wer úturd èdēblé bi he vøç.

Sam. But hŷ lēg it wil bé bēfœr mēné pēpl ør brèt èvn tø sé a wurd øv he sistem; a øv ðøs ðat sé it, net wun st. øv tœnté wil pá éné atēnñ tø it.

Jo. Let it bé ønlé brèt fērlé bēfœr he públik, a it wil bé lernt imperçéptēblé, wiðut èné éfort, øn he pert øv he lērnur; a hœn wunç lernt; a pērsn mā go frœm wun sis-tem tø he úhur, hēf a dŷsn tims in a dá, if nēd bé, wiðut he lēst in-kœnvēnēŋç hœtēvur. But if he sistem wer èvn nŷ brèt intø jēnēral yūs, in printiŋ, no wun nēd tø çāŋj his mōd øv ritiŋ, unlēs hé sōd prē-fēr it; ør, sōd éné wun prēfēr it, hé mit rīt in he nŷ mōd, exklŷsiv-lé, a èl wōd bé èkōalé wel un-durståd. & bōks mīt bé réprint-ed in he nŷ mōd, wiðut èné nēcēs-été øv ritiŋ ðem anŷ; fœr a bi hœ nōs hŷ tø pronŷŋç a wurd, wil nœ èkōalé wel hœt léturs ør kāk-urs must bé yŷsd tø expēs it.

Sam. But hēr ør stil grātur øb-jēkñs tø it ðan éné ðat i hav yet nāmð; a hœiç non but he lērnēd kan dŷlè aprēdēāt. It wōd māk an "indiskrimēnāt māsakur øv èl visabl etémōlōjé; he inválúabl trē-zŷrs øv āncēnt a mōdurn literatūr wōd bé, in a grāt mēzŷr, lœt up, a he kœntles vølŷms øv he wurks øv gēnēus, siuç a tāt, wōd bēxūm as sēld bōks tø èl ðēs hœ sōd hé akwānted wið he nŷ alfabet ønlé".

Jo. I percēv ðat yø hav bē-rod ðis øbjēkñ frœm Dr. Wilé, øv Filadēlfēa; hœiç is fōlé ānsurd in Nēland's Pronŷncip Spēlip-Bōk, hœr it mā bé fund: i sal ønlé aa, hērfor, ðat nŷn-tēñs øv he wørld at lœrj, ør èvn øv he pēpl øv he Yūnited Stāts, rēd but litl, except it bé he kœmun nŷs øv he dá; a but a smøl pœrñ èvn øv ðat; tœgē-ður, perhāps, wið a fŷ veré kœnfun bōks, a ðøs, wurks øv he mōment, ðat ør rēd bērlé wunç, a ðen nē-glēxted; èl øv hœiç mīt bé mād at muç les expēŋç, a çildren wōd bé abl tø rēd ðem in a veré fŷ dās,

áftur hā had wunç lernt he sŷnd, èç kākatur rēprēsēts. But he fŷ hœ rēd literarē wurks, ør wurks øv jēnēral siuç, tø hœm alōn et-émōlōjé (ðat is frœm fœrin lāŋgœij-es) kan bé øv he lēst posēbl yūs, mā stil lern he prēsēnt sistem; a èvn tø ðøs, he nŷ sistem, so fœr frœm rētērdiŋ, wil akcélurāt hēr prœgres; a hœn hā wil hav èl he bēnēfīts rēsŷltiŋ frœm etémōlōjé, literatūr āc. ðat éné wun nŷ has.

Sam. Hœi réalé, Jo, hēr apērs tø bé sum rēsn in hœt yø sá. I must exāmin he sistem fērður. I bēlèv i hav bin tø muç prējŷdiçt agēnst it; it is posēbl ðat i sal yet bēxūm a kœnvert tø he sistem.

But hēr kŷms brŷður *Benj* wil sé hœt hé wil sá øn his subjkt.

[Enter Benjamin.]

(Concluded in our next)

POSTSCRIPT.

There has been an extraordinary freshet at Petersburg, Va. by which the wharves were covered, and many of the cellars of the stores in the lower part of the city overflowed.

A very successful experiment has been made in boring for water at Geddes, under the direction of Mr. S. B. Noble. He began at the bottom of an old well, and bored eighty seven feet below the surface of the marsh, through an argillaceous rock of different colours, till he struck a vein of salt water, which is estimated to yield about 12,000 gallons an hour. The water is considered equal to that of Salina, and the quantity is sufficient to supply three fourths of the manufactories in the place. It has been often said that the springs of good salt water there did not lie deeper than 15 or 20 feet; but this is 17 feet lower than the bottom of the lake.

A loaded car got loose on the Maunch Chunk rail way, and is said to have gone nine miles in ten minutes!

Horrid Murder.—On Monday evening, the 7th inst. in the south part of Washington county, Samuel Payne was shot with a rifle, by his brother, Richard Payne, and expired immediately. *Kentucky paper, of May 18.*

At a meeting of the Standing Committee of the N. Y. U. Book Society, on the 6th inst.

Resolved, That a meeting be called of the friends of the Rev. Abner Kneeland, to meet in the basement story of the Unitarian Church, corner of Prince and Mercer streets, on Monday evening, the 11th inst. to take into consideration many matters of consequence, relating to the expediency of organising a new religious Society: and that notice of the same be inserted in the Olive Branch, and also given out from the pulpit.

MARRIED.

By the Rev. Mr. Kneeland, on the 29th ult. Mr. CORNELIUS L. SLOAT, to Miss ANN MEL- LINGTON.

On Tuesday evening, 5th inst. by the Rev. Mr. Monteith, Mr. ANDREW H. NICLE, to Miss CAROLINE AUGUSTA MILLER.

By the Rev. Dr. McAuley, Mr. DANIEL COLBY, to Miss EMERLINE BURRAS.]

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JUNE 16, 1827.

|| No. 5.

THE OLIVE BRANCH
Is Published every Saturday morning, in the rear of
the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in
advance. Mail Subscribers, \$2 a year payable on the
receipt of the first number. No subscription will be re-
ceived for less than a year, which includes one volume.

C. NICHOLS, Printer.

UPON THE LIBERTY OF THE PRESS.

In looking back a few centuries, on the progress which has been made in almost every department of knowledge, we cannot but perceive how much of it has been effected by the art of printing. This great invention by multiplying copies of works with an almost magic facility, and at an expense, which, when compared with prices paid in former times for manuscripts, appears as nothing, has not only increased to incalculable degree the number of professed students and lovers of literature, but has communicated the benefits of instruction to all classes and conditions of men. It has led forth learning from the ancient places of her seclusion, the academy, the cloister, and the dark grove, and has introduced her to the gay, the busy, and the poor; so that she now walks abroad in the streets and the high-ways, and over the fields, and converses freely with men in crowded marts, in splendid courts, in hostile camps, and by the cheerful fireside. Books are no longer the exclusive luxuries of the wealthy; they are no longer only to be met with chained to the dusty shelves of a monastic library, or clasped and hung to the girdles of churchmen; they lie on cottage window seats—they are in the cabins of our ships, and in the tents of our soldiery—they are the familiar companions of the female sex—and they are scattered among the play-things of children. Wisdom is no longer the torch of the Grecian game, passed down from separate hand to hand; it may rather be compared to the sacred fire, kindled, as travellers tell us, on the birth-day of our Saviour in the Church of the Sepulchre, at Jerusalem, which is no sooner exposed to view, than the whole mass of devotees rush on to illumine their tapers at its flame, and in an instant a thousand lights are glancing through the temple.

The press has, in short, sent forth such vast quantities of writings into the world, that it may be doubted whether any cause of destruction could obliterate these labours of the mind, which would not also exterminate the human race.—Towards the accomplishment of such an object, a second Omar could effect nothing.

Its power is of course immense, both for

good and for evil. It disseminates opinions of all kinds on every subject, and administers poison, as well as healthy nutriment. It is not surprising, therefore, that attempts should often have been made to restrain its liberty, and limit its power, not only by those interested persons who have feared that it would deprive them of unrighteous authority, but by the sincerely virtuous, who have dreaded its corrupting effects on the morals of society.

The Church of Rome began very early to prevent the reading of certain books, and about the year 1550, published a list of them, called an Index Expurgatorius, which has since been enlarged as occasion required. Even in Protestant countries, overseers have been appointed by law, to peruse all writings intended for the public, and with authority to license or suppress, as they should think proper. Such a body of licenses existed, and exercised their powers in England, till a little more than a century ago, when it was abolished by act of parliament. At present, although any person in that kingdom may print what he pleases, he is liable to punishment if the book is found to contain sentiments which the law pronounces to be pernicious.

I shall offer, as briefly as possible, a few considerations, to show that no restraint whatever should be imposed on the freedom of the press, but that it should be left unquestioned and entire.

With regard to those countries in which it has been shackled the most, it will be necessary to say but a few words. Their example is proof sufficient, that the effect of literary despotism is ignorance and degradation. Their inhabitants are sunk in deep superstition; and when they talk of liberty, they hardly understand the meaning of the word. The illiterate believe any thing and every thing; a great part of the higher orders believe nothing; and the remainder do not know what to believe. All writings of a bold and manly character are withheld from the people; and it has been said that there is hardly a good work of morality or devotion, which has not been prohibited by the Roman Index.

Nor has the licensing system, as it has been pursued in more free and enlightened parts of the world, any thing to recommend it. The licensers are men, with the prejudices, interests and passions of men, and will never be wholly impartial in their judgment. They may be very wise men, and very good men, but will not certainly be infallible. They will have their systems and their theories, on

government and morals and religion, and will hardly grant an *imprimatur* to that author who writes against their party, or their church. And yet the author may be right, and they themselves wrong. They will be continually committing mistakes, and some of their mistakes will be of vital importance. With the best intentions possible, they may and must often misconceive the forms of fundamental truth. "If it come to prohibiting," says that great man, one only of whose praises it is that he wrote *Paradise Lost*. "If it come to prohibiting, there is not aught more likely to be prohibited than truth itself, whose first appearance to our eyes, bleared and dimmed with prejudice and custom, is more unsightly and unpalatable than many errors; even as the person of many a great man is slight and contemptible to see to." And when truth is acknowledged and permitted to pass, is it not humbled and disgraced by the permission? Can it not walk forth freely without asking leave, and going in leading strings, and wearing a mark and a collar, like a slave or a dog?

And now let us consider the mildest restraint which has been attempted on the liberty of the press, by punishing the authors or venders of pernicious books, and ask what good it has done? Let us reflect a little on some characteristics of human nature, and we shall see what harm it will do. Will it not be the invariable consequence of inflicting punishment on the publishers of bad books, that general attention will be excited to those books, and an uncommon desire be entertained to purchase and read them? And will not human ingenuity find out ways enough, in spite of all obstacles, to print and to sell them? And when they are read under these excitements, will not the impression which they make on the mind be far greater than in ordinary cases, and will not their mischievous effects be doubled? There is no doubt of it. The sympathy and curiosity produced by a judicial condemnation, will both increase the numbers of the obnoxious work, and induce people to read with interest what they would otherwise have soon thrown by in weariness or disgust. This is no theory, no unfounded speculation. It is established by facts which have recently occurred in England. To mention no others, there is the case of the bookseller Carlisle. He printed and published some of Paine's infidelity. Half of the trash would have grown yellow on his shelves, if the arm of authority had not troubled it. He was prosecuted, condemned, fined and imprisoned. And what was the

consequence? Carlisle was regarded as a persecuted man, and Paine became a popular author. The book rose into sudden demand; one of the imprisoned publisher's family took up the profitable business of selling it; means were found of eluding the vigilance of the law; and low and ignorant people taught themselves to question the genuineness of the Scriptures, and ridicule and abuse the religion of Christ. Mark the difference between the effects of this and the opposite method of procedure. In the country where the publisher of Paine's works was fined and imprisoned, those works can be purchased in any quantities, and with ease; but here, in our own country, where no man would be meddled with for publishing them, there is scarcely a copy to be found, nobody feels any desire to read them, and it is therefore no one's interest to keep them for sale.

When we come to speak of the character of such works, we are on another subject entirely. They are worthy of the utmost abhorrence. I look on the man who so far degrades himself, and perverts the powers which God has given him, as to send forth a work of impiety, immorality, or obscenity into the world, as one of the worst of criminals, as one of the sorest plagues that can infest society. But I am sure that the evil will not be cured, but rather increased, by punishment and coercion.

If it be inquired, how is the evil to be counteracted? I answer, by the remedies of truth, reason, and argument. If the pernicious treatise be popular, let a popular treatise oppose it; if it pretend to be learned, let learning be enlisted on the other side. Is error so subtle that it cannot be refuted? Is virtue so foolish or so indolent, that she cannot or will not defend herself and her votaries? Is licentiousness so bold and successful that she cannot be shamed? Then shame on the virtuous, and shame on the pious, and shame on the learned; if their principles, and their zeal, and their education, and their scholarship, amount to nothing more than this, why, shame on it all! But it is not so; there are able champions in the cause of faith and righteousness, and they have conquered, and they will go on to conquer, and with them will fight all the honourable feelings, and high aspirations, and holy thoughts of man—all the pure and endearing relations of society and of home, and order, justice, decency, hope and gratitude.

With regard to speculative inquiries, there are few which I would even attempt to discourage by any disapprobation. Many a truth do we discover, only by the examination of many falsehoods. To prove that one system is tenable, it is often necessary to show that others which have been offered are groundless; just as some theorems of Euclid are established, by reducing to an absurdity every position which contradicts them. The seeker after truth, like the hero of a fairy tale, is often obliged to pass through successive scenes of deception, and encounter numerous shadowy dangers and

temptations, before he can arrive at the inner apartment of the castle, and dissolve the enchantment.

There are few theories, too, which do not contain much that is profitable to be known; for they who have the ingenuity to advance them, will generally say something useful, if it be only for their own refuting. In their very wanderings they will point out beacons and land-marks, which will denote, with increased accuracy, the pleasant country and the safe road. "If the men be erroneous who appear to be the leading schismatics," says Milton again, "what withholds us but our sloth, our self-will, and distrust in the right cause, that we do not give them gentle meetings and gentle dismissals; that we debate not, and examine the matter thoroughly, with liberal and frequent audience; if not for their sakes, yet for our own? Seeing no man who hath tasted learning, but will confess the many ways of profiting by those who, not contented with the stale receipts, are able to manage and set forth new positions to the world. And were they but as the dust and cinders of our feet, so long as in that notion they may yet serve to polish and brighten the armory of truth, even for that respect they were not utterly to be cast away."

Let then opinion meet opinion, on all grounds of debate and controversy. Let system combat system, and theory wrestle with theory. Let the press work on with all its activity; throw not over it a single fetter. Who says that truth is powerless, and friendless, and cannot prevail? She must prevail. Away with your fears of heresy and heretics, and your grave talk about latitudinarianism, and disorganizing tenets, and the destruction of faith, and the unbending of society! Such alarms indicate but a slight estimation of that which should be most firmly trusted in—TRUTH. Truth will prevail at last—or there is no such thing as truth.

Unit. Miscel.

MAL-ADMINISTRATION OF THE SPANISH COLONIES.

A very interesting article has made its appearance in the last Quarterly Review, recently published in England, entitled "*Mal-administration of the Spanish Colonies*," which was drawn from the State Archives of Madrid, and which discloses to the world a scene of corruption and abuses, both in Church and State, more enormous than we could have supposed humanity (however trained by artifice and fraud to an abject condition) would have borne for a moment. If there had been among that people the quick intellectual feeling which characterises the inhabitants of these United States, the severance of the Spanish Colonies from the mother country would now have been a matter of history, not a circumstance of recent occurrence. But enchained, as they were, by a religion, which paralyzes every human effort; they had to bear their burthen, in sorrow and affliction, until Providence, in his great mercy, had

opened the way for their emancipation.

The following is extracted from the Commercial Advertiser.

The next subject which comes to be discussed, is the conduct of the ecclesiastical establishments; and here we feel, with our authors, that the ground is a very delicate one; but, however disagreeable it may be, it is much too important to be passed over: for the influence exerted by the Church of Rome over the manners of South America seems to have been immense, and, indeed, it is more than questionable whether a state of society, so destitute of all right principle of cohesion, could have held together, for any length of time at least, had it not been for the example and support of so large a body of highly disciplined, wealthy, and unprincipled ecclesiastics, armed with the two-edged sword of civil and religious authority. It is not possible, we fear, by extracts, to give an adequate conception of this singular chapter; but we strongly recommend its perusal to any person who is curious to learn to what extent the profligacy of the Roman Catholic priesthood, in a perfectly unrestrained state is capable of reaching. The following passage near the commencement of the chapter, is pretty well for Spaniards, who, it must be recollected, are speaking, not of heretics or aliens, but of their own church establishment, all the priests of which were their own countrymen.

"The ecclesiastics of Peru consist of two sects, Seculars and Regulars, or Clergy and Monks; both of which lead such licentious and scandalous lives, that, although human nature is every where found to be weak—and in Peru, perhaps, feebler than elsewhere—yet it would seem that even there the priests are determined not to be outdone, but strive to excel every other class of the community in the infamy of their habits (*al sobresalir a todos los demas en las perversas costumbres de su desarrreglada vida*); as if incontinence and every other vice ought to be most prominent and effective, in those upon whom the obligations of moral restraint might be expected to be the most binding. Accordingly, the members of all the different religious orders, whose most sacred duty it is to correct or prevent the backslidings of human frailty, are, on the contrary, the very worst sinners themselves; doing mischief, not only by the example which they set of every vicious indulgence, but by striving as much as they can to encourage similar wickedness in others.

"Of all the vices which fatten and flourish in Peru," says our greatly-shocked authors, "the most scandalous and extensive is that of concubinage. No class, or even individual person, is exempt from this crying sin. Europeans, Creoles, bachelors, married men, clergymen, and friars—all alike. In short, though a little afraid of being accused of exaggeration, we make no exception to the rule.

An anecdote is given of an old priest who performed mass in a most patriarchal style, with his fifth mistress seated in the church at the head of a swarm of his children, most of them *her* seniors, while another of his sons assisted at the altar.

At first sight it seems surprising that the bishops and other high authorities did not interfere to put a stop to these scandalous abuses—but, as our travellers observe, the evil had, from long use, become so rooted in the system, that it could hardly be weeded out; and, in the second place, the said dignitaries fully participated in the wickedness of the climate. This we

learn from the most affecting story told of the treacherous methods used to ruin the daughter of a venerable cacique, or Indian chief, at a village in the interior of the country. We regret that the story is too long to translate entire; for it is well told, and by some of its shocking details, proves even more than it is intended to illustrate; since such circumstances could not possibly have occurred in any society not *totally* demoralized.—The Cura, or priest of the parish in question, had it seems, in vain tried every art to subdue the native purity of this poor girl, who, though an Indian, and consequently despicable in the eyes of a Spaniard, was considered noble in her own nation. At length he devised a stratagem, by which he not only overcame her scruples, but averted the indignation of the old cacique. It was pretended that in certain cases the church of Rome did grant permission for the clergy to marry; and the Cura, affecting to be extremely sorry for the wicked attempts he had heretofore made, declared his intention of now marrying the girl, provided he could procure from the bishop of the diocese the necessary dispensation.—The poor Indian and his daughter were deceived by these assurances, and saw a courier set off and return with a forged despatch which they were told was the episcopal license. The marriage was accordingly solemnized by one of the assistants, without witnesses or any of the usual formalities, and after this the parties lived together as man and wife. The rest of the cacique's tribe, however, who had been often told that no clergyman could marry, and knew nothing of the mock ceremony, believed, in spite of what was said, that the daughter of their chief had at last fallen a victim to the arts of the priest, and bitterly deplored the degradation to which their race, and the family of their chief in particular, was reduced. In process of time the truth of the case became generally known; the priest, after being punished by a short suspension from his sacerdotal functions, was removed by the bishop to another living; the Indian girl and her children were turned adrift on the world; and the unfortunate old cacique died shortly afterwards of a broken heart.

The whole country appears to have groaned under the exactions levied upon it by the innumerable monastic establishments; on these, we have not leisure to enter into details; but there occurs at page 355 a passing remark, which shows the state of public sentiment more clearly, perhaps, than could be done by any express descriptions.

"Whenever such subjects came to be discussed, they were viewed by the inhabitants with great detestation; and at the period when the war broke out with England, people spoke their minds with much freedom. Even the most prudent and best informed laymen, and sometimes even the secular clergy, declared in our presence, that provided the free exercise of their religion were guaranteed to them, they would consider it the greatest happiness that the country should be invaded and taken possession of by the English—were it for no other reason but to escape the obligation of paying such inordinate taxes to the convents.

Although every page of this chapter affords evidence of the infamous character of the friars who swarmed in those regions, no express mention is made of the manner in which the stock was supplied from Spain. This omission is, however, made up by Mr. Barry, who was educated, and has resided great part of his life in Spain;—and who, it is proper to observe, is

of the Roman Catholic persuasion. Missionaries, he tells us, came annually from the different convents of South America to obtain reinforcements in the Peninsula. These recruits were generally the most perverse and stupid members of the Spanish religious houses, who had become a torment to the superior—refractory monks, who refused to conform to the rule of their order—often wretches, who had been expelled from convent after convent, and were now mere outcasts in their province.—To such persons nothing could be more fascinating than the description of the licentious manners of their brethren in Peru, and accordingly the recruiting commissary easily filled his roll. When ready to start they were sent on board any ships which happened to be under sailing orders for the colonies; but so great was the repugnance of the captains to take in such a set of miscreants, that the governor was often obliged to force them on board at the point of the bayonet, and it sometimes happened that the departure of vessels was delayed for several months solely to get rid of these passengers.

The only exception to this picture of ecclesiastical depravity in South America occurs in the case of the Jesuits, who really seem to have labored, with all sincerity, to improve the condition of the natives, and who maintained, if not a perfect purity of manners, certainly such a comparative degree of virtue as gave these able and extraordinary men a great and useful influence. (To be continued.)

A MODERN MIRACLE.

We introduce the following strange story by the subjoined remarks. As to miracles, according to the extent which the meaning of the word embraces, it is that admirable arrangement of providence which the whole volume of nature unfolds. The revolution of perhaps a hundred millions of worlds around a million of suns. The rapid motion of light; the germ of life, and many other things which might be named, are all grand and perpetual miracles. These are the laws of the Great Head and Director of the Universe. The God whom we adore. It is certain that a violation of these divine, and eternal laws, (and who can know when they are violated) comes more forcibly under the head of miracles, than can be perceived in the ordinary arrangement of providence. Philosophers maintain that in this sense there are no miracles. The whole is beyond the ken of mortal sight, and all governed by fixed and immutable laws. We will therefore content ourselves with the remarks by the translator of the following reports, of which we have here given only an abstract.

Editors of the Olive Branch.

On Sunday the 17th of December the undersigned thought proper to commemorate the Jubilee by the erection of a cross, a sacred and holy ceremony in which about 3000 persons from the parish of Migne and other adjoining Parishes assisted. When behold, as soon as the cross was erected, and at the very moment that one of us was addressing to the faithful bystanders an exhortation retracing to their memory the miracle of the cross which appeared in front of Constantine's army on its march against Maxentius, there appeared in the

inferior region of the atmosphere, and over a small square (*petite place*) opposite the main door of the Church, a luminous cross, about 100 feet above the surface of the earth, and about 80 feet in length.

It is impossible to conceive the religious impression which the apparition of this cross produced on all the spectators; almost the whole in an instant fell upon their knees, singing with transports of joy, their hands lifted up to Heaven, the hymn beginning with these words, "Long live Jesus, long live the cross." On that very evening and much more on the next day, many unfortunate persons hitherto refractory to the favor of grace, have approached the tribunal of repentance and have reconciled themselves with Heaven.

(Signed,) PASQUIER, Curate of St. Porcheire.

MARSAULT, Almonier of the Royal College.

BOIN BEAUPRE, Curate of Migne.

DE CURSON, Mayor of Migne.

NAUDIN MARROTT, Baudry.

Done at Migne, Dec. 22, 1826.

Marshal des Logis de la gendarmerie, four-nier adjutant, and 41 other witnesses.

Certified as a true copy, by

PAIN, Chancellor and Secretary of the Bishop.

This phenomenon which appeared in the Heavens at Migne, as certified of the official report, of which the above is an abstract, was thought of so much consequence by the Bishop of Portiers as to demand a more full exposition of facts. Accordingly, on the 16th of January 1827, he issued an order for the appointment of Commissioners, to enquire into and investigate all the circumstances relating to the phenomenon noticed in the report.

The Members of this Commission who signed the second Report at Portiers on the 9th of Feb. 1827, were,

DE ROCHEMONTTELDE, General Vicar.

TAWRY, Priest,

DE CURZON,

BOISGICAUD, the elder.

J. BARBIER,

VICTOR DE LARNAY.

This second report, being more in detail than the first, agrees however in substance with it in every real circumstance.

Here follows the REMARKS, by the Translator of the above Reports, on which it is unnecessary to make any further comment.

REMARKS

By the Translator of the above Report.

As the laws of Nature are the laws of God, and as these laws (excepting a few alterations exhibited the Hebrews by special favor) have remained unaltered from the beginning of the world, for the rest of mankind, it is rather doubtful that in the case above reported, the people of the parish of Migne have witnessed a phenomenon, as they think, independent of those general laws, and calculated to produce the happy effect of improving the religious feeling of that small portion of the subjects of his Most Christian Majesty for the good example of the whole kingdom. It is more probable that the apparition which excited so much wonder, and was, it seems, so successfully employed by the attending clergy to promote their views and the object of the jubilee, was occasioned

either by a peculiar refraction of the rays of the sun on the clouds which were above the horizon; or by a refraction of the rays of light issuing from the illuminated clouds, on the imperceptible vapours rising from the earth after several days of rain, and which were certainly condensed by the coolness of the upper part of the atmosphere; or, finally, which is the most likely of all hypothesis, by the means of a magic lantern, or phantasmagoria, artfully concealed by some cunning Jesuit in one of the buildings of the *petite place*, or small square fronting the church.—Such deceptions have frequently been used to delude the multitude, and it would not be strange if under the present system they had been again resorted to in France, to give a retrograde motion to the improvement of the human mind, and extension of true religion, which being an emanation of the divine rational principle that rules the universe must have rationality for its foundation to be credited by reasonable beings. A free representative government and a perfect tolerance in all religious matters, are in this happy country our guarantee against such contrivances to rivet the fetters of Nations by the hands of fanaticism; but still, as men are men in all countries, whether they belong to the clergy or laity; the ambition of a priest, imprudently perhaps, excluded from a participation in our political concerns, and aspiring, of course, to rule by Theocracy, ought always to be kept in view by the friends of liberty. The blessings of reform, and a variety of ways of thinking, would it is true, render abortive any essay to palm a physical phenomena, upon any section of our American people, as a special dispensation of Providence. The attempt, however, could be made, and was long ago made in reality, in a distant city of this union, where a meteor of hydrogen gas in the form of a long spear having risen from the marshes which surround the city, and passed over it, was vehemently represented to the French and Spanish native citizens as an evident mark of the wrath of heaven. The warning (which did not come from the Catholic priests, who have long ago compromised with their people provided they observe the exterior signs of religion) had however, but little effect, those hydrogenous emanations being very common in low, and marshy countries; but with the good people of Migne, the omen of a long spear of fire threatening destruction would have produced a deeper popular sensation than the mild and pacific apparition of the cross, which does not seem by the report to have converted all the bystanders. The same interest will excite any where the same exertions, and frequently lead to the same expedients to acquire influence and power, but as long as these interests are divided and, the several sects are not allowed to combine their measures and organize their means, under the guidance of designing statesmen our republic will be in safety. The order appointing a commission of inquiry is dated the 16th of January, exactly a month after the pretended apparition, and shows that the government has not been indifferent to that great event, now circulated all over the *gallin christiana pro bono publico*. We may now expect to hear of more miracles from other quarters.

From the New-York Enquirer.

RELIGIOUS DISSENSIONS.

"A pamphlet has recently been published in Troy respecting certain unseemly disputes,

which have occurred amongst the members of the First Presbyterian Church in that city. It professes to be the joint production of some of the members and congregation of that church; and it presents a lamentable picture of the wretched consequences of fanaticism and bigotry when they combine with indiscretion and ignorance amongst people. Two Reverend individuals are, therein, charged with having produced all the evils complained of; but whatsoever their conduct may have been, much of the blame must belong to the congregation itself. The disclosures made in the pamphlet are truly afflicting, as well as disgraceful. One passage we shall, without any scruple, extract. It is a conversation which occurred between the two clergymen, and two respectable ladies, Mrs. Mosier and her sister-in-law, Mrs. Weatherby, at the house of the former.

Mr. Beman, [to Mrs. Mosier.] Were you ever under conviction?

Mrs. Mosier I cannot say whether I have been or not. My mind has been deeply impressed with the importance of religion at different times.

Mr. B. What is the state of your mind now?

Mrs. M. It is not as much impressed as it has been heretofore.

Mr. B. Men wear off their convictions by running into dissipation and frequenting tippling houses, and women wear off theirs by going into gay company.

Mrs. M. I was never fond of gay company; I am of a domestic turn.

Mr. B. You are worse than other women; for you can stay at home and wear off your convictions.

Mr. Finney. Do you love God?

Mrs. M. I think I do.

Mr. F. [shaking his fist in her face.] You lie! What reason have you to think you love God?

Mrs. M. When I look upon the works of creation, I feel to praise and adore Him.

Mr. F. You ought to go to hell, and you must repent.

Mrs. M. I cannot.

Mr. F. [again putting his fist in her face.] You lie!

Mrs. M. How can I get the new birth unless God gives it me?

Mr. F. You ought to be damned.

Mrs. Weatherby. Mr. Finney, you have told Mrs. Mosier that she could regenerate herself and give herself the new birth; now if you inform her, it will edify me.

Mr. F. Are you a Christian, and ask such a question?

Mrs. W. I trust I am, and would like to have it answered.

Mr. F. How can you love your husband?

Mrs. W. Love is a passion I have never heard described.

Mr. Beman. Mrs. Weatherby, you have said you were a Christian, and dare you ask two of God's ministers such a question?

Mrs. W. Yes, I dare ask it, and I have asked it once before, and it appears that it cannot be answered.

Here this interesting spectacle was closed.

But it appears that Mrs. W.'s husband, who is master of one of the North River vessels, and a very peaceable man, could not tamely endure this ungentlemanly and unchristian, if not outrageous conduct, to his wife and sister. Accordingly he resolved to remonstrate with Mr. Beman; and as the latter was passing one day,

invited him into his house, when the following scene ensued:

Mr. B. I suppose you want to talk on religion, for I talk on nothing else.

Mr. W. Not that in particular. I want to talk with you concerning the conversation you had with my wife and sister at Mrs. Mosier's.

Mr. B. [clenching his fist and shaking it within a few inches of Mr. W.'s face.] Capt. Weatherby, you will go to hell: God will send you to hell. [This was repeated several times.]

Mr. W. Mr. Beman, you must not say that again, for I cannot bear it.

Mr. B. [in a louder tone of voice.] You will go to hell!

Here the son of Neptune, losing all patience, flooded the "messenger of" bad "tidings;" but with peculiar obstinacy, he still repeated his favourite denunciation, "you are going to hell!" several times. The captain after a while allowed him to get up, when he repeated the same language, "you will go to hell." After being flooded again, and despatching the tar to hell sundry times more, the pertinacious parson was finally released, at the intercession of Mrs. Weatherby, who came into the room during the engagement.

If the above pamphlet be true, the dignity of the pulpit, the kind care of a pastor for his flock, and the Affection of a Christian for his brethren, were never more completely lost sight of, than by these reverend persons. One of them called a lady, a respectable member of his church, an "old devil," and a mother, of irreproachable character, an "old hypocrite." He said in a public discourse, that, "the members of his church were going post haste to hell;" and in another, that they were piling up their prayers, and climbing up to heaven upon them; but they will all plunge into hell together."—And in addressing sinners generally, he said, "If you dare do it, you would club God Almighty out of Troy." What shocking irreverence! What impiety! But the following language of Finney caps the climax of pulpit madness and blasphemy—"Why sinners, I tell you, if you could climb to heaven, you would hurl God from his throne: Oh yes, if you could get there, you would cut God's throat! yes, you would cut God's throat!"

From Dick's Christian Philosopher.

The economy of the human frame, when seriously contemplated, has a tendency to excite admiration and astonishment, and to impress us with a sense of our continual dependence on a Superior Power. What an immense multiplicity of machinery must be in action to enable us to breathe, to feel, and to walk! Hundreds of bones of diversified forms, connected together by various modes of articulation; hundreds of muscles to produce motion, each of them acting in at least ten different capacities; hundreds of tendons and ligaments to connect the bones and muscles; hundreds of arteries to convey the blood to the remotest part of the system; hundreds of veins to bring it back to its reservoir the heart; thousands of glands secreting humours of various kinds from the blood; thousands of lacteal and lymphatic tubes absorbing and conveying nutriment to the circulating fluid; millions of pores through which the perspiration is continually issuing; an infinity of ramification of nerves diffusing sensation throughout all the parts of this exquisite machine; and the heart at every pulsation exerting a force, of a hundred thousand pounds.

In order to preserve all this complicated machinery, is in constant operation! The whole of this vast system of mechanism must be in action, before we can walk across our apartments! We admire the operation of a steam engine and the force it exerts. But though it is constructed of the hardest materials which the mines can supply, in a few months, some of its essential parts are worn and deranged, even although its action should be frequently discontinued. But the animal machine, though constructed, for the most part of the softest and most flabby substances, can go on without intermission in all its diversified movements, by night and by day, for the space of eighty or a hundred years! the heart giving ninety-six thousand strokes every twenty-four hours, and the whole mass of blood rushing through a thousand pipes of all sizes every four minutes! And is it *man* that governs these nice and complicated movements? Did he set the heart in motion, or endue it with the muscular force it exerts? And when it has ceased to beat, can he command it again to resume its functions? Man knows neither the secret springs of the machinery within him, nor the half of the purposes for which they serve, or of the movements they perform. Can any thing more strikingly demonstrate our dependence every moment on a Superior Agent, and that it is "in God we live, and move, and have our being?" Were a single pin of the machinery within us, and over which we have no control, either broken or deranged, a thousand movements might instantly be interrupted, and our bodies left to crumble in the dust.

It was considerations of this kind that led the celebrated physician Galen, who was a skeptic in his youth, publicly to acknowledge that a Supreme Intelligence must have operated in ordaining the laws by which living beings are constructed. And he wrote his excellent treatise "On the uses of those parts of the human frame," as a solemn hymn to the Creator of the world. "I first endeavour from His works," he says, "to know myself, and afterwards by the same means to show him to others, to inform them, how great is his wisdom, his goodness, his power." The late Dr. Hunter, has observed that astronomy & anatomy are the studies which present us with the most striking view of the two most wonderful attributes of the Supreme Being. The first of these fills the mind with the idea of his immensity in the largeness, distances, and number of the heavenly bodies: the last astonishes us with his intelligence and art in the variety and delicacy of animal mechanism.

AFFECTING INCIDENT.

Mr. Work, captain of the Don Giovanni schooner, from Gottenburg, while delivering a cargo of deals and iron at a wharf in St. Catherine's was accosted by a miserable looking young man, just returned from America, beseeching a little employment; the captain in reply, said he was sorry he was not in want of any additional hands, as his crew were fully adequate to discharge the cargo. The young man in return expressed his regret, but urged the captain to suffer him to work only for his meat, as he was literally starving for want of food.—Commiserating, the youth's unhappy situation, the captain complied with the condition, and the young man went cheerfully to work in the hold among the crew. Observing on the following day, the assiduity of the stranger to discharge his duty, the captain asked him of what place he was a native? "Loughrea—

Loughrea," rejoined the captain, and "what is your name?" "Dennis Work," replied the youth. Palpitating with anxiety, and afraid he might be mistaken, the captain immediately inquired if he had a brother. "I had," said he, "but it is a long time since I saw him." "What is his name?" almost breathless inquired the captain.—"James Work," replied the youth. "Then you must have had letters from your brother," says the captain. "O, yes, sir." "Come, come, along with me," says the captain, hastily, and immediately hurried him into the cabin.—"Have you any objections to show me those letters from your brother?" asked the captain. "Certainly not," said he, and instantly pulled out his pocket book and produced them. The captain, assured almost to a certainty who the young man was, produced from his desk corresponding letters to himself, and upon the mutual correspondence being laid upon the table, each exclaimed, "Brother!" and they instantly rushed into each other's arms, and for several minutes their feelings were so overpowered with the warmth of their affection, that neither of them could speak till tears came to their relief. *London paper.*



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JUNE, 16, 1827.

BELIEF.

We may consider this attribute of the mind, as one of the most extraordinary, that has ever been developed among the various phenomena in the history of man. It is hardly settled upon any one principle, long enough to furnish us argument for the support of that principle, before it is set aside, and lost to the world, either by ignorance, fanaticism, or false theories. This was the fate of the Mundane system which philosophers at present believe in. Pythagoras had a glimpse of the planetary movements, and also of some of the laws which regulate them; but, living in an age when natural philosophy was rather a speculation, than a science improved, his theory was assailed on every hand by empirics; and he was obliged to abandon the discovery of an immutable truth, and reluctantly yield to the dogmas of fools. In a later period, when the same sublime philosophy had been conceived by Galileo, it was declared heresy by the priesthood of the Roman Catholic faith, to promulgate it to the world,—because, as we read in the bible, Joshua had commanded the sun and moon to stand still! The theory interfered with ideas long inculcated of a miracle,—whereupon the man who had conceived the greatest idea of physical nature, in the time when he lived, was obliged to renounce his doctrine and to concede to superstition, bigotry and ignorance, those truths, which, under the protestant dispensation, have been revealed to the world by Copernicus and Kepler, and finally demonstrated by the immortal Newton. If it had been foretold, by some one, fifty years ago, that a voyage to Albany, at this time, would

consume not more than ten or twelve hours, which then required as many days, and that the element of fire would, by the ingenuity of man, be the agent of such surprising celerity and despatch—who could have believed the prophecy? If, at the end of the revolutionary war, when this city numbered but twenty-two thousand souls, it had been predicted by any one, that its warehouses would contain the products of the rich valley of the Mississippi, and perhaps more than one half of the commerce of that country to proudly flow through the channel of the Hudson, by the facility which a well constructed canal to the inland seas of the west, would give to transportation,—could there have been many believers in this? We answer no, perhaps not a solitary one; yet all is realized, and this emporium of the nation has increased in population, (in the lifetime of many of the actors on the theatre of the nation's independence) to little short of *two hundred thousand souls!* Increasing as it does, not in a simple, but in a compound ratio to time, who would venture to say what its population will be thirty years hence? The whole area of the island, between the city hall and the contemplated canal, from near Manhattanville to Harlem, is about 4760 acres—which gives 81903 lots, containing 2500 square feet each,—deduct one third for public squares, avenues, cross streets, sites for houses of public worship, &c. and there will remain then 54,602 lots for the accommodation of the inhabitants, who may be in the city thirty years hence. If every family be reckoned to contain six souls, the whole area, we have described, would comfortably contain 327,612. Will the prediction be verified, that in less than thirty years, the space we have alluded to, will be filled to overflowing. In this case, (judging the future from the past,) doubting would be folly, and believing, true wisdom.

SUPERSTITION.

It has often been said, that a religion, of a certain kind, was necessary for the poor, and that the faith which they professed, to be salutary, should be menacing; and that it should contain within itself, as many denunciations as human credulity could well swallow. That religious tenets are necessary for the comfort and enjoyment of society, we readily admit; but it must be confessed, that as far as we have noticed, the policy practised in every age of the world, in relation to this subject, accords with the idea, that the poor have no right to think for themselves; as if slavish fears were better adapted to them, than to their teachers. But we entertain a different opinion. We hold it as a maxim, that the endowments of the mind, are an inheritance from above, not derived from any earthly circumstance whatever,—and the poor man, unembarrassed by the multiplicity of worldly concerns, has a better opportunity to exercise the faculties, which the God of nature has given him, than the wealthy and opulent. All the impulses of the former, are according to his natural reason and the dictates of his best faculties—but of the latter, a thousand circumstances conspire, to regulate his movements, which may render him less sincere, though truly informed,—such as policy, interest, ambition, &c. The poor man fulfils his duty in the round of his daily business, and returns to his couch, wearied with the toils of honest labor. The rich man sometimes revels, but if he do not, if his life be unspotted, he cannot have a right to hold the conscience of the poor man in his keeping. Every man has an unalienable right to exercise the freedom of

thought; and if any particular tenet of faith, strikes his fancy, through the medium of his reason and reflection, he is free to embrace it.

It is too often the case, that even when a man is convinced of the soundness of doctrine, he is deterred from following the dictates of his judgment, by previously formed associations and connexions, which, it must be acknowledged, with men possessing delicate feelings, are not easily broken off. But when we reflect upon the immeasurable extent of the prize of immortal glory, revealed through the gospel, and which is enjoyed through faith, by the humble poor, as well as the rich, who believe in the life given us in the blessed JESUS, insuring the salvation of the whole human race, who can hesitate! who can for a moment pause? The wanderer knows not his way, but the inspired man cannot miss the goal. These thoughts are impressive, and should make an indelible mark of constancy, love, and adoration, on the heart of every one, for the one true and only God.

For the Olive Branch.

Messrs. Editors—I have read the four first numbers of the Olive Branch, and, generally speaking, am much pleased with its contents. I think, however, it would be better, and would meet with greater patronage, if it were more energetic, if I may so speak; that is, if it were to go into the enemy's camp, and point out the abominable corruptions of the self-styled orthodox, the absurdities of their human dogmas, the contradictions of their creeds; and the awful cruelty they attach to the character of God! I wish to see you not only determined in the support of truth, but bold in exposing error. Such a course, I presume, would give you many new subscribers. HECTOR.

REPLY.

We thank "Hector" for what is undoubtedly intended as good advice, though we do not think it expedient to follow it. As much as we wish to increase the number of our subscribers, there is something else, which, with us, is a paramount consideration. We have seen enough of what are called, and very properly, "knock down arguments"—and if either our subscribers, or others, wish for them, they may, perhaps, be furnished at 50 or 75 per cent below original cost!

Our friends are requested to observe our motto, and the emblem at the head of our editorial matter. The dove does not carry the olive branch in her mouth, without meaning. It is a constant monitor to us, and we wish it to be to our readers. It is the emblem of peace as well as of salvation. That it is necessary to expose error, when it becomes dangerous to community, we admit; but in what better way can it be done than to point out the beauty and simplicity of truth? When people once know the truth, they must know at the same time, that all that stands opposed to truth is erroneous. One truth, indeed, may differ from another, but one truth cannot ever contradict, or be diametrically opposite to another. There are a few characters in the world that we might say many very hard things about, and

perhaps say truly; but while such a procedure might possibly gain more patrons, we are not convinced by so doing we should render our paper more useful. It augurs but very poorly of the refined taste of a community, when low scurrility, not to say base calumny, will meet with more encouragement than sober, decent, and sound reasoning! The wise man says, "A soft answer turneth away wrath." Let our motives then be duly appreciated.

MR. THOMAS CHUBB'S FAREWELL TO HIS READERS.

[Having received no remarks relative to the propriety, or impropriety, of publishing the Posthumous Works of Thomas Chubb, we shall proceed to give the Contents of his "Farewell to his readers," which we shall follow with some extracts from the work.]

SECT. I. *The Introduction; wherein those points, viz. of divine impressions on men's minds; of special Grace; of the virtue and merit of Faith; and of St. Thomas's unbelief, are particularly considered.*

SECT. II. *Wherein is shown, what his sentiments are (together with the reasons on which those sentiments are grounded) touching the existence of a Deity.*

SECT. III. *Of Religion, when taken in all its views.*

SECT. IV. *Of a future state of existence to men; wherein the evidence arising from Christ's resurrection is fully and particularly considered.*

SECT. V. *Of a future judgment and retribution.*

SECT. VI. *Of Divine Revelation in general; and of the divine original of the Jewish, the Mahometan, and the Christian revelations in particular.*

SECT. VII. *Of Prophecy.*

SECT. VIII. *Of Miracles.*

SECT. IX. *Of the personal character of Jesus Christ; and of the figurative language he used, in the exercise of his ministry.*

SECT. X. *Of the writings of the Apostles.*

SECT. XI. *The Conclusion; with such reflections, as are suitable to the subject.*

PREDESTINATION AND REPROBATION.

The following letter is taken from a work entitled "THE EVERLASTING GOSPEL, commanded to be preached by Jesus Christ, judge of the living and dead, unto all creatures, Mark xvi. 15." written (originally) in German by Paul Siegvolk. We give it a place in the Olive Branch, by the request of a subscriber.

Copy of a letter from R. W—to the Rev.

Mr. K—e, concerning Predestination and Reprobation.

Rev. Sir,—I have considered, with mature deliberation, upon the late controversy we had on New-Years day: and I must humbly profess, notwithstanding you are such a mighty profound reasoner, that I cannot be willing to be reasoned out of my reason, or to put out mine own eyes, in hopes to see better by the help of another man's.

And in this case the quoting the opinion of the most august councils (or assemblies of the learned) that ever were known, is of no weight with me: for, it is well known that whole councils have erred, and are liable to err; and there-

fore are unfit to be made a rule of faith, as our Westminster Confess. Art. 31. Sec. 4. evinceth.

But I have a far better counsellor to go to in all such cases, who tells me he has "hid these things from the wise and prudent, (notwithstanding all their learning) and revealed them unto babes;" for which we poor babes have abundant reason to be thankful; yea, much more than to the best of our hired ministers, who, having received their knowledge from men, can only teach us accordingly.

I think, if I mistake not, that our chief arguments were, in relation to the doctrine of Predestination; which arose from my frankly declaring, that I did not hold with our Catechism, or Confession of faith, in that one point, viz.: "That God had foreordained whatsoever comes to pass," especially men to destruction. The which you undertook to vindicate; and in so doing, was pleased to affirm, "that it was with God's will that sin came into the World, &c."

I allowed that it could not come into the world against his will; but only, as I said, (of all that was evil, or sinful) it was by his permissive will.

But I think by your logical way of reasoning, you wanted to make it a will of complaisancy; which I could by no means allow. From all which I infer, that by holding the foreordination of whatever comes to pass, you certainly hold with Preterition, or Reprobation; or call it Predestination, it comes to the same thing; the sense being this, "That by virtue of an eternal, unchangeable decree of God, one part of mankind are infallibly saved, and the rest infallibly damned, it being impossible that any of the former should be damned, or any of the latter saved."

I think this a just inference from your allegation: for, if God has foreordained whatsoever comes to pass, that according to his decrees and eternal purpose, or council of his own will; then, as you observed, sin is of his willing, and consequently the destruction of the sinner, who is under a necessity of sinning, and of being damned for the same, seeing he is not of the few that are ordained to eternal life.

And if so, then is all preaching vain: It is needless for those that are elected; for they will be infallibly saved as well without, as with preaching: and it is useless to those that are not elected; for they, whether with preaching or without, shall infallibly be damned. Hence the conclusion is, that this doctrine is not of God, because it makes void the ordinance of God: and God is not divided against himself.

Again,—It directly tends to destroy that holiness which is the end of all the ordinances of God: for it wholly takes away the first motives to follow after it, so frequently proposed in scripture, namely, the hope of future reward, and fear of punishment. That these shall go away into everlasting punishment, and those into life eternal, is no motive to him to struggle for life, that believes his lot is cast already.

And thus doth this doctrine tend to overthrow the whole Christian Revelation, and makes it contradict itself: For it is grounded on such an interpretation of some texts, as flatly contradict all other texts, and indeed the whole scope, and tenor of scripture, of which I could give sufficient proof, had I time and room to insert it.

Moreover, and once for all, this Doctrine represents our blessed Saviour, the Lord Jesus Christ, the righteous, only begotten Son of God (the Father) full of grace and truth, as an hypo-

crike and deceiver of the people, a man void of common sincerity: For it cannot be denied but that he every where speaks, as if he was willing that all men should be saved; therefore to say he was not willing all men should be saved, is to represent him as a mere hypocrite and dissembler. It cannot be denied, that the gracious words that came out of his mouth, were full of invitations unto all sinners; to say, then, that he did not intend to save all sinners, must represent him as a gross deceiver of the people.

You cannot deny, that he says, "come unto me all ye that are weary and heavy laden, &c." If then you say, he calls those that cannot come, whom he knows to be unwilling to come, those whom he can make able to come but will not; how is it possible to ascribe greater insincerity?

You represent him as mocking his helpless creatures, by offering what he never intends to give; you describe him as saying one thing & meaning another; as pretending the love he had not; him in whose mouth was no guile, you will make full of deceit, and void of common sincerity; then especially, when drawing nigh the city he wept over it, and said, "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together,—and ye would not.

Now if you say, they would but he would not, you represent him, as I told you before, as weeping crocodile tears, weeping over the prey that himself had doomed to destruction.

This is such blasphemy, as might make the ears of consistent and rational christians to tingle.

And just as this doctrine honors the Son, so it honors the Father. This doctrine which ascribes to Deity the power to save but will not, or a willingness to save but cannot, destroys all his attributes at once; it overturns his justice, mercy and truth; yea, represents the holy God-head—as worse than the devil—as more false, more cruel, and more unjust.

More false, because the devil, liar as he is, hath never said, that he willeth all men to be saved. More unjust, because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say that God condemned millions of souls to everlasting fire, prepared for the devil and his angels, for continuing in sin; which, for want of that grace, he will not give them, and which they cannot avoid. This doctrine makes God more cruel than the devil, because this unhappy spirit, "seeketh rest and findeth none," so that his own restless misery is a kind of temptation to him to tempt others; but God resteth in his holy place, so that to suppose him of his own mere motion, of his pure will and pleasure, happy as he is, to doom his creatures, whether they will or not, to endless misery, is to impute such cruelty to him, as we cannot impute even to the great enemy of God and man.

And this is the blasphemy clearly contained in this horrible doctrine of predestination or reprobation; it represents the most high God, as more cruel, more false, and more unjust than the devil.

And thus, sir, I have made bold, with submission, to send you my thoughts on this matter, which was the foundation of our dispute, at Mr F——'s; and if I am in any respect wrong, I am ready and willing to be convinced.

But I must conclude at present, desiring an interest in your prayers, and wishing that God may grant a blessing on your administration,

and make you instrumental of much good to many souls; and so remaining your unworthy servant.—Jan. 4, 1752. R. W.

GOSPEL ADVOCATE & IMPARTIAL INVESTIGATOR.

The following Prospectus was sent to the Rev. A. KNEELAND who is thereby appointed agent for the work, we cheerfully give it a place in the *Olive Branch*; first, it will give our readers some valuable information respecting the prosperity of the cause of Truth, in the Western part of this State; secondly, it shows that the Gospel Advocate has been, what the Olive Branch now is, an infant establishment; and it also shows by what means its patronage has thus increased; and thirdly, it is hardly necessary to add, that even without this example before us, we should have been prompted to pursue the same course; and are not now unwilling to have it said that we have followed so bright an example. May not we, therefore, hope to have a just share of public patronage?

AN APPEAL TO THE WHOLE WORLD!

For more than Four years, a weekly religious paper, entitled the *Gospel Advocate*, has been published in the village of Buffalo, N. Y. which has earnestly contended for the doctrine of a free and UNIVERSAL SALVATION OF ALL MANKIND. Unlike the publications of other denominations, its columns have at all times been open to receive the arguments of those who maintain the doctrine of a vindictive God and endless hell; and they have at length found that "their strength is to sit still." The enemies of the Advocate have resorted to denunciations rather than to argument; they have said that its sentiments are pernicious, but have failed to substantiate their assertions by proof; they have tried to prevent its circulation, but have failed! They have adopted the language of Gamaliel, and said of us, "refrain from these men and let them alone; for if this counsel, or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it;" and the fact that it yet stands, is, according to the declarations of its enemies, an evidence that our work is "of God!"

From a very small beginning the patronage of the Gospel Advocate has increased, until now, THREE THOUSAND COPIES ARE PUBLISHED EVERY WEEK!! And with these facts before us we solemnly appeal to the WHOLE WORLD in its behalf! We call upon our learned opponents to enter our columns and convince the public, if they can, that our sentiments are either erroneous or pernicious: We call upon all who are willing to investigate the everlasting concerns of time and eternity, to give our arguments a candid investigation: We call upon all the friends of religion, of every name and denomination, whosoever scattered abroad in the earth, to aid us in the important work of investigation which is going on: And we do most solemnly pledge ourselves before the Owner of Creation, to keep our minds open to conviction, and our hands prepared to publish to the world, whatever appears as truth.

We fearlessly assume the position, that the dogma of an endless hell with its concomitants, is PERNICIOUS in the most extensive and unqualified sense of the word; that so far from restraining the untutored passions of mankind,

it tends to blunt the tender sensibilities of our nature, remove far away the evil day, and lead to sin and misery the children of men, by promising an escape on easy conditions, from the consequences of sin; that it is neither good to live by, nor to die by; THAT THE WHOLE SCHEME OF ENDLESS TORTURE is in direct opposition to enlightened reason, at variance with all the natural and moral perfections of God, abhorrent to the best feelings and principles of humanity; and condemned by the scriptures of divine truth. And we pledge ourselves to the public, that whenever our opponents will enter our columns, and attempt to confute us with argument or scripture testimony, either to sustain the foregoing premises or acknowledge ourselves in the fault! We do therefore, with undiminished confidence in God and a liberal public, invite all, without any reference to names or parties, to give us a patient hearing before they decide for or against the cause we have espoused.

CONDITIONS.

The Gospel Advocate and Impartial Investigator, is published ever Saturday, at Buffalo, N. Y. by an association of gentlemen, L. S. Everett and T. Fisk, Editors, and afforded to subscribers who receive them by mail, at \$1 50 per annum, if paid in advance or at the time of subscribing; \$2 00 if paid within six months from the commencement of the volume. It is printed on good paper, super royal 8 vo. and handsome type. Each weekly number contains eight pages, making in all four hundred and sixteen; to which a handsome Title Page and Index will be added at the end of the volume. The Fifth volume commenced on the first Saturday in January last. No subscription will be received for less than one volume. Letters containing remittances may be addressed to Julius Gultean, Esq. P. M. Buffalo, N. Y. or to the Editors. All letters or communications directed to the editors must come free of postage in order to receive attention. Any person who will obtain six subscribers and forward the money in advance, shall receive one copy gratis, and those who obtain a greater or less number shall be entitled to a proportionable remuneration.

Buffalo, February 10, 1827.

Subscriptions for the above received at this Office.

At a meeting of the friends of the Rev. ABNER KNEELAND, on Monday evening, the 11th inst. the following, among other resolutions, were passed unanimously.

Resolved, That it is expedient to organize a new religious society.

A Committee of seven was appointed to draft a Constitution for the government of said Society.

Resolved, That a meeting be held on the first Monday in July next, in the basement story of the Unitarian Church, corner of Prince and Mercer streets, for the purpose of electing the officers of the newly organized Society, and of making every requisite arrangement for carrying the same into operation; and that the same be noticed in the Olive Branch, and also given out from the Pulpit.

The Coroner's Inquest on the body of David Ackerman goes to show that the first account, as given in this paper, is substantially correct, except that Miller the murderer, was at the helm, when the affray commenced.

Items of News.

SHOCKING TO HUMANITY.

A Horrid Murder.—We are informed that on the 8th inst. a melancholy event took place on board the sloop *Phœbe*, on her way up the North River. David Ackerman, who had been put in charge of the sloop by the owner for that trip, was at the helm, steering in a particular direction, when he was accosted by Miller, (an old hand on board) and directed to take another course. Ackerman refused, alledging that the course he was steering was the proper one; when Miller, either with his fist, or some weapon which he held in his hand, instantly gave him a blow, which knocked him over the stern of the vessel into the boat which hung by the davits at the stern, where he lay for some time: but having recovered, he returned on deck, when he was again attacked by Miller, and beaten in such a manner, that he lay senseless on the deck. Miller then called the boy, (the only other person on board) and ordered him to take the helm. He then tied a rope round the body of Ackerman, and threw him overboard, and towed him a considerable distance, when he took him on board, ordering the boy to continue at the helm, and threatening him with the same fate if he refused to obey. A sail shortly after heaving in sight, the boy took an opportunity to run up the shrouds to the mast head, and give the alarm. The *Phœbe* was boarded from the other sloop, when Miller immediately sung out, "I have picked up a drowned man." The boy, however, told his story, and Miller was taken into custody.

Another version of the story, as procured by our reporter, says, that the person murdered was a sailor, and the murderer the captain; that after beating him in a cruel manner, he put him into a boat, and landed him in Westchester county, on the other side of Spitenéuvil creek, where he died in half an hour. The captain, it is said, is in prison at White Plains. *Com. Adv.*

MARRIED,

On Saturday evening last, by the Rev. Mr. White, Mr. WILLIAM JACKSON, to Miss MARGARET MAURICE, all of this city.

On Sunday morning last, by the Rev. Mr. Kneeland, Mr. SCHENCK WAY, to Miss LUCY ANN GORDON.

DIED,

On the 11th inst. Mrs. SYLVIA ARNED, aged 67, wife of Mr. John Arden.

On the 10th inst. after a lingering painful illness, which he bore with Christian fortitude, Mr. JOSEPH HILL, aged 38.

NU ORTHOGRAFE.

A Dialogue between Samuel, Joseph, and Benjamin, on the subject of Mr. Kneeland's new system of Orthography.

(Concluded from page 32.)

Sam. Brúður Ben, i am glad tō sé yō; wé hav bin kenversin en he nù sistem ov orthographe; hœt sá yō upen he subjekt?

Ben. T hav á véré séréus objékū tō it. He véré ergúment hat is princépalé ófurd in its favur, is he best rēsn in he wúrlđ, pérhåps, hœi it sœd nœt bé adœpted. It is sed hat it wil bé á sávin ov expēng, in as muč as it wil hé á sávin ov lábur. Næ in he sām propôrñ hat it wil dœ his, it wil frô œnest lábururs st ov emplœment. Heng, he printurs, he pápur-måkurs, he skœl-mœsturs, á evn he rag-kœlékturs, wil œl bé œpœsd tō it; á hā œt tō bé; fœr œnlé hīng hū méné pœr láburin mé-kåniks er nū slup st ov emplœment in Ingland bí hēr lábur-sávin mæ-sœns! Yis, hūzands er nū, as it wer, stœrvīn fœr bred, œn åkœnt ov hēs nū invēnñs! & so fœr as it wil bé á sávin ov expēng, œhur in he prœkūrin ov bœks, œr in lœrnīn tō red hēm, his wil hav he sām efekt.

Jo. It must bé admited hat hēr is no jéneral gœd, hat is, públik imprœvment, but hœt is atēnded wīh pœrsål inkœnvēnéeng. He stråtnīn ov rœds in he kúntré, fœr instång, is œfn atēnded wīh inkœnvēnéeng tō sum ov he inhåbétants. He bildīn ov hūses in he cité, ands hōs hœ er next dœr nåburs. But wil éné wun objékū tō hēs imprœvments œn hat åkœnt? If so, hœn let us lá asid he yūs ov er stēm-bœts, er kœtn á wœlin fåkturés, á rœtūrn tō he œld mœd ov tråvelīn; á tō he kœrdīn, spinīn, á wœvīn, œltœgéhur bí hand. Fœr œl hēs hav bin he mēns, mœr œr les, ov frœīn pœpl, fœr á tīm, st ov emplœ.

Ben. T grant he fœrœ ov œl yœr ståtments. But stīl idlnes is he párent ov vīg; á pœpl must bé emplœd in sūm hīng hat is yūsfol, œr elç hā bœkūm vīsus. & if hā wer tō rœtūrn tō ågrékulčūr, hā kœd find no mœrkit fœr hēr prœduks, as hā wœd rås mœr provizuns hān hœt kœd pœsœblé bé kœnsūmd.—Hæ hœn wœd yœ emplœ hēm?

Jo. Let hēm bé emplœd in må-kin públik rœds, kanåls, á úfur wurks ov públik imprœvment. In suč an emplœment, hā wil kœntrī-

bút tō he indépēndēng á glœré ov er kúntré; hœil at he sām tīm, hā must bé fed, klœfđ, á hav œl he né-cesarés ov lif, hœiç wœd rœkœir he yúnited láburs ov fœrmurs á mékåniks.

Ben. T kœnfēs hēr åpœrs tō bé muč wåt in his ergúment. But stīl it wil bé so lœg bœfœr he bēné-fīts ov he sistem kan bé felt, it wil klåd wīh so muč indépēdūål inter-est, á bé atēnded wīh so muč expēng tō provid tīps, in he fūrst plåç, bœfœr it wil bé brœt intœ yūs, hat he œbståklz wil bé, in mí opin-yun at lœst, insurmountabl. & heng it is véré pœsœbl hat his nū sistem, hūévur gråt its propœsd advåntåjēs, wil find its gråtest œpœsurs åmūg hōs hœ œt tō bé its fūrst påtūrn s á supœrturs.

Jo. T admit yœr objékū in œl its fœrœ. It is an ergúment, hūévur, nœt ågēnst he yútīlété ov he sis-tem; but œnlé ågēnst he prœbåbil-été ov its sučsēs. Hat bœks mīt bé åfœrded muč œœpur in his nū mœd, is cœrtīnlé trœ; but it dus nœt nécesårélé fœlo hat he láburs ov he manúfåktœrur ov he œrtēkl wil hēr-bi bé åbrījd; fœr it wœd inkœrœç he nūmbur ov rœdurs in at lœst á tēn-fœld råsœo tō he lœsniīn ov he lábur ov printīn á kœnsœkœwēntlé he prīç ov bœks. His must bé œbvœus, as hēs nū bœks wœd bé red wīh fá-cilété bí he kœmun pœpl. & in he sām propôrñ as bœks er mœr jén-eralé red, á undurstœd, nœlej is mœr jéneralé difūsđ; á nœlej, if rœ-al, á trœ, (it must bé admited) is wun ov he gråtest sœrœes ov håp-énes hœiç råsunal bœīgs kan enjœ; hœil (as non wil déni) it is he mæn sinú ov républékanism, á is he rœål streph á supœrt ov er nåñål indépēndēng.

Ben. Suč ergúments er tō pur-fœl fœr mé; i kan urj nœhīn fúrður ågēnst he sistem but he prœjűdices ov he pœpl.

Sam. Wel, if er brúður Ben has givn up, (fœr hé is nœt apt tō yœld til hé is fœlé kœnvīnst,) it wil bé yūsles fœr mé tō kœntēnd—but hēr is yet hat mœnstur prœjűdiç!

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JUNE 23, 1827.

|| No. 6.

THE OLIVE BRANCH

Is Published every Saturday morning, in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

From the Commercial Advertiser.

MAL-ADMINISTRATION OF THE SPANISH COLONIES.

(CONCLUDED FROM PAGE 35.)

The reader of this article from the Quarterly Review, cannot but have noticed in it, a tone relative to liberal principles, and some remarks respecting North America, of unwonted civility and candor, as coming from a journal extremely acrimonious on all former occasions towards the people and government of this country. The passages to which we make allusion, are among those which we subjoin, closing our extracts from this (to the truth of history) important and extraordinary work.

It may, perhaps, be asked, says the Review—why, supposing the melancholy details of this Report to be true, we have taken so much pains to extend their publicity, since the countries to which the book refers have been revolutionized, and a new order of things established? In the first place, we are by no means certain that any important amelioration in the condition of the Indians has taken place; and we are not without hopes that these remarks may have the effect of exciting travellers to investigate a question in every respect important to the well-being of those great countries, and consequently also to us, who are now so intimately connected with them. We think, in the next place, that a thorough insight into the policy of the administration which so long directed the affairs of South America, may afford the means of understanding many anomalies which occur, from time to time, in the government of the New States; and enable our statesmen at home, as well as those persons whose business leads them to establish a personal intercourse with the inhabitants, to make greater allowances for the ignorance and prejudice by which it is quite natural to suppose they must still be distinguished, though the original cause may be gone. They have as yet enjoyed the advantages of freedom for a very short interval, and it is the most unreasonable thing possible to expect that, for one generation at least, there will not be discernible on the modern character many traces of the an-

cient evils. That the Creoles have already, in many districts at least, greatly improved in manners, and in political sentiment, is most certain; and we know that, in proportion as they have learned to respect themselves, their inbred distrust of strangers has subsided. They can now feel, in some degree, and we really begin to understand, that commercial intercourse may be quite as beneficial to themselves as to the foreigners, who, while they carry away nothing but superfluous gold and silver, leave more than an equivalent behind. These and a hundred other maxims, in other nations considered the flattest common-places, are, only just beginning to gain admission with the South Americans; but still it frequently happens in those countries, that when foreigners are perplexed by inconsistencies, they are too apt to fancy there is dishonesty, where it is merely ignorance that interrupts business.

The South Americans themselves, also, we are quite sure, will do well to study this volume with care. In many places, it cannot fail to wound their pride; but it may be advantageously used as a sort of mirror, by which they may discover the existence of many spots which no other means could have detected, and thus enable them much sooner to gain the esteem and the confidence of nations, which it ought to be their chief study to conciliate. The example of the contempt and beggary into which their ancient rulers have now fallen, solely by a perseverance in the system which it is the object of this book to expose, ought to act as a fearful warning to them; and though we cannot expect its effect to be as immediate as we could wish, it is certain that their surest course to happiness lies now, and must continue to lie, in steering clear of the political vices so palpably put forward in this report. The South Americans have now an opportunity of retrieving their national character, and this they can only do by proving to the world that heretofore they have been unfairly dealt with, and that the reiterated assertion made by the Spaniards, of their utter incapacity to govern their own country, was a libel devised by a band of oppressors,—not a truth derived from observation of eternal facts, and, worse still, from the secret sympathies of common blood equally pre-disposed for slavery.

At times, indeed, we confess there come over our minds the most painful misgivings on the subject; for the South Americans, in fact, are really Spaniards, let them say what they will;—their language, religion, and manners, as well as their education, moral

and political, are all the same; and we should have much greater hopes of them were the reproaches so liberally used by their former masters, as to the contamination of their blood, better founded than any one can take them to be. It is, indeed, impossible to meet a Spaniard, or one of his descendants, without an involuntary feeling of personal regard; there is something so gentle and friendly in his address, with a slight touch of the gracefulness of oriental manners left him by the Moors, that the individual irresistibly engages our good will, and makes us forget those defects in his character which are the real causes of the downfall of his nation. But the South Americans, as well as the Spaniards, are unfortunately destitute of those habits of business which give this country, and North America, so great an ascendancy over the rest of the world: they have a positive delight in procrastination, punctuality is pain to them, and they are almost always more willing to submit to what is disagreeable than to take the trouble of shaking it off. This indolence, however it may have been originally produced, is the real cause of the deep disgrace which has come upon them; and until they spread a great deal more canvass, they must be left, as a matter of course, far astern of other nations.

The reviewers, after noticing another work recently put forth under Spanish authority, justifying the course of that government relative to her late colonies, make the following conclusion:

This trash is sufficient to show the bitter mortification with which the Spaniards view the rising prosperity of South America, and the obstinacy which makes them still cling to the empty shadow of colonial power. We confess we are not charitable enough to feel any great compassion for their distress upon this occasion; if we regret any thing, it is the long forbearance our government displayed in not sooner acknowledging the independence of the countries in question, merely because they conceived that the mother-country ought to lead the way. How different has been the conduct of England from that of Spain, in circumstances precisely similar! When our great American colonies revolted, we certainly endeavoured to subdue them by force of arms, and, fortunately for all parties, we failed: but as soon as the contest became hopeless, though our military hold of the country was still considerable, we at once sent out commissioners to acknowledge the independence of the States; we shook hands, like gener-

ous foes, mutually pleased to end hostilities; and from that hour (for one silly interruption may be easily forgotten) have been useful friends to each other.—Spain, however, cannot be made to see the advantages of yielding to this spirit of mutual forgiveness and oblivion; but after being beat out of every corner of the country, and sulkily refusing to enter into any amicable relations, still ministers to her false pride by a pertinacious refusal to acknowledge the independence of immense territories, long since, to all intents and purposes, as free from her influence, as if they had never belonged to her.

We turn, however, from this pettish behaviour, to give it no worse name, to a much more important topic—the probable advancement of the New States in political importance. We have seen what the sons of Englishmen can do when left to themselves in a new country; the experiment remains to be tried with the descendants of Spaniards. Our expectations, we confess, have fluctuated upon this subject. We have sometimes felt serious apprehensions, that their indolence, the spiritless moderation of their wants, and the consequent absence of those influences which might have urged them to the acquisition of better habits, will for a long time retard their progress. On the other hand, the possession of political power, and the unrestricted enjoyment of the benefits of commerce, must introduce, we should hope, higher tastes and higher objects of industry and ambition; whilst a free intercourse with foreigners, and the consequent dissemination of the literature of other countries, will extend their knowledge, and improve their manners;—and by teaching them that there is no road to national importance but that of public and private virtue, bring them to respect in themselves, and to encourage, for their own sake those principles of honour, without which their mines of gold and silver, even were they a hundred times richer than they seem to be, would fail to give them the slightest weight in the scale of nations.

CHUBB'S FAREWELL.

SECTION I.

INTRODUCTION. Wherein those points, viz. Of divine impressions on men's minds; of special grace; of the virtue and merit of faith; and of St. Thomas's unbelief; are particularly considered.

SIRS,—After having had a correspondence with you, by writing, for many years past, which, I trust, has not been altogether useless, nor unacceptable to you; I now propose, at the conclusion of this tract, to take my leave of you. What I have principally aimed at, in all my writings, has been both to evince, and to impress deeply upon your minds, a just sense of those truths, which are of the highest concern to you. For, though I do not think that error, considered simply as such, that is, considered as a wrong apprehension of things, especially when all proper measures have been taken to have the understanding rightly informed, is either blameable in itself, or displeasing to God, seeing it is what all men are liable, and greatly

in danger, of falling into, be they ever so careful in guarding against it; yet, so far as our opinions have, in some instances, a great influence upon our wills, and, consequently, upon our behaviour; when that is the case, then, error, in the event, may be greatly injurious both to ourselves and others; and, therefore, it must be a matter of moment to have understandings rightly directed, in all such cases, in order to the rightly directing our affections and actions. Some of the points, that I have laboured to impress upon the minds of my readers, are these that follow. *First*, That there is a natural and an essential difference in things, and a law or rule of affection and action, resulting from that difference, which every moral agent ought to direct his affections and behaviour by; and, that nothing, but a conformity of mind and life to this rule, or, at least, an honest intention of acting rightly, and a suitable practice, will render men pleasing and acceptable to the Deity. *Secondly*, If men have greatly departed from the rule above mentioned, and have, by their vicious affections and actions, rendered themselves the proper objects of divine resentment;* then, as nothing but their repentance and reformation can render them the proper objects of divine mercy and forgiveness, so that, and nothing but that, will be the ground and reason of God's mercy to them.† *Thirdly*, That God will judge the world, and that he will do it, not by capricious humour, and according to arbitrary will; but by, or according to, the eternal rules of right and wrong, that is, by the aforesaid law; and, in consequence thereof, will reward or punish men, in another world; according as they have, by their good or bad behaviour, rendered themselves the proper objects of either, in this. And, *fourthly*, That the three foregoing propositions are the sum and substance of the gospel of Christ, or of what Christ was, in a special manner, sent of God to acquaint the world with. These, surely, are points, in which mankind at large are greatly interested; and, therefore, their being set right in these matters must be of the highest concern to them. The three first of these come under the denomination of natural religion; that is, the belief of these, and a practice conformable to such belief, constitute the pure and uncorrupted religion of reason and nature; as they are grounded upon the unalterable nature, and the eternal reason of things, and, as such, they are, and must, and will, be the same, whether there be any divine revelation, or any promulgated law, or not. Men's relation to, and dependence upon, God, and their relation to, and dependence upon, each other, and all obligations, that flow from such relations and dependencies, are what they are, antecedent to, and independent of, any revelation or promulgated law; and, therefore, are, and must be the

same, both before, and after such promulgation; and all just and reasonable expectations, grounded upon these, and upon men's behaviour with respect to them, must be the same also. So that the grounds of men's acceptance with God, and of their obtaining the divine mercy, and the justness and propriety of a future retribution, must of necessity be the same, whether God has made a revelation of his will to mankind, or not. And as to the fourth and last point mentioned above, viz. that the three foregoing propositions are the sum and substance of the gospel of Christ, this, I am sensible, is so far from having been generally admitted, that on the contrary, great opposition has been made to it; and men seem disposed to have no gospel at all, rather than such a gospel as this. This is a gospel too plain and intelligible for artful men to make their advantages of, and to build a profitable trade upon; they must have a gospel which is sublime and mysterious, which is out of the reach of the human understanding, and, therefore, cannot be judged of by it, otherwise it will not answer their purposes. This is a gospel too closely attached to virtue and goodness, for vicious and evil-minded men to be pleased with; they must have a gospel which will permit them to be easy under, and which gives them a little indulgence in their vices; and therefore, it is no wonder that the representation I have given of Christ's gospel, should be opposed by many; though by the way, if that representation be not the truth of the case, then it would have been better for us, that no gospel had been given at all; because any other gospel, but this, would have been a great imposition upon mankind. And this leads me to observe, that the point under consideration is supported by the absurdity of the contrary supposition, supposing Christ's gospel to be divine. For, had Christ taught that any thing, besides a right disposition of mind, and a right behaviour, would render men acceptable to the Deity; or that any thing, besides repentance and reformation, would be the ground of God's mercy to sinners; or that any thing, opposite to the eternal rule of right and wrong, would be the rule by which God would judge the world; such doctrines would be plainly repugnant to the nature, and to the truth of things, and, consequently, must of necessity be false. So that it is grossly absurd to suppose, that any such doctrines were taught by Christ, whilst we admit his mission to be divine; because, if the former were the case, then, the latter could not be so; that is, if Christ did teach doctrines, that are opposite to what I call his gospel, then, his mission, at least, as far as it relates to these, could not be divine, nor could any external evidence, how great soever, possibly prove it to be such. This, I think, is the true state of the case; and my opponents are at liberty to take which side of the question they please. It is not sufficient to say that God is at liberty to make what he will the ground of his favours to men, and of his mercy to sinners, and that he may judge the world by what rule he pleases; because, though such a conduct may comport with the character of an arbitrary and absolute governor amongst men; yet, it will not comport with the just and proper character of him who is the most perfect intelligence, and the wise and good governor of the universe. There is a rule of affection and action for all those cases, that arises from the natural and the essential differences in things; which rule, we may be certain, God will always abide by, and make it

* We do not admit that properly speaking, there can be any thing like resentment in God.—*Eds.*

† We conceive that the reason why God acts as he does, in all cases, exists in God and not in the creature. The author writes according to those popular notions believed in, in his day, for which some allowance must be made, when he speaks therefore of the grounds and reasons of God's mercy, and of rendering man the proper object of God's mercy, &c. it is possible that he means no more by such language than we should now mean by the phrases reconciling man to God, bringing him to the knowledge of the truth, &c. All this therefore, may be considered correct, if nothing more is meant by punishment than the natural consequences of sin.—*Eds.*

‡ This the author seems to take for granted, as will be seen, without attempting any thing like direct proof.—*Eds.*

the measure of his conduct; and therefore, it is equally absurd to suppose that God will add to, as that he will take from, this rule. These are some of the points that I have endeavoured to evince, and to impress upon the minds of my readers; not barely as matters of speculation, but, ultimately, that they may be a foundation for the rightly directing and governing our affections and actions. Alas! what will it avail us to believe, that nothing but a right disposition of mind, and a right behaviour, will render us acceptable to the Deity; except we are prevailed upon by it to render ourselves the proper objects of God's favour? Or what will it avail a wicked man to believe, that nothing but repentance and reformation will be the ground of God's mercy to sinners; except he is led by it to put away from him the evil of his doings, to cease to do evil and learn to do well, and thereby to render himself the proper object of God's mercy? Or to what purpose will it be to believe a judgment to come; except we are prevailed upon by it, to live as those who must give an account of themselves to God? This, I say, is what I have principally aimed at in all my writings, notwithstanding it has been said that I have written for bread; which I have not been under a necessity of doing. And though I have, for some time past, been rendered capable of living independent of labour, by being enabled, without it, to procure those necessities of life, which are suitable to that rank in the world that God in the course of his general providence has placed me in; yet, this is owing principally to the bounty of my friends, whose kindness to me I take this opportunity publicly and thankfully to acknowledge. And, indeed, (according to the proverb) Let every one praise the bridge he goes over; the world, bad as it is, or as it may be represented to be, has been a kind world to me; for could an exact estimate be made of all the good and evil I have received from others, I dare say, it would appear, that the former had exceeded the latter ten-fold. I mention this to do justice to the world, before I leave it; and to take off, or, at least, to lessen, the popular prejudice that has been taken up against it in this respect.

(TO BE CONTINUED.)

From the Gospel Advocate.

OUR CAUSE IN THE WEST.

(Concluded from page 23.)

I arrived at Cincinnati on Sunday; and high raised as my expectations were, respecting this "Western Emporium," they were more than realized. The country round about Cincinnati, is beautiful in the extreme. The delightful scenery in its environs—the salubrity of the air—its healthy and commanding situation, all combine to render this city the "pride of the west."

In Cincinnati our friends are numerous and highly respectable, and are about to erect a place of public worship. Though they have been sorely buffeted by the enemies of God's grace; tho' they have been in peril among false brethren, yet there is a moral courage among them that laughs at difficulty and mocks at dangers, such as believers in this licentious doctrine have to encounter. Go on my much loved brethren—continue to build upon the Apostles and Prophets, upon that precious, chief corner stone, which is already laid in Zion; and let the rains come, and the winds blow; let the thunder roar, and the tempest of

persecution rage, your building stands firm and immovable as the promise of God.

In Hamilton, Dayton, Springfield, London, Columbus, Franklinton, Wooster, &c. I preached to large and attentive audiences; in each of which places a goodly number of subscribers were obtained for our "pernicious" paper.

Between London and Franklinton, I attended a public debate. Mr. A. Rains, of Chilli-cothe, (a young preacher of great promise of usefulness in the holy cause we have espoused) on the side of truth, the Bible, and common sense, and Mr. Shaw, of London, a Methodist preacher, in vindication of Satan's eternal kingdom, creeds, and commandments of men. And never in my life have I witnessed a more glorious triumph of the doctrine of Universal Benevolence over error and craft, than on this occasion. Notwithstanding Mr. Shaw resorted to the most perverse equivocations and evasions, mingled with a little misrepresentation—the cause of God and his universal grace and goodness triumphed gloriously; and our friends who differ from us, saw, we trust, that there is a "refuge" that is by no means a safe abiding place. If our worthy brother Rains, taught them that "the truth, and nothing but the truth," will stand the test, we shall be abundantly happy.

Of Cleaveland, where I preached two discourses on the Sabbath, it is not necessary to speak, as many of our numerous friends in that place are too well known abroad to render it necessary to mention, that, they are among the most respectable in the country; notwithstanding they believe in such a dangerous and licentious doctrine. In Erie, Pa. I preached to a very large concourse of people; who by their patient and untiring attention, manifested their willingness to know the truth as it is in Jesus. Our preachers would receive a cordial welcome in all the large and flourishing towns we have named. The cry was continually, "send over to help us," and where are the labourers in the vineyard of our master? Young men, of you the question is asked, why stand ye all the day idle? Buckle on the harness, and come forth to the war—come out in the name of the Lord of Hosts, and contend with "spiritual wickedness in high places"—this is a glorious warfare, and may God teach your hands to war and your fingers to fight!

Labourers in the vineyard! the fields are white, and wave in the abundance of their rejoicing. In this happy season of refreshing from the presence of God, the gentle dews of Hermon are watering the thirsty ridges of desert lands, and the grass and the tender herb spring up together.

Brethren of the manifold grace of God, are not these glad tidings of great joy? To see multitudes of those, who have long bowed the knee to those which were no Gods, through fear of the fiery furnace, bursting these icy fetters of damnation, and rejoicing in their glorious emancipation from mental bondage.

"O 'were worth a thousand days of common life, one glimpse at such a joy!"

Among the many bright and blessed days, which it has been my happy privilege to enjoy, those passed among our fearless friends of the west, will be reckoned among the fairest and brightest. The heart in its most craving mood could not require a more cordial welcome. The sweet remembrance of their unbounded kindness and attention to a stranger, will cease but with my existence. Those sunny days of bliss

will remain a bright link in the chain of happy associations! Amid the cold frown of an unfeeling world, amid the pitiless persecutions of fanaticism, the fond recollection of friends—ever near and dear—in the far off west—will pour balm and consolation into the wounds of the soul.

Brethren, we live in a day when the counsel of God is destined to stand—the time of overturning has come, and mountains and partition walls are scattered to the four winds of Heaven! Though the pulse of moral nature has seemed for a time to beat with terror and distraction, yet the Sun of Righteousness has arisen with healing in his beams. The hour is coming, the fleeting moments in their noiseless flight, will soon bring us that happy period, when all shall know the Lord from the least to the greatest—when cunning shall cease to bewilder, and hypocrisy to deceive—when power shall no longer hedge up the glorious pathway of our Lord and Master, and grievous burdens will no longer be borne. Already do we see our fellow men spurning the base fetters which delusion has forced, and which superstition and popular prejudice, has rivetted upon the soul!

Orthodoxy, well knowing it is the last time, is rolling together her clouds of "blackness and darkness," with the forlorn hope of obscuring the light that is now beaming in glory and gladness, upon the children of God, who have so long sat in darkness, and in the region of moral death and despair; but all this availeth her nothing. Men will not retrograde in the glorious cause of intellectual emancipation. The time will come, and that ere long, when the Juggernaut of the Hindoos, and the worse than Japanese Idol of professed Christians; and every temple that has an altar erected to the unknown God, will be in ruins; and one Temple be erected in which the Universe of Jehovah will be the living Church—the heart of man the altar, and the incense, praise mingled with thanksgiving!

The sacred flame of holy joy shines with a beacon blaze, and points mankind to an inheritance that is incorruptible, undefiled, and that fadeth not away, to that temple whose light is God, and whose foundation is eternity! To that glorious period, when purged from all impurity and earthly frailty, every creature in the universe of God, shall sit down upon the flowery banks of the pure river of life, and join the "Morning Stars" in their eternal Hymns?

T. F.

From the Christian Intelligencer.

EXTRACT FROM AN UNPUBLISHED SERMON, ON THE DOCTRINE OF ETERNAL MISERY.

Eternal misery! Did you ever gaze with an eye of reason upon that gloomy picture? Did you ever enter that imaginary world of woe and contemplate its solemn transactions? If not, for once we will lead you there, and let you candidly review that horrible reverie of fancy which a misguided imagination presents to the mind. Ye guardian angels of celestial light who shouted "peace on earth and good will to men," withdraw while we paint the shocking scene!

We will begin at the pillow of the dying man. By the wasting hand of disease he has been brought to extreme weakness of body, until on a sudden some visible alteration announces his departure at hand. His weeping consort and lovely children gather around his dying bed, and in solemn silence gaze upon a de-

parting father and friend. The cold, icy hand of death is settling upon him and the mental shades of eternal night are gathering thick around him. All human aid has failed, and no one present can administer even a cup of consolation to his departing spirit. Rolling in agony, he expects every moment to be in the world of spirits before *that God* whom he has been taught to dread, to hear his just and awful sentence. Racked with excruciating pains he at length heaves a big groan of mortality, expires, and immediately launches forth into the eternal world. Nothing however new, busy or curious can for a moment give ease, or assuage the frightful premonitions of his impending doom. He arrives at the awful bar, receives his sentence, and immediately descends to the asphaltic regions of despair. Embosomed in "darkness visible" he lifts his eyes in interminable woe, while the misery he feels far exceeds that of the suffering martyr wrapt in boiling lava; and this eternally to increase. As the mysterious and countless ages of eternity revolve, his pains rise higher and higher, until they are beyond the powers of the imagination to portray. And when he shall have existed as many millions of ages as there are stars in heaven added to the drops of the ocean and the sands on its shores, multiplied by every spire of grass that ever grew upon the mountain top, his career will have but just commenced. So long as God exists, he shall not cease to be. This miracle of suffering as he lies rolling in agony suddenly *starts* amid his accumulating miseries and, with a groan of distraction, exclaims—how long! When an answer is returned from on high—"ever! ever! ever!" Millions on millions of ages roll! He again asks how long? When on the gloomy walls of his prison he beholds the answer written in flames of fire—from *hell* there is no redemption! Millions on millions of ages roll! He again asks, how long? The same distressing voice cries,—eternity! Millions on millions of ages intervene, and other millions on millions in *s-l-o-w*; solemn succession roll! He is now nothing but a spectacle of woe! He again *starts* from his dark bed of misery and with a last hopeless groan of distraction, exclaims,—*mysterious heavens, how long!!!* But the same answer is responded in rolling peals of thunder Eternity! Eternity! Eternity!

Good God! what is this! Is there no arm of mercy in heaven to snatch this one poor sufferer from despair! Are there no bowels of compassion in Jesus the poor sinner's friend, while angels and less than angels drop over him the tear of pity?—Who can look upon this portrait now drawn, unmoved? None under the sound of my voice; for I see you are all amazement and consternation! And no wonder. How does this picture look in the view of mercy? And what man in whose bosom burns one spark of benevolence would wish it true, or step out in its defence? GREAT FATHER take this one poor sufferer from despair! One did I say? The doctrine embraces millions. *God of Compassion!* look down upon groaning worlds!

But forbear. Let us drop this melancholy, heart-rending subject. Those who believe it pray daily that it might be false. Angels and men unitedly raise their benevolence against it, and acknowledge that none but the devil wishes it true. And who would be his attorney to step out and plead in defence of his darling doctrine? We renounce his creed, and join the choir of angels to contend for the honor

and glory of God, and the compassion of Jesus Christ the Saviour of the world. I repeat it.—We join the choir of angels who sang the song of peace. Listen to the heaven-born strain in which the angelic note of sweetness lives forever.—"Glory to God in the highest, on earth peace, good will towards men!" There is no endless misery mentioned here, for that could be "glad tidings of great joy" to no living mortal. This is the doctrine we boldly advocate. It is the doctrine of angels. It is the doctrine of heaven. And why should you censure us for catching the distant sound of angels and repeating them to you in the feeble language of mortals.

PHILORHOMACUS.

Death of Pestalozzi and Fellenberg.

A letter from Switzerland, bearing date 21st of February, states: "the venerable Pestalozzi died on the 17th inst. at Brug, after a few day's illness, in the 82d year of his age. We have also lost another celebrated and valuable character, M. de Fellenberg."

In Fellenberg and Pestalozzi, society has lost two men, who have done much for the cause of education. It was Pestalozzi who first, breaking through ancient prejudices, began to educate children in a rational manner, yet one so evidently adapted to human nature, that we are only astonished, it was not sooner adopted. Beginning every study in the most simple manner, he insensibly led on his pupils to that which is more difficult. He made them acquainted with nature, by their own observation, in such a manner, that they were themselves almost unconscious of his instruction, and believed, that he was merely pointing out to them, what they already knew. He never confounded their ideas, by forcing upon their minds what they could not understand; nor wearied their attention, by endeavoring to teach them that which they did not feel desirous of learning; his constant endeavor was, to instil into them a desire to learn that which he wished to teach them from a consciousness of the inutility and evil consequences of all instruction, which boasts the rod as its ground work. He laid it down as a maxim universally true, founded on the imitateness of all children, that every display of anger, jealousy, revenge, or any other evil passion in the teacher, uniformly produces a corresponding effect upon the scholar; he consequently used every exertion, to keep his pupils free from such pernicious example. By teaching his children to examine the objects around them, they acquired insensibly a habit of observation of infinite service to them, in almost every transaction in life; by instructing them in that alone, which they could understand, he at once cultivated their reasoning faculties, and secured them against the adoption of any notions, inconsistent with common sense, or unsupported by reason; by exciting in them a desire to learn, his pupils made a rapid progress in their studies; and by keeping them aloof from evil example, they insensibly acquired the feelings and dispositions he desired to witness. No wonder then, that he was enabled to dispense with all rewards and punishments,—to banish the

rod from his school, and the frown from his brow; that his pupils became possessed of intelligence, reflection and observation beyond their years; that they acquired a thirst for knowledge, and a love for study; that they daily met their instructors with pleasure and listened to them with delight. and that as men, they could fill with ability, almost any situation in life, and command the esteem and affection of associates and friends.

Fellenberg followed in the same path, and established schools in the neighborhood of Berne, on principles very similar to those of Pestalozzi. He dispensed with all rewards and punishments, and, while he imparted instruction in every branch of knowledge, his chief exertion was to subject his pupils to moral influence, which should regulate their every action. With this view, knowing that the pupils themselves, were more intimately acquainted with each other's views, feelings and actions, and exercised a greater influence over each other's conduct, than it was possible could be attained by him or his professors, and having succeeded in giving to a few of the most influential of his pupils, such desires and feelings, as he desired to see universally prevail amongst them, he encouraged them to adopt a system of self-government, admirably suited to the accomplishment of his designs. To this, he was indebted for many of the advantages, which resulted from his institution, and while he eased himself and his instructors, of infinite trouble and vexation, the pupils acquired thereby much useful knowledge, not usually attained till afterlife. Desirous of affording to those entrusted to his care, all the advantages of a public and of a private education, from twenty-five to thirty teachers, were attached to the school, which never exceeded one hundred scholars, who thus obtained greater advantages, than any private institution could afford.

Mr. Fellenberg united on his estate of Hoffwyl, or carried on at different times, a school for the higher classes, a school of industry, of agriculture, and for the instruction of teachers, who wished to become acquainted with his mode of tuition. His school of industry, under the direction of Werbli, a young man admirably adapted to his situation, from the amiability of his temper, his industrious habits, and his enthusiasm in the cause he has undertaken, has at once proved the advantages to be derived from similar institutions, and shown that they may support themselves, without drawing on the purses of their founders.

We are pleased to observe, that this subject has begun to excite the attention of some of our countrymen. To us the success of such an experiment is of peculiar interest; the great mass of our population is agricultural; yet we know of no institution in the states where agriculture is taught theoretically and practically; where those habits necessary to the agriculturist, are associated with the pleasing recollections of childhood, and tastes instilled, which, may secure to

him enjoyment and gratification, from his daily pursuits.

These are the objects, Mr. Fellenberg proposed to himself, in establishing a school of industry. Regarding his ultimate success Mr. Fellenberg thus expresses himself, in a letter addressed to Anthony Morris, Esq. of Philadelphia, but a few weeks before his death.

It would afford me peculiar happiness, if I could supply, from my institution, the professors and assistants which you may require; but I have only attained, by the efforts of thirty years, and the application of my whole fortune, one complete and connected class of associates and assistants, such as was requisite to realize my plans at Hoffwyl. I have also perfectly succeeded in establishing in different parts of Europe, thirteen schools for the laboring classes, this success has sufficed to prove that my plans are not Utopian, and that we may expect to realize from them the results to which our views are directed, as soon as the true friends of humanity, shall determine to establish institutions proportioned to the importance of the objects of their efforts.

At this time I am entirely alone in the practice of my theory, notwithstanding the colossal reputation which, it has pleased divine Providence, that Hoffwyl has obtained.

My school for the laboring classes amounts to one hundred and twenty-eight, which, though a large number for my limited fortune, is small on the scale of utility for which it was designed.

I think, sir, that I have expressed to you verbally the great error that I committed, in relying too much on the favorable dispositions and aid of my contemporaries, after I should have proved to them the practicability and efficiency of my plans. The proofs have been made and demonstrated, but my contemporaries have possessed so little of really practical philanthropy, that they have remained satisfied with the demonstration of the problem, without further attention to it, and consequently without giving to it the extensive effect and operation at which I aimed.

N. H. Gazette.

The operations of the intellect are more fixed and uniform than those of Fancy or Taste. Truth makes an impression nearly the same in every place; the ideas of what is beautiful, elegant or sublime, vary in different climates.

In passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another! For, although virtue and vice are at all times the same, manners and customs vary continually.

No custom, however absurd it may be, if it has subsisted long, or derives its force from the manners and prejudices of the age in which it prevails, was ever abolished by the bare promulgation of laws and statutes. The sentiments of the people must change, or some new power sufficient to counteract it, must be introduced.—ib.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JUNE, 23, 1827.

LIBERTIES OF EDITORS.

Editors of papers sometimes exercise liberties, which appear to us totally unwarrantable; and while it is done, as we presume, with the best of motives, without the least thought of doing harm to any one, but merely, perhaps, to compliment the individual, of whom they speak, and to state what is thought will be perfectly agreeable to him, as well as interesting to the public, is, after all, or at least, may be not only an injury to him, but also to the societies mostly interested in those statements. For instance; a brother in the ministry thinks proper, for some reasons satisfactory to himself, (as every brother has a right to do,) to change his location in the ministry. Well—expectation is at once wide awake! It becomes a topic of conversation. The question, Where is he going? is in almost every mouth. The question of course must be answered in some way or other; and an editor of a "newspaper," must have news to tell! If the minister should happen to take a tour into the country, to see his friends perhaps, or from any other motive, we immediately see it published, that "it is expected he will settle somewhere in V—t." The next that we hear of him is, "that he is in the city of N—Y—, and it is "expected" that he will become the pastor of such a society,—naming the same. The next we see, from the same source, is, that this same brother is "not expected" to be at the very place where he is calculating to go; and where it is not only important that he should be; but also important to him, that he should be expected! Now we ask, by whom were all these things expected? and what grounds were there for such expectations, in the one case, or not to expect in the other? Such reports are very apt to go the rounds; and those who copy them are excusable, because they have a right to suppose, that those who first publish them, do it from good authority. This should render editors extremely cautious what they publish about individuals. It is time enough to state facts when they are known to be such; but to state probabilities, surmises, and "expectations," when there are no good and substantial grounds for them, can be of no service to any one; but may, on the whole, do an injury.

We might enlarge upon this subject, and point out the injury that such statements, if not true, are calculated to do. But we think it unnecessary; and as we have imputed no bad motive to any editor, we hope the above will not give offence: we will only say, that all the above erroneous statements, have been made respecting the brother named below; and if there were any real or supposed grounds for such expectations, they were perhaps excusable; but if not, they only show, that people may be led to expect many things without any substantial reasons whatever; but whenever this is the case, they will, most assuredly, be disappointed in their expectations.

[The Rev. Russell Streeter, has received and accepted a call from the Universalist Society, in Newtown, Mass. and expects, by divine permission, to commence his labors in the ministry there, about the first of July next. May the blessing of the Most High God, possessor of heaven and earth, rest upon him, and crown his labors with abundant success.

SOUTHERN CONVENTION.

A Convention of Universalists has been recently organized, under the ministry of Rev. Jacob Fries, Wil-

mington, N. C., under the name of "The Southern Convention of Universalists." We shall give the proceedings of the first meeting, containing the Profession of belief, Constitution and Circular, in our next. The march of the human mind, at this period, towards liberal sentiments, throwing off the films of ignorance, bigotry and superstition, seems to be greater, than it has been at any former period. "Truth is great, and will prevail."

NEW UNIVERSALIST SOCIETY.

At an adjourned meeting of the friends and followers of the Rev. Abner Kneeland, held in the basement story of the Unitarian church, corner of Prince and Mercer-streets, on Monday evening, the 18th inst. the Constitution, containing a preamble, profession of Belief, and plan of church government, as reported by the committee, was taken up by paragraphs; and after some small amendments to one or two articles, in the plan of church government, the whole were passed unanimously, with the exception of one dissenting voice to one of the articles on church government. The society bears the name and style of the "Second Universalist Society in the city of New-York." Perfect harmony has prevailed throughout all the proceedings of these friends, since the first step was taken, which has led to this happy event; and in which, all the friends, and lovers of truth must, and will, rejoice. The friends have had but one object in view, the promotion of that pure and undefiled religion, the enjoyment of which, should be as free as air. When any diversity of opinions, therefore, have occurred, on any minor subjects, (and how is it possible that men should think exactly alike, on all subjects, at first view?) they have been discussed with all that coolness, candor and deliberation, which at all times become the professed followers of the meek and lowly Jesus; and every topic has been so explained, and made so clear to the understanding of all, before acted upon, that when they have moved, with the exception above named, they have moved in perfect concert.

We shall publish the Constitution of this newly organized Society, in our next. It will also be printed in a pamphlet form, for the benefit of members.

"DAY OF JUDGMENT."

Tract No. 32, published by the "American Tract Society," is under the above title. It may be calculated to frighten children; but if it should alarm any excepting children, they must be weak indeed. It is all mere assertion, without any thing like the form of proof. The writer quotes a few passages, which speak of a judgment, and he takes it for granted, that those passages allude to a future state of existence. Here he calculates, that he has the current of popular prejudice in his favor; and with many, this will all go down, without investigation. These arguments (if such they may be called,) have been often refuted; but they are still reiterated, with as much seeming confidence, as though they had never been contradicted. The following passages go to show that the judgement of God is in this world—is now, Whatever may be said of a world to come. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. xi. 31. "The son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of

death till they see the son of man coming in his kingdom." Matt. xvi. 27, 28. "Now is the judgment of this world." John xii. 31.

These are sufficient to refute all the notions of a judgment in another world, for deeds performed in this world. That there will be judgment there as well as here, we cheerfully admit, and that that judgment will be according to truth and equity, we fully believe: but then, that the judgment there, will relate solely to the transactions of that state of existence, and not to this, is equally true, in our estimation. We shall, therefore, only speak here on the principle, on which that judgement is supposed to be decided by the writer of the Tract now before us. Thus he writes:—

"We may rest assured, that the whole process will be wisely conducted, and that complete justice will be done. *The judge of all the earth will do right.* He will not condemn the innocent, nor clear the guilty. And his judgment will be most impartial. There will be no respecting of persons. The king and the beggar will stand upon equal ground, and will be judged by the same rule. Those who in this world were reviled and slandered, and had no opportunity of clearing up their character, will then be vindicated, and lies and reproaches will have effect no more.

"But here a serious difficulty occurs. If the law of God is the rule of judgment, and if all sins are brought into judgment, then certainly every human being must be condemned; 'for all have sinned and come short of the glory of God.' According to this view, none can be saved. To remove this difficulty, let it be remembered, that besides the book of the law, there is another book which will be produced there, written from the foundation of the world. This is called the book of LIFE. This contains the names (and they shall never be blotted out) of all those who have washed their robes and made them white in the blood of the Lamb. These he has undertaken to present to God without spot or wrinkle or any such thing. They will appear on that day clothed with the righteousness of the Redeemer. The judge on the throne is their covenanted Surety. He answers to every accusation made against them. But, notwithstanding 'there is no condemnation to them that are in Christ Jesus;' notwithstanding none can 'lay any thing to the charge of God's elect;' yet they also shall be brought into judgment. When all things are prepared, and the whole assembly is collected before the august tribunal, a separation will then be made of the great congregation into two parts; the righteous and the wicked. The former will be placed on the right hand of the Judge, and with them he will commence. But no sooner shall their numerous sins be brought to view, than it will be made to appear that they are pardoned through the blood of Christ. When the books are opened, a long account will appear against them, but on the other hand it will be seen, that the whole is freely forgiven, through the riches of grace in Christ Jesus. But a most exact account will be taken of all their good works; and they will be mentioned to their honor, and rewarded as though no imperfection had cleaved to them."

Now why is all this difference between [what is here called] the righteous and the wicked? It does not appear from this Tract, nor from the

doctrine it contains, that the righteous, as they are termed, are any better, as it regards their moral actions, than the wicked: neither does it at all describe by what act of theirs they become righteous; but only that they were to be dealt with as such, by a capricious and partial judge, who has undertaken for them, "as their covenanted surety," to deliver them from almighty wrath! Is it possible for language to paint a character more despicable, than that of such a partial judge!!

SOUTHERN ASSOCIATION.

The Southern Association, convened in Springfield, Mass. June 5, 1827, where, among others, the following votes were passed.

Voted to receive the First Universalist Society in Pomfret, Woodstock, and Ashford, Conn. into fellowship with this Association.

Voted to accept the report of the Committee on applications, in favor of complying with the request of the First Universalist Society in Springfield, that Br. L. R. Paige be installed as their Pastor.

Voted to receive the First Universalist Society in Duxbury, Mass. into fellowship with this Association.

Six Sermons were preached, by Brs. C. Gardner, D. Pickering, M. B. Ballou, T. Whittimore, H. Ballou, and Z. Fuller: Texts, Isa. xli. 21; Rev. xxii. 17; Ps. xix. 7; Num. xxii. 18; 1 John, iv. 14; and Rom. xii. 19.

The following extracts are from the "Circular Address," which accompanies the minutes of the Proceedings of the Association.

"The Societies and Churches, in fellowship of this Association, appear to have remained unshaken, amidst all the revelations and excitements which have been carried on during the periods of the last year, and the number of their members, gradually, but steadily augmenting. The means employed by the enemy, to draw us aside from the simplicity of the gospel, and to divert our feet from the path of perseverance, have not only been frustrated in their design, but by divine goodness, they have, in some instances, been made to subserve our social and religious prosperity."

"The annual accession of new societies to this Association, is opening a pleasant and extended field for laborers in the ministry of reconciliation: and it is the earnest wish of this body, that every society in its fellowship should faithfully employ the means which God has given them, to maintain a regular and stated ministry among them. This course would essentially promote their growth in grace and in the knowledge of the Lord, and tend to diffuse, more extensively, an acquaintance with the sublime principles of pure and undefiled religion, which is so essential to the increase of rational and pious enjoyment, and the moral elevation of the human mind."

"Above all, brethren, our earnest prayer to God is, that you may walk in the truth, and afford evidence, by the light of an irreproachable example, of your sincere attachment to the gospel of Christ, and the ordinances of his word—that all the virtuous fruits of faith and meekness and charity, may shine forth in your lives and conversation,—that you may constantly increase in the knowledge of God and in the enjoyment of his love; till by the happy experience of divine grace, we are all ripened for the pure enjoyments of the church triumphant above."

From the New-Harmony Gazette.

EXTRACTS.

FROM ABRAHAM COMBE'S "OPINIONS OF COMMON SENSE."

Quere.—But will not a general adoption of the New Principles lead to Atheism?

This notion is only another of the devices which ignorance introduces to stop the progress of truth.

Nothing, surely, can be more absurd than the idea, that truth can be injuriously affected by the advancement of that which is true; and if the new doctrines are not true, this alone will furnish sufficient cause for their rejection, without any consideration of the consequences.

The idea of any doctrines leading to a general belief in Atheism, in the vulgar sense of the word, is of all others the most groundless.

No rational being could ever, either deny or dispute the existence of that Great and Incomprehensible Power, to whose agency we all owe our existence.

Ignorance may lead his followers to believe, that the most correct ideas of this Great Power, maybe derived from studying written accounts of actions, [of many] of which humanity is ashamed; yet I should want sincerity, were I not candidly to acknowledge that my views are different. Wherever we turn our eyes, we are met by wonders far more stupendous than any of the miracles which the different nations have recorded in their scriptures.

As the knowledge of the existence of this Incomprehensible Power does not depend upon written statements, which interested or ignorant men have power to alter or suppress, we must suppose, that the false alarm which ignorance has given, regarding the tendency of the new doctrines, must refer solely to the different impressions which the different individuals have received concerning the nature of the Great Creating Power of the universe. No individual, who follows nature, and the evidence of his senses, will ever presume to say, that he knows that the GREAT CREATING POWER of the universe, does not exist as an All-mighty Intelligent Being. He may say, that if He does exist, that he has been pleased to conceal the Nature of his Personal Existence from his individual understanding; and seeing, that this is actually the case, can there be either sense or wisdom in one set of individuals dictating or dogmatizing to another upon a subject which all must acknowledge to be far beyond the reach of human comprehension?

It thus becomes evident, that the new views, so far from leading to Atheism, will have an opposite tendency; and, that the consequences which the followers of ignorance seem to dread, is not a denial of the existence, but an investigation of the correctness of their notions, regarding the Nature and Attributes of that Power, by whose agency we all "live and move, and have our being."

For the Olive Branch.

PROFANITY.

Would those who indulge themselves in habits of profanity pause a few moments and reflect, they would find themselves chargeable with folly and weakness, or else guilty of possessing a malignant heart. How great is the folly of using words without meaning!—or words, if they have meaning, only expose the persons who use them, and make them appear weak and contemptible in the eyes of the virtuous part of community! If the Author of be-

ing were but once to comply with the wishes of the swearer, particularly when he calls down imprecations on himself, would he not be more cautious in future? A vice so degrading ought to be held up to the detestation of all mankind, particularly of civilized society. It is a vice so big with meanness and malignancy, so completely unjustifiable in every point of view, and displays so much weakness, ignorance and folly, that we should suppose no man who had a desire to be respected by society and wished to be considered a man of understanding, learning, and good breeding, would ever suffer a profane or immoral word to pass his lips! The lower such men are held in the estimation of the public the better; because it is by this way that their baneful example is prevented, a great degree, from contaminating others; for people seldom pattern after those whom they look upon as the very dregs of society. **VINDEX**

Items of News.

The following exhibits a scene of human depravity which rarely presents itself to the world. It is to be hoped that all the perpetrators of this horrid conspiracy to rob and murder, may not escape that punishment which the law of the land has in reserve for offenders of this description.

From the Philadelphia Gazette of June 15.

We have been politely furnished by a gentleman with the following copy of a letter addressed to the editors of the Baltimore American, dated

FORTRESS MONROE, June 13.

Piracy and Murder.—The brigantine *Crawford*, Capt. Henry Brightman, belonging to Troy, (Mass.) sailed from Mantanzas on the 28th ult. with a cargo for New-York and eight passengers, four of whom (a Frenchman and three Spanish sailors) on the 1st June, about midnight, rose upon the captain, crew, and remaining passengers, and slaughtered all except three, viz. the mate, Mr. Edward Dobson of Somerset, (Mass.) the cook, and a French gentleman passenger; they also stabbed the mate, but he having run aloft where he remained during the night, they spared his life in consideration of the assistance he might render them as a navigator. After completing their bloody and revolting task, the Frenchman took the command of the vessel, destroyed her papers and colors, and substituted a complete set of Spanish papers which they brought on board with them, purporting that the vessel was Spanish, and that she had cleared at Mantanzas for Hamburg. Aware that it would be necessary to increase their stock of provisions for a European voyage, they tried to get into St. Mary's to obtain supplies, but the wind setting them off, they were unable to fetch into a port until they made the Capes of Virginia, which they did on Tuesday morning, when they were boarded by a pilot, who understanding their object to be to obtain provisions with the least possible delay, advised them to put in at Old Point Comfort as the most convenient place, and they accordingly anchored there about 6 o'clock on Tuesday evening.

Mr. Dobson, the mate, from whom the foregoing particulars were obtained, states that on anchoring, the pirate captain ordered him to have the boat lowered and brought alongside, as he intended to go ashore at the Point. He accordingly got into the boat, and as soon as

the was lowered to the water he cast off the tackle, seized an oar, and sculled away for the shore, the pirate calling after him and asking if he was going to betray him. On landing, the mate related the above particulars to several of the officers of the fortress, who were some time doubtful as to the probability of the story, but on his mentioning that the name of the vessel on the stern had been obliterated, Capt. Dana ordered a boat and rowed off to the vessel to ascertain if such was the fact. Before he had reached the vessel, however, he was hailed from her by the pilot and informed that the pirate captain had cut his throat. The three Spaniards had a little before, by some finesse, got possession of a boat from a neighbouring vessel and made their escape to the Elizabeth City shore, where all diligence has been used to effect their apprehension. Capt. Dana and his boat's crew boarded the vessel and kept possession of her until she was delivered over to the custody of Mr. Westwood, the custom house officer at Hampton, to whom Col. Gratiot had in the first instance sent information. She has been sent up to Norfolk, and an inquest was held on the body of the pirate captain, (whose name was believed from his papers, to have been *Alexander Tardy*), which was next morning interred on the beach.

Of the victims to the bloodthirsty monsters who wrought this horrible catastrophe, the following particulars are obtained from Mr. Dobson, the mate of the *Crawford*:—Captain Henry Brightman, of Troy, (Mass.) stabbed and thrown overboard; Asa Bicknell, seaman, of Connecticut, shot and thrown overboard; Joseph Doliver, seaman, of Salem, throat cut and thrown overboard; Oliver Potter, seaman, of Westport, (Mass.) stabbed desperately but escaping from their clutches, had run up to the mast head where he remained until exhausted by the loss of blood he fell to the deck and expired; Nathan —, seaman, jumped overboard, and was sometime afterwards heard calling for a plank or barrel to be thrown to him, but the demons regarded him not; Mr. Norman Robinson, of Connecticut, passenger, and part owner of the cargo, jumped out of the cabin windows, and was drowned: an Irishman, a carpenter by trade, from Providence, (R. I.) who had been following his business for some time at Mantanzas, was killed and thrown overboard.

The pirates have been all taken and safely lodged in prison.

Burning Mountains.—The last Edinburgh Review contains an article on Volcanoes.—M. Daubeny, in a work lately published on this subject, furnishes some facts and reflections: the result of his travels, observations and studies. The substances thrown out by volcanoes are chiefly composed of the elements of granite, gneiss, and other primitive rocks, which renders it most probable that they are brought from a great depth. It is remarkable that the 163 volcanoes mentioned by Arago are all near the sea; and that not a single active one is to be found in the interior of any country. Volcanic regions and extinguished volcanoes are known at a distance from the sea; but generally in districts which appear to have emerged from the water. Earthquakes are most violent in countries where there are

not volcanoes; as if they served to vent their force.

A lead mine is now working in Eaton, New-Hampshire. The mine is of great extent.

Benjamin Donica has been convicted at West Florida, of the murder of Major Saunders Donoho, at Cantonment Clinch, in July last.

Joel Hotchkiss, of Guilford, has been committed to prison on a charge of murdering his wife.

Execution.—On Saturday, the 12th inst. James Watson, who at the late March term of the Nelson Circuit Court, was convicted of the murder of Michael Coffman and Washington Courtney, underwent the sentence of the law. The concourse of persons assembled to witness his execution, was upwards of five thousand.

SUICIDE.—On Monday, the 28th ult. Mr. Samuel Townsend of Sidney, in this County, committed suicide by hanging himself in a barn. He was a man of gloomy temperament, his mind had been for some time disordered and occasionally he was deranged. We have understood that he was a believer in endless misery, and that it was too strong a belief in that sentiment, that much of the despondency is attributable which finally induced him to put a period to his burdensome existence.

(Gardiner) Chr. Intel.

Dorrites.—This strange set of fanatics appeared in Guilford, in Vermont, about the year 1797. The founder was one Dorril, one of the refugees of Gen. Burgoyne. In Thompson's Gazetteer of Vermont, we find the following account of their peculiarities. Dorril pretended to be possessed of supernatural powers, and having the attributes of the Deity, it was not in the power of man to hurt him. He and his followers abstained from eating flesh; made use of neither food nor clothing which was procured at the expense of life, and if they had full faith in him, he assured them, in the name of God, they should never die. They put off their leather shoes, and had others made of cloth or wood. One was a blacksmith. He procured and used a pair of cloth bellows, and all lived upon milk and vegetables.—They discarded all revelation, except what Dorril received; set at defiance all the laws of man; and were governed in all their conduct, as they expressed it, "by the light of nature." Meetings were held once a week, at which their worship consisted in eating, drinking, singing, fiddling, and dancing, and hearing lectures from Dorril, who was well qualified for that purpose. They had a covenant, by which they placed a large share of their property in common stock, and the blacksmith became their treasurer. In a short time Dorril collected a large society, among whom were some very respectable families in the towns of Leyden and Bernardston, Mass. People went from all the neighboring towns to see and hear the marvellous doings of Dorril and his associates. At length, at one of their meetings, a goodly number having assembled, Dorril opened with music, &c. and began to deliver his lectures. At these meetings one captain Ezekiel Foster, of Leyden, attended as a spectator. He was a man of good sense, of a giant frame, and had a countenance that bespoke authority. When Dorril came to the doctrines of his mysterious powers, he no sooner uttered the words, "No man can hurt my

flesh," than Foster rose indignant at his blasphemy, and knocked down Dorril with his fist. Dorril, affrighted and almost senseless, attempted to rise, when he received a second blow, at which he cried for mercy. Foster promised to forbear on condition that he would renounce his doctrines, yet continued beating him. Soon a short parley ensued, when Dorril consented, and did renounce his doctrines, in the hearing of his astonished followers.—He further told them his object was to see what fools he could make of mankind. His followers, chagrined and ashamed at being made the dupes of such a base fellow, departed in peace to their homes. Dorril promised his adversary, on the penalty of his life, never to impose on the people any more." This same Dorril became a miserable drunkard, and a few years since was a pauper maintained by the town of Leyden, in Massachusetts. *N. H. Statesman.*

A letter received at Philadelphia, from Les Cayes, Haiti, mentions, that the place is remarkably unhealthy at this season.

A fire broke out in Philadelphia on Monday morning, in a stable at the corner of Plumb and Fourth streets, which, in spite of the exertions of the fire and hose companies, destroyed 18 houses, 14 of which were built of wood, and all uninsured. It is supposed that the fire was communicated by design. A child was rescued from the flames, at great risk, by some humane person unknown.

Intelligence which is considered unquestionable, has been received in England, of the death of that enterprising traveller Major Laing. He had reached Timbuctoo, where he was well received; but attempting to escape in disguise, in consequence of the threats of a wandering tribe in the neighbourhood, he was taken by them, and murdered, with his escort.

The steam-boat Henry Clay, left Buffalo on Monday, the 4th inst. at 11 A. M. for Detroit, and returned on Friday morning, at 8; having completed her trip, with the usual stops, in three days and nine hours, although she spent ten hours at Detroit.

Fifty-one canal boats arrived at Albany on Saturday last, laden with flour, pork, ashes, whiskey, &c. and there were ninety cleared, of which fifty were laden with merchandize.

As it is not expected, that the New-Jerusalem Chapel will be moved this week, the Second Universalist Society in the city of New-York, will assemble there for the purpose of divine worship, next Sabbath, Morning, Afternoon, and Evening: commencing at the usual hours. New-York. June, 21, 1827.

MARRIED,

At Mattituck, on the 12th inst. by the Rev. Mr. Luce, Mr. JAMES E. HORTON, merchant, of Southold, to Miss REJOICE HORTON, of the former place.

Come every lover raise your cheerful voice,
Come sing with James and with his wife Rejoice.

On Tuesday evening, 12th inst. by the Rev'd. Mr. Cornelison, Mr. THOMAS McCINDELL, to Miss ELIZABETH R. CORNELISON.

In Nantucket, Capt. BENJAMIN GLOVER, to Mrs. PEGGY WIER, both of Nantucket.

DIED,

Suddenly, HENRY TOWNSEND, Jr. in the 31st year of his age.

At Mackenaw, the 16th May last, DAVID BROOKS, Lieutenant in the 2d Reg. of U. S. Infantry.

Selected Poetry.

From the Universalist Magazine.

HYMN OF PRAISE.

To Him who rules the worlds afar,
To Him who marshals ev'ry star,
To Him who spread and dress'd the skies,
Let universal praises rise.

Ye sunny tribes that cleave the deep,
And sport where fields of coral sleep,
From your vast world of waters raise,
To God, a hymn of grateful praise.

And ye, who, buoyant on the wing,
From spray to spray, from limb to limb,
Let all your vari'd notes accord,
To hymn the honors of the Lord.

Ye beasts who roam the forests wild,
With courage fierce, or tempers mild,
Let all your tribes, in various ways,
To Him one gen'ral chorus raise.

Ye sons of men, whose reason bright
Is one vast fire of heav'nly light,
Awake devotion's sacred flame,
And chant aloud Jehovah's name.

H. B.

Kneeland's Pronouncing Spelling-Book.

Having given sufficient specimens of the proposed new system of Orthography for people, who are disposed to understand its design, to judge of its utility, (and for those who are not disposed to examine it, more would be useless,) we shall call the attention of the public, one moment, to Kneeland's "Pronouncing Spelling-Book." For whatever may be thought of the new system of orthography, as a substitute for the present mode of writing the English language, this is not the object of the Spelling-Book,—but only to teach in the easiest and most certain manner possible, the true pronunciation of the language. It no more proposes to alter the Spelling of words, than Walker's Dictionary. It only shows, that such a thing might be done to great advantage, if the public should think proper. But that Children should have the best and most certain mode of ascertaining the true pronunciation of every word, in the first onset, is certainly very important. As the work has not been yet introduced into schools, and therefore but few, comparatively, have had an opportunity to examine it, we shall at the request of the author, let our readers know what others have thought of the work, who, after examination, have written expressly on the subject.

Letter from Thomas F. Gordon, Esq. Attorney at law.

Philadelphia, June 1st, 1824.

Dear sir,—I have examined with pleasure, your new and ingenious system for teaching the pronunciation of the English language.

The various sounds of our vowels, occasion to foreigners, insuperable difficulties which natives overcome by education in good society only. Our alphabet is obviously imperfect, as it does not designate the variations of simple sounds; and to render our language more simple a supplement was necessary. Walker has framed one by adding to the vowels, figures indicating their variations, but his plan is too complicated for children, and those who have not leisure for literature. Your plan which may be easily and speedily learned, supplies neat, simple and distinctive characters for all the ordinary sounds of our tongue; and, by removing all uncertainty from the pronunciation of the letters, must produce an invariable and correct pronunciation of words. It is certainly the best system I know for teaching students, of all ages, properly to pronounce the language.

I am, very respectfully,

THOMAS F. GORDON.

Rev. A. Kneeland.

Recommendation from some of the principal Teachers in the city of Philadelphia.

Philadelphia, Dec. 3, 1824.

To the REV. ABNER KNEELAND,
Sir,—Conceiving it to be the duty of every person engaged in the instruction of youth, by

every possible means to facilitate their improvement, and having experienced the inconvenience which arises to both teacher and pupil, from a difference in the spelling and pronunciation of the words of our language, we cannot but express our satisfaction, with the specimen we have seen of your Pronouncing Spelling-Book: and after a careful examination, we are convinced, that were it adopted in our schools much labor would be saved to the teacher, and much time and inconvenience to the pupil; for while the latter would be acquiring the orthography of our language, he would as certainly from each pronouncing letter have a certain and uniform sound, acquire a chaste and elegant pronunciation.

SAMUEL CLARK ATKINSON,
Principal of Select Sem. of Young Ladies,
265 S. Front Street.

R. L. JENNINGS, late Teacher.

D. T. PRYCE, College Av. Teacher.

GEO. DENNISON, 45 Sansom-st.

DAVID MOODY,

PARDON DAVIS, Select Didactic Seminary.

Letter from D. Francis Condie, M. D.

Rev. A. Kneeland,

Respected Sir,—Agreeably to your request, I have carefully examined the characters which you have proposed as an alphabet for the English language, with the view of rendering its orthography and pronunciation, at once, simple and permanent. With respect to their value, as a means of teaching the pronunciation of words, there can be but one opinion, and I am persuaded, that could they be substituted for those at present in use, it would give to our language, as far as it regards its orthography, a decided superiority over every other.

Yours, &c.

D. FRANCIS CONDIE.

South 5th street, Dec. 13, 1824.

To the above, the following note was added by the Rev. William Morse

In relation to the opinion advanced in the above certificate, concerning Mr. Kneeland's "Pronouncing Spelling-Book," I can say, I cheerfully concur. WM. MORSE.

Chestnut-street, Dec. 14, 1824.

I have great pleasure in concurring entirely in Dr. Condie's opinion of the "American Pronouncing Spelling-Book."

JOHN HAMER, Old College.

Dec. 17, 1824.

(To be concluded in our next.)

JUST RECEIVED,

And for sale at this office, and at No. 80 Prince-street.

Balfour's Inquiry, 1st and 2d, the second edition of each, (bound,) \$1 25
Life of the Rev. John Murray, do. 1 25
Kneeland's Testament, - do. 1 50
Lectures, - do. 75

Monies received from our country Subscribers for the first volume of the Olive Branch; from May 19, 1827, to May 19, 1828.

FROM APPLETON FAY,	-	-	\$2 00
J. GROSH,	-	-	do.
EDWARD PRIESTLEY,	-	-	do.
WALTER MARSHAL,	-	-	do.
COLES TOMPKINS,	-	-	do.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JUNE 30, 1827.

|| No. 7.

CONSTITUTION

Of the Second Universalist Society in the city of New-York.

PREAMBLE.

WITH a view of extending those principles which teach men to love God with the whole heart, and their neighbour as themselves, and with gratitude to our heavenly Father that we are permitted, by the policy and laws of our country, to worship Him agreeably to the dictates of our own consciences,

We whose names are hereunto annexed, believing in Him who is good to all, and whose tender mercies are over all his works, and having the present and future good of ourselves, our families, and posterity to the latest generation, at heart, have agreed to organize, and do hereby organize ourselves into a Religious Society, to be known in law and in fact, by the name and style of the second *Universalist Society* in the city of New-York; and in this name, do hereby claim for ourselves, and for all those who may hereafter unite with us, all the privileges, both civil and religious, enjoyed by other similar Societies; and have also adopted the following

CONSTITUTION.

PROFESSION OF BELIEF.

ART. I. We believe in one God, whose perfections are all modifications of infinite, adorable, and unchangeable love; and whose designs are ever directed to the best possible good of all his creatures.

ART. II. We believe that the Scriptures of the Old and New Testament, contain a revelation of the attributes and will of God; and we claim the privilege of construing the Scriptures for ourselves; and do disavow the authority of all human creeds.

ART. III. We believe in one Mediator (or medium of communication) between God and men, the man Christ Jesus, through whom life and immortality have been brought to light; and in whom God our Saviour, who will have all men to be saved and come to the knowledge of the truth, has given unto us, and to all men, eternal life, to be testified in due time; and that this is eternal life, to know the only true God, and Jesus Christ whom he hath sent, and hence we believe in the final holiness, and consequent happiness, of all mankind.

ART. IV. We believe that holiness and true happiness are inseparably connected, as godliness hath the promise of the life that now is, and also of that which is to come; and that believers ought to be careful to maintain order, and practice good works, for these things are good and profitable unto men.

PLAN OF CHURCH GOVERNMENT.

I. This Church or Society, (for we consider the terms synonymous) shall be called the second *Universalist Society* in the city of New-York; and shall have power to pass such Bye-laws, from time to time, alter, repeal, or amend them, as shall be thought necessary or expedient for the good order and government thereof.

II. There shall be a Meeting called on the first Monday in July, annually, for the purpose of electing officers agreeably to the Statute Law of the State of New-York, passed April 5th, 1813; and both the first, and future elections shall be held and conducted agreeably to the statute in that case made and provided, so far as the statute goes; and the Society shall be governed by this *Constitution*, in all things not specifically provided for by the statute. *Provided always*, That no Trustee, having been once elected, shall be eligible again to the same office until one year after his term of service shall have expired: and so for every subsequent election.

III. All persons friendly to the Society shall be allowed

to vote at the first election of officers and members of the Board of Trustees.

IV. The Pastor for the time being when present, shall be Moderator of the Society, ex-officio, whose duty it shall be to keep order and govern said meetings, and to aid the Society with his counsel and advice; but he shall have no vote excepting a casting vote in case of a tie.

V. The Society shall elect at their annual election Four Deacons, two for one year, and two for two years; and ever after two shall be elected for two years annually.

VI. The Deacons shall have charge of all the funds raised for charitable purposes, and dispose thereof for the benefit of the poor at their discretion, and report the same to the Board Quarterly; have the privilege of attending all the meetings of the Board of Trustees; to give their opinion on all subjects which may come before them; and to vote on all subjects relative to the Pastor, or Minister for the time being, to the administration of ordinances, or on the performance of sacred music in the Church; but they shall have no vote in the Board on any other subject. *Provided also*, That no Deacon, having been once elected to the office, shall be eligible again for one year after the expiration of his term of service.

VII. The stated meetings of the Society shall be held Quarterly on the first Mondays in July, October, and April; when the proceedings of the *Board* shall be examined and approved, or disapproved of, by a majority of the members present. A disapproval, however, of the doings of the Board, by the Society, cannot render the acts of the Board any the less valid or binding; the approval, therefore, or disapproval, is only to be considered advisory, and the Board will endeavour to profit thereby. The Pastor, with the advice and consent of any five members may call a special meeting of the Society at any time, whenever it shall be thought necessary, and the presiding officer for the time being, shall be obliged to call one whenever so requested in writing by seven members; and when assembled not less than fifteen shall constitute a quorum.

VIII. It shall be the duty of the Moderator, or Chairman, to preside at all meetings of the Society, in the absence of the Pastor; or in case the Society should at any time be destitute of a Pastor, to administer the covenant, and to give the right hand of fellowship to newly admitted members.

IX. It shall be the duty of the Secretary or Clerk, appointed by the Board of Trustees, to keep correct minutes of the proceedings of the Society, as well as of the Board; and to preserve all books and papers relative to his office, as Clerk of the Society as well as Board of Trustees.

X. It shall be the duty of the Treasurer to keep a correct account of all the monies received or expended; pay all orders properly drawn and signed, and all bills which have been regularly passed; and his accounts shall be open to the inspection of any member of the Board.

XI. The Board shall meet regularly once a month; and may have a special meeting at any time when two of their body shall deem it necessary, of which the members shall have due notice. 5 members, exclusive of the Deacons, shall constitute a quorum.

XII. Persons wishing to become Members must be proposed by a Member of the Board, at a regular or special meeting of the Society, and announced to the Congregation, publicly, after divine service. This publication is to give all the members an opportunity to make enquiry into the moral character and standing of the

candidates, that the same may be made known to the Pastor or Deacons, whose special duty is to guard against the admission of improper members. After two Sabbaths, if no objections are brought forward, the candidates may be balloted for, and if admitted by a majority, at any regular or special meeting of the Society, the Secretary shall enrol their names accordingly. This being done, the Covenant shall be administered to them, and the right hand of fellowship given by the Pastor, or minister for the time being, after divine service; (or by the presiding officer at a meeting appointed for the purpose in case the Society should at any time be destitute of a Pastor.) Should there be objections made to any candidate, a committee shall be appointed, to investigate the same, previous to taking the ballot. After being thus admitted a certificate of their admission signed by the Pastor, or in case the Society have no Pastor, by the Moderator, and attested by the Clerk, shall be presented to each Member, together with a copy of this *Constitution*.

XIII. All bills due from the Society shall be presented to the Board of Trustees, and if passed by a majority of the Members present, at a regular meeting or by a majority of all the members of the Board at a special meeting, shall be paid by an order for the same on the Treasurer, signed by the Chairman and attested by the Secretary.

XIV. The Board shall have power to make such rules as they may from time to time find requisite, (in conformity however to the statute under which this Constitution is framed,) and adopt such measures as they may think necessary to carry the objects of the Society into full and complete effect.

XV. One Minute Book shall serve to contain the proceedings of the Society and Board of Trustees.

XVI. In case of a singing Choir being established, it shall remain with them, in conjunction with the Pastor, or Minister for the time being, to employ any person they may think proper as Leader, and they shall have full power to attend to all the business that appertains to that part of divine service: subject, however, to the approbation of the Board of Trustees.

XVII. The Board one month previous to the expiration of each year, shall appoint a Committee of three to settle the accounts of the Treasurer; to receive the books, papers, money, &c. that may be in the Treasury, from the hands of the Treasurer, and to deliver them over to his successor in office.

XVIII. All pew-holders, and other persons who shall have been regular attendants on said Church, for one year previous to the annual election of officers, and who shall have contributed, in some way or other, for the benefit of said Church, a sum not less than four dollars per annum, shall have equal privilege of voting for Trustees, and on all other subjects which may come before the Society, with actual members; *provided* that no Minister shall be employed, but such as is in fellowship with the general body of Universalists; or else is willing to subscribe to our *profession of belief*.

XIX. This Church, or Society, shall ever retain the privilege of adopting those modes or forms of worship which the majority shall believe to be the most agreeable to the will and word of God; and the scriptures & their own consciences shall be their only guides respecting ordinances and their modes of administration.

XX. The Church is required to look for those qualifications in their offices, which the Scriptures of the New-Testament have made requisite, particularly Matthew xxviii. 19, 20, and 1st Timothy iii. and iv. And the brethren are required to look to the same sacred Books for directions in their conduct with regard to offenders; particularly Matthew xviii. 15, 21; Luke xvii. 3, 4.

XXI. The Church disclaims all authority for passing any further judgment against offenders than the mere withdrawing of *fellowship*. And whenever that is done, in regard to any Member, not only his office, if he hold one, but his Membership shall from that moment cease.

XXII. It is, and shall be, required of the Brethren to avoid as much as possible, going to Law with each other; but to settle all matters of dispute amicably by arbitrators chosen for the purpose among themselves.

* When special meetings are called for the admission of Members it shall be distinctly mentioned in the notice, that is given of such meeting.

XXIII. Any Member who shall change his or her religious opinion, and in consequence thereof wish to be dismissed, or to become a Member of any other Church or Society of Christians, shall be entitled to a dismission in regular standing as to his or her moral character; *provided* that no charges shall have been preferred against such member.

XXVI. All denominations of Christians shall be affectionately invited to the Communion, or Lord's Supper, and urged to it, by the words of our blessed Lord, "Eat ye ALL of it."

XXV. The Church reserves to itself under the direction of that divine wisdom, which was to accompany the followers of Christ, to the end of the world, the right of making such alterations or additions to this *Constitution, or Plan of Church Government*, as circumstances may require. But there is no alteration, of any part of our *Profession of Belief*, ever to be made at any future period, unless it be by the unanimous consent of all the members; and whenever any alteration shall be made in any other part, it shall be proposed in writing, at one Quarterly meeting, and agreed to by at least two thirds of the Members present at a subsequent Quarterly meeting.

[The following Covenant shall be administered to the candidate, (or candidates,) on his (her, or their) admission into the Church, to which an assent shall be given on the part of the candidate (or candidates.)]

COVENANT.

THAT you may the better promote the declarative glory of God, the more effectually advance the kingdom and religion of *Jesus Christ* in the world, and render yourself [or yourselves as the case may be] a more pure example [or the more pure examples] to believers; Therefore,

In the presence of Almighty God; and before the members of this Church, as witnesses; you most sincerely and solemnly dedicate yourself [or yourselves] to God as his offspring; to *Jesus Christ* as his follower [or followers;] and to his Church as a Member [or Members] thereof, in the faith of the Gospel; and do hereby solemnly promise, that, by the help of God, you will take the *golden rule*, as taught by Christ and his apostles, of doing as you would be done by, as the only rule and guide of your obedience to God, and of your duty to the Church and the whole world of mankind, in every condition of human life: and also to abide by all the rules, order and discipline of this Church, according to the *Profession of Belief and Constitution* thereof. Thus you covenant and agree in the Lord.

CONCLUSION.

When any person shall have been thus admitted a member, he or she shall receive a certificate of the same, signed by the Pastor, or in case the Society have no Pastor, by the Moderator, and attested by the Clerk; and also shall be presented with a copy of this Constitution; as mentioned in article xii.

[It will be perceived by the third article of the Constitution, of the "Second Universalist Society in this city, that all persons friendly to said Society, are permitted to vote at the first election of Trustees, and other officers, which may be thought necessary. This is therefore to invite and request all such persons to attend the meeting for the election of said officers, on Monday evening next, in the basement story of the Unitarian Church, corner of Prince and Mercer-streets.

[All persons who have not signed the Constitution, and particularly FEMALES, who wish to be enrolled among the first founders of this Society, are requested to attend at an early hour, say at 7 o'clock P. M. for the purpose of signing the same; as after the election, no person will be admitted, except as the Constitution provides, see article xii.

MINUTES

Of the Southern Convention of Universalists.

Saturday, June 2d, 1827. The Delegates from the Universalist Societies in Wilmington, Sampson, Onslow, and Duplin, assembled at the house of Mr. Hogan Hunter in Kenansville, Duplin Co. N. C. for the purpose of organizing the Southern Convention of Universalists.

The following Delegates were present—D. Hooks, Oliver L. Kelley, J. M. Nixon, Jno. Miller, Jas. C. Wilkinson, Thomas H. Wright, S. C. Mills, John Houston, John Farrier, Alex. MacCrae, G. H. McMillan, E. Withington, Jacob Frieze, Abner Hopton, Jno. Giles, Jas. C. G. Duffy,

When Col. D. Hooks was chosen *Moderator*,

And Dr. Abner Hopton *Clerk*.

The following Brothers were chosen a Committee to draft a Constitution and Confession of Faith, for the Government of the Convention, viz:

Rev. Jacob Frieze, Oliver L. Kelley, John Miller, James M. Nixon, Abner Hopton, Alex. MacRae, Geo. McMillan.

Chose Brother Jacob Frieze to prepare a Circular Letter.

Adjourned till to-morrow morning, 9 o'clock. Brother Frieze preached from Micah, iv. 5, "For all people will walk, every one in the name of his God; and we will walk in the name of the Lord our God, for ever and ever."

Sunday Morning, 9 o'clock. The Council met according to adjournment. Opened by prayer, by Brother Jacob Frieze.

Heard and accepted the Report of the Committee appointed to draft a Constitution and Articles of Faith.

Heard and accepted the Circular Letter prepared by Brother Jacob Frieze.

Appointed Brother Jacob Frieze corresponding Secretary; and delegate to the New-England and New-York Conventions of Universalists.

Appointed the following Brethren a Committee of Discipline for their respective Counties, viz.

Jno. A. Averett, Minor Huntington, Alfred Shephard, Onslow.

David Hooks, Jno. Miller, Jno. Farrier, Duplin.

David Jones, Joshua James, Henry R. Foy, Geo. H. McMillan, New-Hanover.

A. Hopton, Wm. Robinson, C. Devane, Sampson.

Resolved, That the Minutes of this Convention, Confession of Faith and Articles of the Constitution be published in the Liberatorist.

Resolved, That this Convention do adjourn to meet again on the last Saturday in October next at Richland Chapel, Onslow Co. at 9 o'clock in the morning.

Meeting closed with prayer. Owing to disagreeable weather, and the indisposition of Brother Frieze, divine service was dispensed with to-day.

D. HOOKS, *Moderator*.

A. HOPTON, *Clerk*.

[The Constitution and Circular Letter will be given in our next.]

CHUBB'S FAREWELL.

SECTION I.

INTRODUCTION. Wherein those points, viz. Of divine impressions on men's minds; of special grace; of the virtue and merit of faith; and of St. Thomas's unbelief; are particularly considered.

(CONTINUED FROM PAGE 43.)

And, as I have offered my thoughts freely to the world, on the points before mentioned, as well as on many other subjects; so this has introduced an idle and an impertinent enquiry concerning me, namely, what I am; whether a

believer, or an unbeliever. This enquiry I call idle and impertinent, because it can answer no good end, and because my arguments and reasonings are just the same, that is, they are equally strong and conclusive, or the contrary, whether I am one, or the other of these. However, I think, it will be proper to state the notion of believer, and unbeliever, or infidel, that so this matter may appear in the clearer light. Whoever assents to a proposition as true, such an one is said (according to the common way of speaking) to believe, with respect to that proposition, whatever be the ground of that assent; whoever doubts of the truth of a proposition, so as to withhold his assent, and yet does not believe the contrary, such an one is said to be a sceptic with respect to it; and whoever, not only withholds his assent to a proposition, but also believes the contrary, such an one is said to be unbeliever, or infidel. As thus, Mahomet was a special messenger sent from God; with respect to this proposition, whoever assents to it as true, such an one is a believer; whoever doubts of the truth of it, so as to withhold his assent, and yet does not believe the contrary, that is, does not believe it to be a false proposition, such an one is a sceptic; and whoever not only doubts of the truth of that proposition, but also believes the contrary, that is, believes that Mahomet was not a special messenger sent from God, such an one is an unbeliever, or infidel. So that a man may be a believer with respect to one proposition; a sceptic with regard to another; and an unbeliever, or infidel, with respect to another: and thus all men, of thought and reflection, are believers and sceptics, and unbelievers or infidels, in some respect or other. And therefore, when those terms, viz. believer and unbeliever, or infidel, are applied to me, I suppose the enquiry is, whether I do believe that Jesus Christ was a messenger sent from God, to make known his will, touching the true way to God's favour and eternal life? or whether I do not only withhold my assent to this proposition, but also believe the contrary? I say, I apprehend, this must be meant, because, otherwise, those appellations, with regard to me, are most loose and indeterminate, and may be applied to any subject. So that until the subject is fixed to which those terms, viz. believer and unbeliever, are applied, I am not a judge for myself, whether I am one, or another of these. And though it would probably be a vain attempt to try to satisfy such inquirers, seeing, instead of satisfying, I should, perhaps, rather offend them; yet, I will shew my readers, because possibly it may be of use to them, what my sentiments are with respect to the points before mentioned, as also on many other subjects; together with the reasons, upon which those sentiments are grounded. And in the doing of this, I shall (as I think I ought) strictly pursue truth, without respect to persons or things, and without paying a partial regard to any system of religion, whether it be considered as Christian, or otherwise; and accordingly, shall treat every question with plainness and freedom, it being, in my opinion, a piece of justice which is due to all subjects, that, if we make an enquiry about them, we should do it with plainness, fairness, and impartiality; and introduce every thing that makes against, as well as for, the question in debate, whether that question has been generally admitted, or not; this being the most likely way to come at truth, and therefore, it is not likely that truth will be a sufferer by it. And, indeed, there is the more reason for a strict and impartial ex-

amination of such points as have met with a general acceptance; because that very thing, viz. their having been generally admitted, is too, too apt to prejudice us in their favour. Nor shall I (I trust) pay a partial regard to any opinion I myself may have been of, at any time past, with regard to any question I may have given my judgment upon; but shall consider it with the same freedom and impartiality, as if I had not given any such judgment. For, as I then gave my opinion according to the evidence that appeared, and as it was then present to my mind; so I shall do the same now, how widely soever I may differ from myself thereby.

But then, I do not pretend to any extraordinary illuminations, or divine impressions, as having been made upon my mind, because I do not apprehend I have ever experienced any such thing; and therefore, I have no other way, in which I can pursue truth, but that of reasoning and argumentation only. And though there have been, as well in this, as in former ages, many who have pretended to have been favoured with divine impressions, and thereby with extraordinary illuminations; yet, I think, they are very unsafe guides; not only because I cannot discover any principle, any premises, from which we may conclude, with certainty, that their pretences are well grounded; but also because their pretenders have, with regard to their doctrines, greatly differed among themselves, insomuch that what some have held forth and taught as divine truth, others have exploded as pernicious error. Besides, as there is in man a discerning power, which renders him capable of distinguishing betwixt good and evil, truth and error, (though, through inattention, and a partial knowledge of the case, he is liable to err in the use of it;) so this power is of God; and that it is so, is as evident, and as certain, as that we are, because it plainly appears to be a part of our frame and constitution. And that this faculty was, by the Author of our beings, designed and intended to answer the purpose aforesaid, is as obvious, as that our eyes were given to us to see withal; whereas, I think, we cannot have equal certainty, that any impressions, made upon our minds, are divine; and therefore, the former must, from the nature of the thing, be a much safer guide than the latter. And, as our discerning faculty is of God, and is planted in us, by him, to answer the aforesaid purpose; so, I doubt not, but that in an honest and careful use of it we shall render ourselves approveable to our Maker; whereas, with regard to the impressions* that may be made upon our minds, it seems to me altogether uncertain, not only whether any of them are divine, and consequently, whether we ought to be directed by them, but also whether we shall render ourselves approveable to God by following so uncertain a guide. However, that I may set this matter in as clear a light as I can, I will suppose, that some ideas have been impressed upon my mind, of which I have indulged the pleasing thought, that the impression was divine; this being supposed, the question is, what is there in the case for me fairly and rationally to ground the presumption upon, that the impression was divine? And, in order to give a satisfactory answer to this question, two things seem necessary to be enquired into, viz.

* Some of those, who pretend to experience the special operations of the Deity upon their minds, do not call those divine impressions, but divine influence, which term is rather more intelligible, as its sense is undertermined in the present case; but then, whether the term influence is made use of for that reason, I am not a judge.

First, What different circumstances may be supposed to attend impressions, by which differences of circumstances one impression may be distinguished from another? *Secondly*, What are those circumstances, that are peculiar to divine impressions, by which they may be distinguished and certainly known, from all other impressions, that may be made upon the mind? And, *first*, the enquiry is, what different circumstances may attend impressions, by which they may be distinguished one from another. And here, I shall not take notice of all the trifling circumstances, that may be supposed to attend the case; because, I think, that is needless, and would look more like banter than argument; but only of such as are most material, or some of them, at least, in order to explain the thing; and accordingly, I observe, that impressions may be stronger, or weaker, or they may minister more, or less immediate pleasure to the mind; the subject matter impressed, when considered abstractedly from the impression, may also be considered as certain, or probable, or neither; and it may be of greater or less importance, or of no importance at all; it may be of concern to some one, or more, of our species, or of general concern to the whole; it may relate to things spiritual, or temporal; to things past, present, or to come; these are some of the most material circumstances, which may be supposed to attend the case, and in which one impression may be distinguished from another. But then, as to the second enquiry, viz. what circumstances are peculiar to divine impressions, by which they may be distinguished, and certainly known, from all other impressions, which may be made upon the mind, this I am utterly at a loss to discover. Whether divine impressions are stronger, or weaker, than other impressions; or whether they give more, or less, immediate pleasure to the mind; and so on: this I cannot possibly come at the knowledge of, as I have no rule to judge by, nor can I have any light or information from the case itself; so that after all my care I may be he under a delusion, if I admit the supposition, that the impression was divine; because I have no way by which I can distinguish, with certainty, divine impressions from all other impressions, which may be made upon my mind. And, if this is of necessity the case with me, then, I think, it must be the same with all other men. And, if I am disqualified for distinguishing divine impressions from any other impressions, which may be made upon my own mind; then, surely, I must be rather more so with respect to the impressions that are made upon the minds of other men. And this, I hope, will be admitted as a sufficient excuse for my not blindly submitting to what may be dictated to me as a divine oracle, by those who may consider themselves to have been favoured with divine impressions, and extraordinary divine illuminations. To say, that divine impressions can no otherwise be distinguished, and certainly known, than by an experimental feeling of the thing itself, which feeling cannot be described, or expressed, and therefore, cannot be explained to others; this, I think, is taking sanctuary in darkness, and seems to savour strongly of delusion, or imposition. If, when ideas are impressed upon the mind, there is something felt, which cannot be expressed; then, the question is, how do we certainly know that what is thus felt is of God? And, if we have no rule to judge by, in the present case, but are guided by mere imagination; we think it is divine, therefore it is so; then, this inexpressible feeling

leaves the case in the same perplexity and uncertainty as before; there is something felt, which cannot be described, and what is thus felt is presumed to be by, or from the immediate operation of God, without any thing to ground the presumption upon; this, I think is the sum of the evidence, which arises from those inexpressible feelings above mentioned. Whether God does immediately interpose, and impress ideas upon the minds of men, or not, is what I cannot certainly determine, with respect to either side of the question, because I have not wherewith to ground such a determination upon; and, therefore, I shall only observe, that if God does interpose, as aforesaid, then, whether this be considered as a part of the original scheme of God's general providence, by which he proposed to govern the world, by constantly impressing on men's minds such images as each one's respective case might render useful to him, or whether it be considered as an act of God's special providence, for the removing such errors and evils, as, though the weakness or vileness of men, may have been introduced, and become greatly injurious to mankind; I say, whether a divine interposition, as aforesaid, be considered as one, or the other, of these, it seems to be suitable to, and altogether worthy of the divine wisdom and goodness, for the Deity to interpose, in such a way, as that every man may distinguish, with certainty, divine impressions from all other impressions, that may be made upon his mind; because, without this, mankind are in a most unguarded and unsafe state, as without it they lie greatly exposed to delusion and imposition, and consequently, to those very errors and evils, which divine impressions are supposed to relieve them from; but then, as this does not appear to have been done, therefore it becomes the more doubtful, whether there be any such thing as divine impressions on men's minds. If it should be said, that the nature of the thing does not admit of any rule, or way, by which divine impressions may be distinguished, with certainty, from all other impressions that may be made upon the mind; and as this is out of the reach of divine wisdom and power to effect, so it is what we are not to seek after nor expect; if this be the case, it will follow, not only that it must always be a matter of uncertainty, whether there be any such thing as divine impressions on men's minds, but also there will be a strong presumption of the contrary; because divine impressions, without a certain rule, whereby to distinguish them from all other impressions, cannot instruct and guide, but only perplex and distress mankind; which, surely, the Supreme Deity is not disposed to do. Suppose it should be strongly impressed upon a man's mind, that it is his duty, and what God requires and expects from him, at the close of every day, to plunge his whole body under water, as a token of his penitence for the sins he had been guilty of the day past, and of God's mercy in the forgiveness of them; or suppose, it should be impressed upon his mind, that it is his duty to cut and wound his body, in some particular part, at some certain times, as a token of his abhorrence of himself for his transgressions, and of what he might justly expect, were God severe in punishing him equal to his crimes; or suppose any other images to be strongly impressed upon a man's mind, in which his duty is concerned; in this case, if he has no rule, by which he can distinguish, with certainty, divine impressions from all other impressions, that may be made upon his mind, then, the ideas

that had been impressed upon his mind, as aforesaid, whether of a divine original, or otherwise, could not possibly instruct and guide him, with regard to his duty and behaviour, but, on the contrary, (if he acted with that care and caution as the importance of the case requires that he should, and which, surely, it is every man's duty to do) they would greatly perplex and distress him; because he would be altogether uncertain, whether those impressions are divine, or not, and, consequently, whether it was his duty to attend to them, and be guided by them, or not. I am sensible, that the doctrine of divine impressions has been adhered to, and maintained by most, if not all, religious parties in the world; but then, they all seem inclined to confine the favour to their own party, or, at least, to think it is chiefly, and more certainly with them; and, therefore, they are apt to draw back, and are unwilling to submit to what is dictated to them as a divine oracle, when it comes from any other quarter; and thus, a Christian would scarcely think himself concerned, much less obliged, to attend to what may be delivered to him as the produce of divine impression, by a Mahometan; and the like of a Mahometan, by a Christian. Nevertheless, if it should be thought, that I have not done justice to the subject, then, I hope, some friend to truth, and to mankind, will kindly interpose and set this matter in a clearer and a truer light; and this may well be expected from those, who not only maintain the doctrine of divine impressions, but who also consider themselves to have experienced the power of such impressions on their minds; because such experienced men may well be supposed to be capable of shewing plainly, what it is, which distinguishes divine impressions from all other impressions, that may be made upon the mind, supposing it can be done; which if it cannot be done, then, of necessity, the case must be most perplexed and hazardous, as I have before shewn. To say, that God does immediately impress ideas upon the minds of men, though we cannot certainly know, at the time, that we are under the influence of such impressions, nor can we distinguish such divine impressions from any other impressions, that may be made upon the mind; this, I think, in any other case, would be deemed mere presumption, and would be far from being satisfactory.*—(TO BE CONTINUED.)

From the American Farmer.
PROSPECT OF CROPS.

EXTRACT TO THE EDITOR.—DATED

Albermarle County, Va. May 15, 1827.

SIR,—Our prospects for a good crop of wheat had been very flattering in this part of the country, but lately the Hessian fly commenced its ravages, and many crops will be materially injured. I am however of the opinion, that our crops will be much superior to any we had for a number of years. Our crops of rye and oats at this time are promising; notwithstanding the weather, for sometime past, has been cold and unfavorable. The corn is good. To-day I have had a good mess of Irish potatoes. They were planted on the 22d of Feb. and were of the size of hens' eggs. We shall have a pretty good supply of fruit of various kinds; it will be a great treat, having failed for several seasons.

I remain yours, &c. WM. WOODS.

* The extract this week is rather long; but it is only two paragraphs, and could not well be divided.—Eds.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JUNE, 30, 1827.

LIBERTY OF THE PRESS.

The Editor of the "Correspondent" has censured us for publishing, without comment, or "a single expression of dissent," an article under this head from the Baltimore "Unitarian Miscellany." However justly the writer of the article in question may be censured for his severity on other writers, while he is pleading for liberality of sentiment, and freedom of expression, yet none of that censure ought to fall upon us; because it will be perceived, by our Prospectus, that we have not pledged ourselves for the correctness of every word in the pieces which we select from the writings of others. If there are errors in the piece, let them be corrected, as every error of importance ought to be, and as the Editor of the Correspondent has essayed to do in the present instance. In doing this, however, he has committed another, which it becomes our duty, in turn to correct; and this is the more necessary, because he is not the only one who has committed the same, in attributing the control of this press to an individual. We do not assume, nor admit, as has been boastfully affirmed on a former occasion, that any one (except him who controls all events) has the "supreme control" of these columns. Two, at least, are equally, and actively engaged in the editorial department; and three nominally; but the professional duties of one of them, the Vice-president of the Society, being a practising physician, will not allow him to pay much attention to this work. We will not disguise the fact, however, that the piece in question, was introduced by the individual who is probably alluded to by the Editor of the Correspondent. But still he does not consider himself responsible for the errors it contains, (either in point of fact, or opinion, so long as every man has a right to his opinion,) as the piece was credited to the rightful owner. If it contains errors in point of fact, they were unknown to us. We are but little acquainted with the theological writings of Thomas Paine, if any thing he has written may be called theological; although it has been said, that our President has borrowed much from them in his preaching of late! Could it be known that such is the fact, it would be an evidence in favor of the truth of those writings, rather than against them; because it would go to show, that different men have come to the same conclusion, from the same premises, though totally unknown to each other. Still less did we know respecting the demand there has been for these works, either in this country or in England. That strong prejudices have existed, and still exist, in the minds of many, against them, we are well aware; and that some of these prejudices are ill-founded, is very possible; but whether, on the whole, they merit the appellations, of "infidelity," "trash," &c., or that they do not, we are not prepared to say; if any one thinks favorably of them, let them be read, and examined; we have no objection. We are not afraid that books of any kind will do so much harm as some people seem to imagine. The more people read, the less they will be likely to be injured, or imposed upon, (as we conceive,) by what they read. It ill becomes a man to complain of the "fickleness of the press," who has said as hard things against the Bible, (a work held sacred by Christians in general,) as the writer of whom he complains, has said against either the author, or the works of his favorite—Thomas Paine. But when we hear of "one bookseller in this city, who lately published a very large edition of the work, [Paine's], which, although charged as high as \$2 a copy, is now nearly all sold off;" we

are not a little surprised. Much less did we expect to hear that a man wants "to contract for five thousand copies of the 'Age of Reason,' to meet the great demand for the work," in the western part of this state, and in the state of Ohio! We can only say, that one extreme is apt to follow another; but the middle course is probably, on the whole, the safest, as it is most likely to come the nearest to the truth. Hear both sides and then judge. This should be the constant motto of every reader.

If the Clergy wish to know what it is that has induced people to read these *infidel* works so much of late; and why that the demand for them, is now increasing; we can tell them. It is their maintaining so tenaciously that every word contained in the Bible, is the word of God! And we can assure them, that unless they are disposed to examine it with more candor, than those who consider themselves orthodox, have ever yet done, (as rational men cannot believe their unreasonable and superstitious dogmas,) the whole will be set aside, by all the rational part of the community, as a book of fables! We are willing, therefore, that the Bible should be fairly canvassed; if it contains any golden truth, as we believe it does, though mixed with ever so much alloy, let us have it, and know what it is. If not, let us know what is true;—what is proposed to be offered, as a substitute for what the Bible contains. Let us know how far human knowledge can extend, with all the light that we possess without the Bible; and let us know where it is limited, if limited at all. Give us something, so that the mind can be settled somewhere, and not tossed to and fro, and "carried about with every wind of doctrine."

Until, therefore, it can be shown, that a firm belief in the doctrine taught by Jesus and his apostles, (unmixed with the dogmas of men, less humane, less benevolent than they were,) is, in itself, of a pernicious tendency, why should any attempt be made to destroy the hope of the humble Christian, who believes in "immortality," as brought to light "through the gospel?"

ORIGINAL SIN.—No. 1.

If we were to follow, step by step, the inventions of the Priesthood, and trace them through all the labyrinths in which they have wound their tortuous way since the days of the primitive fathers, we should create astonishment and wonder, that the human understanding was made of such stuff, as to continue uninfected, age after age, and century after century, by the dogmas of their spiritual teachers.

ORIGINAL SIN is one of the fruitful inventions of the imagination. To keep alive and enforce this thralldom on the human race, managed as the subject is, by fanatics and holy zealots, who pretend that they are good shepherds, and love their flocks with hearts breathing the spirit of meekness and truth, infuriate bigots deal out to their deluded followers, what they assert is a revelation from God: viz., that all the successive generations of man should be delivered over to eternal tortures, and remediless woe, because their original ancestors had eaten of a particular fruit, growing in a particular garden. We do not find a single word of this invention of original sin in the Pentateuch; neither do we discover a single trace of it in the prophets, or the gospels, whether apocryphal or canonical. The writers among the first fathers of the church, had not even a glimpse of this new contrivance to chain the human mind to the car of superstition and bigotry.

The book of Genesis does not, in so many words, tell us that God condemned Adam to death, for eating an apple. The words are, "In the day that thou eatest thereof, thou shalt surely die." Now do we not learn from this very same book of Genesis, that Adam lived nine hundred and thirty years, after he had indulged in this criminal repast? Would he have lived a moment after transgressing the commands of what the self-styled orthodox believe of an avenging God? We find, and do believe, that the economy of nature was then, what it is now, that animals and every living thing else, that did not partake of this detestable fruit, was like man, appointed "once to die." We cannot discover that this punishment of Adam, was ever, in any way, incorporated into the Jewish law. We learn that all the Jews of tradition, regarded the first chapters of Genesis, as an allegory, as a fable, not a little dangerous to their belief; since they interdicted the reading of it to any one of their brethren, before they had attained the age of twenty-one years; when the mind was supposed to be so matured, as to be proof against its fabulous tendency. We are justified in saying, that the Jews knew no more of this modern mystery of "original sin," than they did of the rites and ceremonies of the churches in any other of the revolving planets. But divines, whose *fat livings* depend upon a supposed abstract knowledge of things temporal as well as spiritual, find in the scriptures, by forced constructions, every thing they wish. We however venture the assertion, that they cannot find in the letter of the whole sacred volume, any thing that would warrant their palming this *mystery* on the world as a truth. St. Augustin, who passed his life in the agitations and perplexities of self-contradictions, was the first person, who brought this strange conceit into notice, and who attached any credit to it. What a corruption and degradation of the mind, must it be, to impute to the great Author of Nature, the necessity of working continual miracles, to the end that he may damp to all eternity the whole race of mankind, whom he has permitted a transient existence here on earth, as it were but for a moment, and the evanescent spark is extinguished! On this momentous subject, we shall enlarge, in some future number of this paper. To attack bigotry and superstition, with any hope of success, and vindicate the ways of God to man, is boldly to enter the portal of their citadel, and gently draw aside the veil, by facts and references, authenticated in the history of the world.—M.

SPECIMEN OF PREACHING.

"We copy an extract," says the Christian Intelligencer, "from the Utica Magazine; as the language is imputed to a 'Mr. B.——,' we would ask if the person is not the Rev. Mr. Beman, of whom Dr. Beecher said, 'no pains should be spared to save, if possible, brothers Finney* and Beman, both on account of the

* Finney styles himself 'Brigadier General of Jesus Christ!'

great evil they will not fail to do on lawless convicts; and the great good they may do, if they can be kept within their orbits."

We would publish the extract, under the signature of R, if we did not think that such language, as fell from the lips of the Reverend Mr. B—, in a recent discourse, would shock the delicacy of our readers. We shall therefore refrain from polluting our columns with expressions better calculated for the meridian of the 15th, than for the enlightened age of the nineteenth century. But we cannot omit to notice a single expression of this would-be more than holy man, as relates to brethren of our communion. In preaching from the words, "God is love," he says, "God in his love created an endless hell, it is God's pure love that will send sinners there; and it is God's love, that will keep them there to all eternity." **UNITARIANS and UNIVERSALISTS** are no more Christians, than the devils in hell!!!

This specimen of madness and fanaticism, in our estimation, is sufficient to consign the Reverend gentlemen to contempt and oblivion. We shall, therefore, regard him as the last echo of a reverberating sound, which dies on the ear and is forgotten.

From the New-York Observer.

[ANTI] CHRISTIAN BENEVOLENCE.

The following schedule, which we have prepared, chiefly from official documents, presents at one view, the receipts of the principal benevolent Societies of our country, during the year embraced in their last annual report, and also during the year preceding.

Names.	Year commences.	1825-6	1826-7.
Am. Ed. Soc.	May,	\$12,083 09	\$73,428 90
Am. Bd. of Miss.	Sept.	63,882 54	67,401 90
Am. Bible Society,	May,	51,339 94	64,764 13
Am. S. S. Union,	May,	12,499 68	42,000 00
Am. Tract Society,	May,	10,188 78	80,413 01
Am. H. M. Society,	May,	11,804 00	18,140 76
Am. Col. Society,	Jan.	10,936 04	15,963 87
Am. Bap. Bd. of Miss.	May,	7,108 14	10,987 31
Am. Tract Soc. Bos.	May,	6,335 05	10,304 40
Pres. Ed. Society,	May,	8,000 00	8,000 00
Method. Miss. Soc.	April,	4,908 22	6,812 29
Miss. Soc. of Conn.	Jan.	4,969 00	6,215 65
Ref. D. Miss. Soc.	May,	2,577 93	3,528 24
West. D. Miss. Soc. [Formed June 7, 1826.]		8,577 64	
Am. Jews Soc.	May,	8,585 00	1,266 40

\$214,627 41 \$361,804 54

We find the total amount contributed to the above named fifteen societies, during the year embraced in their last annual reports, to be, *three hundred and fifty-six thousand one hundred and sixty-three dollars, fifty-five cents*; and the total increase above the receipts of the same societies the year preceding, *one hundred and forty-two thousand, five hundred and thirty-six dollars fourteen cents!!!*

[The following remarks to the above, we extract from the Telescope, as being so very expressive of the subject, that we think nothing more need be added.]—Eds. of Olive Branch.

REMARKS.

We think the above piece [headed Christian Benevolence] requires but little, if any comment to show that it is altogether at variance with the spirit and letter of the New-Testament; and it would seem, could never originate, but from men almost as ignorant of the real

genius of the gospel, as the heathen or Hottentot; really the *three or four* editors of the Observer have learnt well the principles of Simon Magus, their great Prototype; for their main dependance is upon money for the salvation of the human family.

How is it possible that men in their sober senses, with the Bible in their hands, can make use of means to spread the gospel, so diametrically opposite to those laid down by Jesus Christ and his apostles.

MR. OWEN'S ADDRESS.—No. 2.

A book is proposed to be published at Cincinnati, entitled "Six months in New-Harmony," by Mr. Brown, who has lately addressed some remarks to Mr. Owen in a western paper. He accuses Mr. O. with having lately urged the sale of his lands upon some of his settlers at double the cost, when they were not in a situation to refuse, instead of practising his own doctrines on benevolence, forbearance, &c. &c. Mr. Neff has also accused Mr. Owen of causing the overthrow of his establishment, which was to have shown, by actual experiment, the "perfectibility of human nature." *N. Y. Dei. Adv.*

Read both sides and then judge. To prepare the public for the reception of Mr. Brown's book, we shall publish the following without comment.

ROBERT OWEN to the TEN SOCIAL COLONIES OF EQUALITY and COMMON PROPERTY, forming on the New-Harmony Estate, on his leaving them in the Spring of 1827.

You have relinquished the old institutions of society, from a conviction that they are not founded on the known principles of humanity, and that they are therefore incompetent to produce the happiness which belongs to our nature.

You have entered on a new state of society, which you believe to be founded on principles in strict accordance with human nature, and you consequently expect to increase your happiness and to insure its permanency.

With a right understanding of the principles on which this change has been made, and by a faithful adoption of those principles in practice, you will attain your object.

But if you do not honestly apply these principles to all your practice, without any reserve in favor of former habits or prejudices, you cannot succeed.

For no two states of society can differ more from each other, than the individual and the social, even so much so, that that, which from necessity is deemed virtue in the one, will from an equal necessity, become vice in the other.

The principles of the New System have been abundantly explained, and almost all who reflect and are unprejudiced admit their truth: it is the practice, which requires to be better understood, and to which I now desire to draw your particular attention.

In practice it is essentially requisite, that you should have honesty of purpose in the cause in which you have engaged; that you should be entirely devoted to promote not only the success of the individual community of which you may be members, but that you, also, equally desire the success of every other community, and when opportunity offers, that you do all in your power to promote their prosperity. It is by this practice alone, you can prove, that you are genuine members of the social system.

Confidence in each other's honesty of pur-

pose to promote the social system on its genuine principles, will lead to union and co-operation in all your measures; for when differences of opinion which may arise regarding any of them, shall have been once decided, according to your rules and regulations, the minority on the question will act as energetically and co-operate as cordially in their execution, as the majority who support them. This is the spirit of the system, without which success ought not to be expected; and this spirit will be a constant stimuli to industry among all the members. It will also change the present irrational practice of mankind; who highly esteem those labors, which are the most necessary to existence and to happiness, and highly value those which are useless and often injurious. This spirit, on the contrary, will estimate all labor in proportion to its necessity and utility,—in proportion as it promotes real happiness. It will also insure a wise economy in the conduct of every individual; an economy, which shall secure permanent comfort and independence to every member of each community, while the aim of each member will be, to promote the general prosperity of all the communities.

It is only through a well regulated industry, combined with a wise economy, that the means can be obtained, to well educate, from infancy to maturity, every child belonging to the communities; a part of the social system which cannot be dispensed with in any community.

The education which appears to me necessary to form the character of a good member of the social system, or, in other words, to insure happiness among mankind, I have already developed in detail in more than one publication, and no efforts of mine shall be wanting, to create and encourage the establishment of such schools in New-Harmony and elsewhere.

To make provision for the support of these schools, in order that not one child belonging to any of the communities shall be neglected from infancy, should be an object of the first importance, as an indispensable general regulation among the communities; and by the association of so many communities so near to each other and to New-Harmony, you have the means to accomplish this great object, in a superior manner and in a short time.

The expenditure of these schools will consist, almost altogether, in the consumption of articles, the produce of the district now occupied by the communities. You have ocular demonstration, that, under a well-regulated industry, the district occupied by you can easily supply, in great abundance, animal food of almost every variety, including fish, flesh, fowl, as well as corn, wheat, barley, rye, oats, turnips, potatoes, pumpkins, peas, beans, with the whole range of garden vegetables; apples, pears, plums, peaches, apricots, cherries, currants, strawberries, melons, grapes, and every other kind of fruit, except those peculiar to the tropics; flax, hemp, wool, cotton, silk for wearing apparel and house furnishings; fine timber of every description for building, farming purposes, boat building, furniture, &c.; clays for all kind of bricks, pottery and stoneware, from the coarsest to the finest, and stone quarries, limestone and coal in abundance. It is true, iron, lead, and copper, have not been found, as these articles are near to us, by water carriage, they may be easily obtained, in exchange for many of the articles enumerated.

You see, that the whole district is so well watered, that you might at a light expense, irrigate a large portion of it, and have abundance of

water power for corn and saw mills, and that the soil is rich, advantageously varied, and easily cultivated. You might also produce a variety of vegetable drugs and dye stuffs. The natural scenery is truly beautiful and magnificent, and there is no district more capable of being highly ornamented, so as, at a small expense, to rival the most celebrated parts of Europe.

Experience has now proved to you, that the climate is healthy, and equal to any in the same latitude; there have been fewer deaths for your numbers, since the social system commenced here, than in any other town or city in the United States, of which an authentic account has been obtained; but above all, new circumstances have been created around you, by which the minds of all can enjoy that greatest of all earthly privileges **MENTAL INDEPENDENCE**, or freedom from bigotry, superstition and prejudice. It is through this, you may secure to yourselves and descendants, to the latest period, political and moral liberty, and thereby open the direct road to real knowledge and all rational enjoyment—through this alone you can ever know your own nature, act in conformity to it, and enjoy happiness.

Here then, with a well directed industry and a wise economy you have the means placed within your reach, now for the first time placed within the reach of any body of men, to enable you to attain the great object of all human efforts,—political, mental and moral liberty—pecuniary independence, which consists in a superfluity of all things necessary to happiness—a union of interests, which will speedily destroy the grovelling, sordid and deceptions character necessarily engendered by commerce, and, in proportion as intelligence shall dispel ignorance from our minds, lead us to acquire, first a real affection for all around us, and eventually for every fellow-being.

The difficulties attendant on the commencement of this mighty change in the affairs of men, you are rapidly overcoming; the unavoidable, disagreeable rough work, which the nature of the country and of the materials, which first congregated here, rendered necessary, is daily diminishing, and industry, economy, beauty, order, and good feeling, are silently and gradually growing up around you, and the right spirit of the system, not derived from imagination or enthusiasm, but from a real knowledge of your own nature and of your true interest, is gaining ground among you, and soon cannot fail to become general.

It is indeed true, that in this respect, you have taken the lead of the town of New-Harmony, which cannot be yet numbered among the colonies upon the social system; but this is also in progress, and the time is not likely to be far distant, when it will follow your example.

For the present it is necessary and convenient, that New-Harmony should be a receiving and probationary place, until all the lands which I have destined for Communities, shall be occupied. It is from it, that you have obtained some of your most valuable members, and it is from the visitors who come here to examine these new and strange proceedings, that the whole number of Communities are likely to be the soonest put into activity. When so many societies shall be united in aiding each other, the practice of the system will be more easily acquired, and your progress and success cannot fail to be certain.

New-Harmony, therefore, will remain some-

time longer as a training school, before it can be made a part of a regular and full community; it will thus afford an opportunity for those, who find themselves unfit for, or who do not like, the social system, to depart, and for others, who like the system, to form associations, with those, whose habits, sentiments and views accord with their own, by joining some of the existing communities or by the formation of new ones. Thus, by degrees, all discordant feelings will be removed, and none will remain in or around New-Harmony, except those, who determine to live and die in the social system, and whose chief object through life, will be, to extend its principles and to add to the prosperity of communities.

You have however, a difficulty to guard against, which will require all the prudence and caution, which you can bring to bear upon the subject; it is in making choice of new members to each of your colonies. Your success will be greatly retarded or promoted by the manner, in which you conduct this part of your business.

Past experience has demonstrated, beyond any doubt, the fact, that no community of common property and equality can prosper, unless the members possess the character, which belongs to such a community; you cannot therefore be too much on your guard, in accepting members, until your organization is complete. Those who are intemperate, who are idle, who are not careful, who are quarrelsome, who desire to make money for themselves, or even for their own community, in opposition to the prosperity of other communities, who, in short, have not a general spirit of benevolence and kindness for all their fellow-beings, are not proper members with which to commence communities.

Little that is deserving the name of real virtue can be found in common or individual society, and no intercourse can be had with it, without producing some contamination.

With all your care, therefore, those you may procure will be only partially prepared, as all are indeed, for this new state of society; but a drunkard, a quarrelsome person, or one who has not general good feelings, in favour of his fellow-beings, are the most unfit with which to commence your task.

There are still some persons residing here, unconnected with the communities, whose minds are yet too limited to grasp the momentous change, which the community system is calculated to accomplish for the improvement and happiness of mankind, and are therefore opposed to it; but they will acquire more knowledge and better feelings, or they will leave you, for the social and individual systems are founded on principles so opposite to each other, that it is not likely the one will long remain where the other is. You will of course show them an example of forbearance and kindness, and, knowing how their characters have been formed, you will pity their ignorance and infirmities, and thus endeavor to influence them to pity yours also, for all of us are yet ignorant and have many infirmities.

With regard to the schools, it is my desire, that all your children should be educated in the best manner, and at the least expense to you; I wish to add, without any expense to you; this would be the most gratifying event, that could now occur to my feelings; but having expended a large capital, in putting you into your present independent condition, having paid for the

whole of the real and personal property, that I purchased since I came to this country, and having discharged every other debt, I do not yet know, whether my remaining income will enable me, with the prudence, which is peculiarly necessary in my situation, to undertake to feed, clothe and educate all your children without cost, or with such aid from your surplus produce, as you can spare without inconvenience to yourselves. Relying, however, upon the faithful stewardship of the parties in whose hands the remaining property, which I possess here, has been entrusted. I shall appropriate three thousand dollars this year towards defraying the expenses of this all-important object, the general direction of which I leave to Mr. Dorsey, the late Treasurer of the Miami University, in whose steadiness, integrity, ability and disinterested devotion to the cause, I have full confidence.

I have also good reason to expect, that you will make such addition, as you can afford, to this fund; for some of you have already informed me, of your intention to contribute liberally, according to your means. When I return, I hope to find you prosperous, and in Harmony together.

Items of News.

European News.—By the Britannia, Liverpool and English papers, to the 16th ult. have been received. Great excitement still exist in relation to the Parliament. In the house of Commons there will be a majority in favor of Mr. Canning's administration.—In the house of Lords, doubtful.

The Turks have been defeated before Athens. The Turkish Government will not accede to pacific propositions made by some of the powers of Europe in relation to Greece.

The king of Saxony died on the 5th of May. Hostilities in Portugal continue.

The Wakefields have been sentenced to jail for three years.

Domestic News.—A barn with a span of horses, was recently destroyed by lightning, in Salem, N. J.

A steamboat is building for Canadagua Lake.

Accident.—A few days since Mr. Asa Fyler of Onondago, was going to mill in a wagon to Marcelus, and took his little boy, about three years old, with him, when in going over a bridge the horse became frightened and jumped off the bridge with Mr. F. and son into a gulph beneath, the distance of 40 feet, which killed the horse immediately, bruised Mr. Fyler so that his life is disparaged of, and, strange to relate the child was not injured.

Syracuse Gaz.
Stage Accident.—As the Washington mail coach was passing down Market-street on Friday last, one of the wheels came off, and the horses becoming frightened dashed into a gallop, the driver being unable to control them, Fortunately being well trained, made a safe turn up Calvert-street, and were stopped near the post-office, without any injury to the passengers or carriage, which was prevented from upsetting by the projection of the axle.—Mrs. Knight the distinguished vocalist, being in the coach was so overcome by fear, that she fainted, and in that state was born to the City Hotel.

Philad. paper.
The Lead Mine in Eaton, N. H. turns out to be uncommonly rich, and, as is believed, inexhaustible.

A Rev. gentleman, who has stately preached in Providence, R. I. to a large congregation, for the last thirty-six years, has during that period, united sixteen hundred persons.

One dollar notes of the Hartford Bank, Conn. altered to tens, are in circulation, dated 1st Nov. 1826, payable to H. Hendricks, or bearer, the No. 1485, and signed by H. Burr, cashier and N. Terry, president. The deception is very complete, and we understand that even some of the brokers have been deceived.

The Rochester Daily Advertiser says that upwards of \$26,000 was received at the collector's office in Rochester from the opening of canal navigation the present season to the 31st of May, and 636 boats have taken original clearances from the same office.

CONCORD, N. H. June 19.

A friend relates to us the following instance of canine sagacity. Mr. Joseph Hanson resides on the Pinkham road in the county of Coos, near Mount Washington, eight miles from any inhabitant. His child was lately taken dangerously sick—so that neither himself or his wife could safely leave it for assistance. Enclosing a letter in a packet, he despatched his dog ten miles to the house of Mr. Pinkham; and the dog delivered the message in an hour and a half, so that in the course of a few hours the necessary assistance arrived. When the dog arrived at Adams among the inhabitants, he passed several persons, and evaded them, as if fearful that he should be prevented from doing his errand. *N. Y. D. Adv.*

The case of the Wakefields in the court of King's Bench, for the abduction of Miss Turner, which excited no inconsiderable interest throughout England, as also in this country, has terminated in the conviction of the defendants. Edward Gibbon Wakefield is to be imprisoned for the term of three years in his Majesty's gaol of Newgate, and William Wakefield for the same period, in Lancaster Castle.

The City Inspector reports the death of 69 persons during the week ending on Saturday the 11th, and 71 persons during the week ending on Saturday the 16th instant.

MARRIED,

Mr. JEREMIAH VANDERVIEW HILLINSEAR, of N. Jersey, to Miss CATHARINE BANVARD, daughter of Daniel Banvard, of this city.

Mr. GEO. ELDRIDGE, to Miss CLARISSA NOBLE.

In Providence, on Sunday evening, 10th inst. by the Rev. Mr. Pickering, Mr. JOSEPH PHILLIPS, to Miss MARY-ANN LOCKWOOD, both of Warwick, R. I.

In Stafford, Conn. by Rev. Zelotes Fuller, Rev. Jasiel P. Fuller, to Miss Adaline T. Cady, daughter of Isaac F. Cady, Esq.

DIED,

In the 29th year of her age, ELISABETH FIAHER, wife of Thomas C. Field.

In the 49th year of her age, Miss CHARLOTTE, eldest daughter of Gooden G. Hall.

On the 10th instant, of a lingering disease, NATHAN B. GROUT, a native of Vermont, but for several years past, a private instructor in this city.

Selected Poetry.

THE SPELLS OF HOME.

By the soft green light in the woody glade,
On the banks of moss where thy childhood play'd;
By the waving tree, through which thine eye
First look'd in love to the summer sky;
By the dewy glen, by the very breath,
Of the primrose tufts in the grass beneath,
Upon thy heart there is laid a spell—
Holy and precious—oh! guard it well!

By the sleepy ripple of the stream,
Which hath lull'd thee into many a dream;
By the shiver of the icy leaves,
To the wind of morn at thy casement eaves;
By the bees' deep murmur in the limes,
By the music of the sabbath chiming;
By every sound of thy native shade,
Stronger and dearer the spell is made.

By the gathering round the winter hearth
When twilight call'd unto household mirth;
By the fairy tale or the legend old
In that ring of happy faces told;
By the quiet hours, when hearts unite,
In the parting prayer and the kind "good night;"
By the smiling eye and the loving tone,
Over thy life has the spell been thrown.

And bless that gift!—it hath gentle might,
A guardian power and a guiding light!
It hath led the freeman forth to stand
In the mountain battles of his land;
It hath brought the wanderer o'er the seas,
To die on the hills of his own fresh breeze;
And back to the gates of his father's hall,
It hath won the weeping prodigal.

Yes! when thy heart in its pride would stray,
From the loves of its guileless youth away;
When the sultry breath of the world would come,
O'er the flowers it brought from its childhood's home;
Think thou again of the woody glade,
And the sound by the rustling ivy made,
Think of the tree at thy parents' door,
And the kindly spell shall have power once more!

Kneeland's Pronouncing Spelling Book.

[Recommendations concluded from page 48.]

The following is an Extract from a communication of Rev. Samuel Wylie, D. D.

"That our alphabet is very imperfect and confused, rendering it exceedingly difficult to acquire a correct pronunciation of the language, none will deny. And that previously to the invention of the art of printing, it would have been a matter of vast importance, to have been in possession of an alphabet whose characters respectively should have symbolized one simple, or one compound sound, invariably, must also be admitted. Nevertheless, any new alphabet, intended to supersede the old, would, in my opinion, be a remedy much worse than the disease."

"S. B. WYLIE."

[Dr Wylie, it would seem, losing sight of the immediate design of the work, had his eye only upon its ultimate object. Perceiving this, the following from the Rev. James P. Wilson, D. D. was undoubtedly designed, in part, to correct this mistake, as well as to recommend the work.]

Having seen "The American Pronouncing Spelling Book," which is not designed to remove our English alphabet, and still less to change the spelling of words now in use, but merely to introduce the learner, by means of new characters, to the present, and most approved pronunciation of the more difficult words, I hesitate not to give my opinion, that it may do much good, by affording facilities for that object, not hitherto possessed in the schools.

J. P. WILSON.

Dec. 27, 1824.

Recommendation from the Rev. Ezra Stiles Ely, D. D.

"THE AMERICAN PRONOUNCING SPELLING BOOK" I think a very ingenious attempt to distinguish all the articulate sounds of the English language by distinct characters, so that one letter shall answer the purpose of two in numerous instances, and at the same time fix the pronunciation. The work may be of service to foreigners and children, in learning the sounds of our written words; and may serve them instead of Webster's Spelling Book, & Walker's Dictionary. Whether it will effect any reformation in the spelling of our language, (which I consider would have been most desirable two centuries ago,) time must determine. EZRA STILES ELY.

Jan. 6, 1825.

The following is from the Rev. James Taylor.

DEAR SIR—It is certainly desirable, that the true pronunciation of the English language shall be rendered more easy; but this object is not likely to be accomplished by means of our present alphabet. Your "Pronouncing Spelling Book" is well calculated to answer this purpose. The characters used, are few, simple and appropriate; so that any person, of tolerable capacity, after a little previous study, may easily read and pronounce correctly whatever is printed or written agreeably to your plan. I have not discovered any defects in it: on the contrary, some things which, on a superficial view, seemed objectionable, no longer appeared to be so, when more attentively examined.

With best wishes, I am truly yours,

JAMES TAYLOR.

REV. ABNER KNEELAND.

Philadelphia, Jan. 8, 1825.

REV. A. KNEELAND,—

Sir,—I have examined your specimen of a "Pronouncing Spelling-Book" with all the attention I could command. The object you have in view, is one of great importance. It appears to me to require but little time to master your system; and by adopting it, there is hardly a possibility of pronouncing wrong. Foreigners, I think, with the aid of a little instruction, derive great benefit from it. Every feasible attempt to render pronunciation more easy and certain, merits public favor; and I hope your success in diffusing the means of knowledge may equal your most sanguine expectations.

Respectfully yours,

WILLIAM WHITE,

College Avenue.

Philadelphia, Dec. 1, 1824.

[In consequence of the removal and repairing of the New-Jerusalem Chapel, the Second Universalist Society will have no meeting (as is yet known) on Sunday next. Application was made to the Society of United Christian Friends, for the use of their Church in Duane-street in the afternoon; it being used by them during the summer months, only morning and evening; but it has not been granted! This needs no comment. That system of religion which cannot withstand the shocks of any supposed error, without being defended by locks, bolts, bars, and the brick walls of a Church, built with hands, cannot have the immutable purposes of the eternal Jehovah for its support. This request was made in writing through the medium of two respectable members of their own Society; and it is well known that a respectable number, if not the majority of the Trustees, were in favor of it. It gives us pain to be obliged to make this apology for not assembling together on the first day of the week, as usual, for religious worship. Let us, brethren, commit our cause to God in the ways of well doing; and thus put to the blush the ignorance and bigotry of those who would be our friends, if they dared.]

June 28.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. 1. ||

NEW-YORK, SATURDAY, JULY 6, 1827.

|| No. 8.

CHUBB'S FAREWELL.

Continued from page 52.

As I have been lately led to consider, or rather to re-consider the doctrine of grace, or special grace, as it is sometimes called; so I presume, my readers will take in good part, if I lay before them the produce of those reflections. By grace is here meant that power, which God is supposed secretly, imperceptibly, and supernaturally to communicate to men; which power is called special grace, in distinction from, and in opposition to, that power, and those favours vouchsafed to men, by the Deity, in and through the common and ordinary course of nature, thereby to enable men to perform their respective duties, and render themselves acceptable to their Maker, which otherwise, or without special aid, they are not able, by their natural powers or inherent ability, to do and perform. This doctrine of grace seems to be founded on the following supposition viz. that it may be, and is a man's duty to perform that which he has not power sufficient for the performance of; but then, this supposition seems to be most absurd, groundless, and false. All due, or duty, is connected with, relative to, and dependent upon that power which any agent has for its performance; so that the line of man's duty cannot possibly be extended a point farther than the line of his ability for the performance of it; because, where, and so far as power for performance fails, or falls short; there, and so far, duty fails, or falls short in proportion. It, surely, cannot be a man's duty to see, who has no eyes; nor to relieve the needy, who has nothing within the compass of his power of procurement to relieve them with. The case must be the same in all other instances and cases, where duty may be supposed to be concerned; whatever a man has not sufficient power for the performance of, the performance of that thing cannot possibly be his duty; and therefore, as a man's duty may be increased, by the increase of his ability; so his duty will be decreased, by the decrease of his ability also; and were a man changed into a brute, which is said to have been the case of Nebuchadnezzar, then, all the duty that lay upon him, as a man, would cease or be annihilated, if I may so speak. Whether a man's ability be decreased, or destroyed by accident or design; whether by himself, or by any other agent, it alters not the case; because the decreasing, or destroying a man's power for performance, naturally and necessarily decreases, or destroys all the duty that was connected

with it, and depended upon it. Suppose a man should designedly have put out his own eyes, then, though he may, by so doing, have been greatly criminal and blame-worthy; yet, when his visive power was destroyed, and his capacity of seeing ceased, then, all the duty that was connected with, and dependent upon that capacity, of course ceased with it; and it would be altogether as absurd to suppose a man's duty, who has put out his eyes, to do that, when he is blind, the performance of which depends wholly upon sight; as it would be to suppose it a man's duty, who has killed himself, to perform that, after he is dead, which is only performable when, or if, alive. And, if duty is thus naturally and necessarily connected with, and dependent upon, suitable and sufficient power for the performance of it, so that the former cannot be without the latter, which evidently appears to be the case; then, to suppose that it may be, and is, a man's duty to do what he has not sufficient power for the performance of, this must needs be an absurd, groundless, and false supposition. And, if the supposition, upon which the forementioned doctrine of grace seems, at least, to be founded, is groundless and false; then, the doctrine itself seems to want a proper foundation; because it seems quite superfluous, and thereby it becomes very unlikely, that God should interpose and communicate power to men, for the performance of their duty, when they have sufficient power to do their duty, antecedent to such his interposition. Does it not seem quite preposterous, for a rich man to desire and pray to God to give him ability to do his duty, as a rich man; when the riches he is already in the possession of, is that very ability by which he is to do his duty, as a rich man? The case is the same in all other instances of duty. And if special grace is superfluous, as it must needs be; then, this seems to be a weighty objection against the truth of that doctrine.

The truth of the case seems plainly to be this; men are a species of creatures, who are constituted of various parts and powers, by which they are rendered capable of answering worthy purposes upon this globe; and as the arts and powers, of which men are constituted, are not all equal, but are different in different persons, to their respective duties, and the purposes they are to serve, vary and are different also. And though men are subject to many wants, yet, they cannot possibly want ability to do their duty; because, in whatsoever state they are, their duty will be proportionate to the ability

they have for the performance of it. And though men are surrounded with manifold temptations, that is, there will many things take place, which will become excitements to men to break through the line of their duty; yet, as these are excitements only, and do not put a force upon nature, so every man must have sufficient power, either to comply with, or to reject these excitements; and consequently, is at liberty whether he will break through the line of his duty, or not; because in every instance, where, and so far as, nature is forced, in such instances men are not tempted, but over-ruled, they do not act, but are acted upon; and therefore, in those cases, duty is quite out of the question. And, as to the term self, if by it is meant all the parts and powers of which each individual is constituted, exclusive of that principle of freedom or agency, by which those parts and powers are to be directed; then, and in this view of the case, self is the work of God, and cannot be considered abstractedly from it; so that whatever a man does, he does it by all the ability that God giveth, and God is all in all. If a man lifts up his hand, or his foot, or performeth any other action, whatever purpose the action is made to serve, he does it from a power derived from his Maker; and the power, by which such action is performed, is as much, and as truly, derived from God, as if it were supernatural. And, as all the parts and powers, which constitute each individual, is each individual self; so each individual is self-sufficient for the performance of every thing, which is within the compass of that self-power, without any other help. Thus, a man who abounds in riches, is self-sufficient for the relief of the poor, as far as his riches enable him so to do. And thus, a man who has health of body, and the use of his limbs, is self-sufficient for walking; that is, he is able, of himself, to remove himself, from one place to another, without any other help; and, indeed, without any other, or farther, power or help from God, than what results from his frame and constitution. How idle and ridiculous must it therefore be, for the advocates of special grace, by mere dint of assurance, to run down the doctrine of self-sufficiency, as they are pleased to call that sufficient ability a man has, and of necessity must have to do his duty; as if the very supposition of such sufficiency was a most monstrous thing! If by self is meant the exercise of human agency, by which each individual self does, of itself, voluntarily chuse either rightly to use, or slothfully to neglect, or wickedly to abuse

the various parts and powers of which this constitution is compounded; then, and in that view of the case, self may, without any great impropriety, be considered abstractedly from the work of God, as aforesaid; and then, as self, when it wickedly abuses the human powers, by applying them to base purposes, does thereby of, and from itself, independent of any immediate act of the Deity, render itself a base and evil creature, and does thereby, of itself, become justly despicable and condemnable; so, in like manner, when self rightly directs the human powers to answer the worthy purposes they were intended to serve, then, it does of and from itself, independent of any immediate act of the Deity, render itself a worthy and good creature, and does thereby, of itself, become justly approveable and commendable. And, in this view of the case, each individual self is to be considered good, or bad, as of itself, abstractedly from, and independent of the work of God; because God leaves each individual self perfectly at liberty to direct his work, viz. the parts and the powers of the human constitution, to answer good, or bad purposes, as it pleases; of which the case would be equally the same, supposing any supernatural power were added, whilst self is at liberty to use that power well, or ill. Thus, the member of the body called the tongue, is wholly the work and gift of God, together with the self-moving power, or ability, to use it; but then, each individual is perfectly at liberty, in the application of its self-moving power upon the tongue, to direct it to the publication of truth, or a lie, or the answering any good or bad purpose, as it pleases. And suppose God should, by an immediate act of his power, add to the human constitution any new endowment of mind, or any new members to the body, such as a pair of wings, by which a man would be enabled to fly; if he is at liberty to use this new power well or ill, then, all the good or evil, that is produced by it, ought to be placed, not to God's, but to the agent's account, who directed that power to answer the purpose it was made to serve; this new power, when added to the constitution, being as much, and as truly, a man's self, as those powers are, of which his constitution was antecedently compounded. How extravagant must it therefore be, for men, out of an affectation of humility and lowliness of mind, to place all the evil they do to their own account, and all the good they do to the account of God; whereas, God is equally concerned in the production of evil, as in the production of good; and man is equally concerned in the production of good, as in the production of evil; and, therefore, both ought to be equally ascribed to one, or the other. That is, if all the good a man does ought to be ascribed to God, then all the evil a man does ought to be ascribed to God also; because God is equally concerned in the production of both; and if all the evil a man does, ought to be ascribed to himself, then all the good he does, ought to be ascribed to himself also; because he is equally concerned in the production of both. This appears to me to be a fair, a just, and true representation of the case.*

(TO BE CONTINUED.)

*It may be asked here, How is God concerned, in any way, with the actions of men, either in a moral or physical sense any farther than as he has given them power, to act, and left them freely and fully to judge of the propriety, or impropriety, of their own actions, by the known or probable consequences that will necessarily and inevitably follow?

SERMON,

On Psalm ix. 17.—*The wicked shall be turned into HELL and all the nations that forget God.*
By REV. ARNER KNEELAND.

[The following Discourse was first published by special request in the "Gazetteer," a work edited by the author, in Philadelphia. It was then published in a small pamphlet form, for the benefit of those who were not subscribers to the Gazetteer, and for those who were dissuaded to purchase them for distribution, for the benevolent purpose of saving their fellow men from the tormenting fears, and the distressing horrors of a future and endless HELL! Having been entirely out of print for some time, it is now inserted in the Olive Branch. We challenge the whole learned world, particularly the Clergy, to disprove the facts on which the doctrine, as maintained in this discourse, is built; and by which the doctrine of a punishment in another world, for crimes committed in this, is shown to be nothing more than a creature of the imagination.]

PREFACE.

The following discourse has been published by special request. It contains not only the substance of the sermon delivered, but also one argument, immediately connected therewith, taken from a subsequent discourse, together with a few after thoughts. The doctrine maintained, is conceived to be perfectly clear—the arguments striking and conclusive. The facts on which they are predicated, are such as cannot be overturned. The living author named, will be sensible of a duty which he owes to himself and to the public. If his assertion is capable of being defended, his ability to defend it is not doubted.

It is somewhere said, that Gehenna is the Syriac word for hell. But it is doubted whether there be any evidence of this fact, except what may be gathered from the Syriac version of the New Testament, which cannot be pretended to prove more than the original Greek. If such evidence exist, let it be produced. But if all the evidence which can be found on this subject, must be referred to the New Testament, or to the language of Judea, in our Saviour's time, then it must be obvious, that Gehenna alludes to the valley of Hinnom, and no other place. Mr. Parkhurst, in his Greek Lexicon, under this word, says, "From this valley's having been the scene of those infernal sacrifices, and probably too from its continuing after the time of King Josiah's reformation—(2 Kings, xxiii. 10)—a place of abominable filthiness and pollution; the Jews, in our Saviour's time, used the compound *Gehenna* for hell the place of the damned.—This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12, Ps. cxl. 12, Isa. xxvi. 15, xxxiii. 14, and al. and by the Jerusalem Targum, and that of Jonathan Ben Uziel, on Gen. iii. 24, xv. 17, comp. 1 Esdras, Apocryph. ii. 29."

Now, what evidence is there that the writers of the Targums alluded to any thing more than the valley of Hinnom? Or even if they did, it is no more than human authority. That the reader may know something of these Targums, we shall give a few extracts from Hamilton on the

Hebrew Scriptures. "There are eight of these Targums now in existence; the oldest is that of Onkelos on the Law—it was made about the time of our Lord's birth; its simplicity, and the purity of its language, have justly recommended it in preference to others, to both Jews and Christians; it closely follows the Hebrew text, and is rather a translation than a Paraphrase. It will be perceived that this one, being "on the law," is not referred to by Parkhurst. "The next Targum, is that on the prophetic Books by Jonathan Ben Uziel, who lived about the time of our Lord," (the oldest one referred to by Parkhurst;) "the Jews considered him as the most famous of the scholars of Rab Hillel. The style of this work is less pure than that of Onkelos, and it is filled with the most ridiculous stories!" How much credit can be given to such a work? "Another Targum on the Law, like that of Onkelos, is attributed to Jonathan, but it is plain it is not his work—for, it mentions many places that were not known till after his time." This is not referred to by Parkhurst.

"The 4th," (which is another one mentioned by Parkhurst,) "is the Jerusalem Targum, being written in the Jerusalem dialect; it contains several passages which strongly resemble the language of the New Testament, as "with what measure ye mete, it shall be measured, to you again," on Gen. 33, 26." This probably is a much later work. "The 5th Targum is on the Hicographa, by Joseph the Blind, though some think the author is not known."—As this one contains the Books of Ruth and the Psalms, it may perhaps be one of the first which are mentioned by Parkhurst. "The 6th, is on the Megilloth, i. e. the roller volume; by some this roll is said to have contained Esther and Lamentations, but several of the printed Bibles have Ecclesiastes, Ruth, and Canticles along with them. The 7th is also the Book of Esther—the author is unknown. The 8th, is the Book of Chronicles; the London Polyglott contains but the first seven, because this last was not known at that time." Thus much for what may be gathered from the Jewish Targums.

Hence, says Hamilton, "though we must absolutely reject the Jewish accounts of these Targums, together with their claims to Divine authority, yet they are not without their use." But whatever may be their use in establishing the authority of the Hebrew text, they are of no authority in establishing any doctrine not found in the Hebrew Scriptures.

But let the Targums be produced; let us see what they say on the subject of Gehenna; and if they attach any other idea to that word than that of valley of Hinnom, where did they get it? The Targums were not thought of (as they were not necessary) till after the Babylonish captivity. They were delivered in the Chaldee, the Hebrew having become, in consequence of the 70 years captivity, as it were, a dead language to many of the Jews. They were, at first, delivered extempore, after the reading of the Hebrew, in the service of the Temple, or the Jewish Synagogues, and thus were handed down by tradition till about the time of our Saviour, when they were begun to be written. Therefore, whatever ideas they contain, in relation to the state of the dead, or of a future state of existence, which are not

*See "A General introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of the Chaldee Paraphrases.—By the Rev. George Hamilton, Rector of Killermogh."

contained in the Hebrew Scriptures, nor in the Septuagint, must have been borrowed from the Chaldeans, the Assyrians, or the Babylonians; and hence they possess no weight in establishing this great and important question.

That the foregoing discourse may be the means of throwing some light on a subject which has caused the distress of millions, but which has never been the consolation or even gratification of any who possess the common feelings of humanity, (for surely none can be gratified with the sentiment that is here proved to be without foundation, except it be those who possess the unhallowed spirit of malevolence,) and that the arguments there used may be instrumental in giving all who shall read, a more lively sense of the real evils, misery and wretchedness which sin produceth, is the sincere desire and humble prayer of

THE AUTHOR.

CONSTITUTION

Of the Southern Convention of Universalists.

Believing in the doctrine of God's impartial grace and universal benevolence, manifested in the salvation of all men, we the subscribers, in behalf of ourselves and the Societies we represent, hereby solemnly covenant and agree, in the presence of Almighty God and with each other, to associate ourselves together under the name and style of the "SOUTHERN CONVENTION OF UNIVERSALISTS," under the following rules and regulations, viz:

Article 1st. This Convention considers itself as a sovereign and independent body, with competent power to hold and exercise jurisdiction in affairs connected with its own interests; to receive into its fellowship such Societies and Churches as may hereafter request the same; or to withdraw fellowship from, or labour with, admonish or reprove those who may walk disorderly, or unbecoming the Christian character.

Article 2d. They shall have power to grant letters of fellowship, and ordination to candidates for the gospel ministry, and to recall them when occasion may require.

Article 3d. No preacher shall be licensed or ordained by this Convention, unless with his request, he present undoubted testimony of his being of good moral character, and of his qualifications as a preacher of the gospel.

Article 4th. No society, church, or preacher shall be received into the fellowship of this Convention, unless they have first subscribed to the articles of faith, herein after mentioned.

Article 5th. This Convention shall meet twice in each year, on the first Saturday in May, and the last Saturday in October, at such place as may be determined on at a previous meeting; and all associated body's under its jurisdiction, shall be represented at each meeting by at least two delegates, and a letter stating the condition of the body, number of the members, &c.

Article 6th. There shall be chosen annually at the meeting in October, a Moderator to preside over the meetings of the Convention, and a Clerk, who shall record all proceedings of the body in a book to be kept by him for that purpose, and delivered to his successor in office.

CONFESSION OF FAITH.

Article 1st. We believe in One, the only Living and True God, the Creator, Preserver, Upholder, and Governor of all things; infinite in all his attributes of perfection both physical and moral; which God is unity, indivisible and immutable,

Article 2d. We believe in one Lord Jesus Christ the Son of God; ordained to be the Saviour of men through the medium of the gospel and the power of the resurrection: and by and through whom, our Heavenly Father has irrevocably decreed to reconcile all men to himself, and thus to render them holy and happy in the world to come.

Article 3d. We believe in the Scriptures of the Old and New Testaments as containing a revelation of the will of God to man, and those doctrines and precepts, which by the aid of our rational powers, are to be considered as a sufficient rule and guide for our faith and practice: and as such, we receive them; and God helping, promise according to our abilities and understanding, to act and walk accordingly.

Signed by the Delegates, in behalf of themselves and the Societies they represent.

Kenansville, Duplin Co. N. C. June 3d, 1827.

CIRCULAR LETTER.

The Southern Convention of Universalists, to the believers in the Truth:

BRETHREN—According to previous appointment, the delegates from the various Societies of our order, in N. Carolina, met at Duplin Court House yesterday, for the purpose of organizing the Southern Convention of Universalists, and they have the pleasure to state, that their meeting has been well attended, and a becoming zeal manifested for the promotion of the cause of truth. We can say, with heart felt satisfaction, that "we have taken sweet counsel together," and that our prospects are pleasant, and even flattering. A disposition is manifested, by the friends of truth, to "press forward towards the prize of the high calling of God in Christ Jesus." Our cause is however still in its infancy:—we have many difficulties before us to contend with;—persecution and unhallowed opposition await us on every hand;—popular prejudice, ignorance, bigotry and superstition, aided by priestcraft and the clamours of fanaticism, present their appalling front:—and all combined, constitute a powerful phalanx, to overcome which, is demanded our united strength, zeal, and co-operation. When compared with our opponents, our number is small; but in point of talent, influence, and respectable standing in society, yields the palm to no religious associated body in our State. And from present appearances, from the rapid spread of the Doctrine of Universal Benevolence among us, little doubt can be entertained, that the time is not far distant, when, even in point of numbers, we may vie with any other denomination of Christians.

It is a fact that must be known to our brethren, that every possible engine is put in operation to retard the progress of the doctrine. And that even preachers of high standing, who refuse to oppose it on open and honorable grounds, do not hesitate, in their travels and conversation, to descend to the contemptible means of petty, private slander, to strengthen their opposition. But we rejoice that their efforts are unavailing, and that their measures serve rather to benefit than to injure the cause they labour to destroy. We have truly enjoyed a pleasant and delightful season: our business has been conducted with solemnity, regularity, and perfect unanimity. The attachment to the cause, and to each other is cordial, and the most unequivocal manifestation of good feelings, having existed throughout the session. Our hearts rejoice in the good work, and our

prayer to God is, that prosperity may still attend it. Brethren; we feel grateful for the promptitude and zeal, with which you have stepped forward amidst a host of powerful enemies, to espouse the cause of humanity, of benevolence, of religion, of nature, and of nature's God; to strengthen the hands of the friends of liberality, to break the fetters of priestcraft and superstition, and to relieve the human mind from the chains of bigotry. You have unfurled, and rallied under the banner of the cross; you have proclaimed liberty to the captive; you have waged war with the prince of darkness; and we feel well assured of the fact that your efforts will be crowned with ultimate success; and that your names will descend with honor to posterity, as the champions of religious freedom, and the true friends of God and man. Brethren, you have done much; and yet, much remains to be done. We exhort you therefore, not to relax your exertions in the great and glorious cause. Use the utmost of your abilities to spread the light of truth; and, excited by Universal benevolence, spare no pains to ensure success. We are persuaded you "are not of those that draw back unto perdition;" we have therefore the utmost confidence in you, that you will not suffer yourselves to be intimidated, by the difficulties that present themselves to view, nor disappoint our expectations, by leaving the cause to languish and die as your enemies vainly boast. In all your conduct, though zealous, be prudent; give the enemy no occasion to triumph in our shame; but while you advocate the doctrine of Universal Benevolence, let it be your constant endeavours to practise on its noble, glorious, and sublime principles. Let it be known by your example that men may love God without fearing his anger, serve him without dreading his vengeance, obey, his law, love, and do good to man without being scorched with the flames of Hell, and be happy, without being driven into Heaven with a whip of scorpions. And may our Heavenly Parent bless you in all your laudable undertakings, enlarge your spiritual desires, strengthen your faith, confirm your hopes, increase your joys, and finally accept you in Jesus Christ our Lord for mercy sake. Amen.

In behalf of the Convention.

D. HOOKS, Moderator.

A. HOPTON, Clerk.

FOR THE OLIVE BRANCH.

MESSRS. EDITORS,—I have perused, with some attention, Mr. Kneelands's proposed new system of orthography. At first it appeared to me, to be altogether another language. I thought it must have been Dutch, or some other language, which I did not understand! But on a further examination, I see the subject in totally a different light. The advantages would, in my estimation, be incalculably great, could it only be introduced, which I think cannot take place without legislative aid. I well remember, that when the short s, instead of the old fashioned long one, (f) in the beginning and middle of words, was first introduced in printing, it occasioned considerable embarrassment to many readers; and was much objected to by some. Even the great philosopher, Doctor Franklin, remonstrated against it. It so changed the general appearance of many words, that it took some time for the eye to

be made familiar with them, so as to be able to pronounce them at the first moment, without some attention to their letters, for which, in reading fluently, there is no time. But, as it was thought to give to the words a handsomer appearance, this difficulty was soon got over, and is now totally vanished; and the old fashioned long f is completely banished from all modern books; so that young people, now experience the same difficulty when they take up an old book printed in the former style. Go still further back, and we find the spelling very different in many words. Some old books use the *u* only, for *u* and *v*. Some use *u* for *v*, and *v* for *u*; *ou* for *oo*; *ane* for *n*, as *sonne*, *sinne*, for *son*, *sin*; *ie* for *y*, at the end of words, as *glorie*, for *glory*, and many others, too numerous to mention. So it will be perceived, that considerable improvement has been made in the orthography of the English language, since the art of printing was discovered, but although a radical change has been thought of, and written upon, and several schemes proposed, by one and another, yet none have succeeded. It has ever been proposed, however, as a matter of speculation, to show what might be done, rather than any serious attempt to effect it. All who reflect on the subject, see the difficulty in the present mode, and acknowledge it; but they seem willing to submit to the present difficulty, rather than to attempt what appears to them, a GREATER DIFFICULTY, viz.: that of removing the present one. But although I have examined several different schemes, which have been proposed, from time to time, yet none, except Mr. Kneeland's, comes up to the principles laid down by Mr. Sheridan, which alone appears to me, to be correct. For, whatever be the characters that are used, an alphabet, to be perfect, must embrace these principles.

"1st. No character should be set down, in any word, which is not pronounced.

"2d. Every distinct simple sound should have a distinct character to mark it, for which it should uniformly stand.

"3d. The same character should never be set down as the representative of two different sounds.

"4th. All compound sounds should be made only by such characters, as will naturally and necessarily produce these sounds upon their being pronounced according to their names in the alphabet."

Mr. Kneeland's scheme does all this, and more too; because it not only gives you every sound distinctly, but also it distinguishes the long from the short quantity of the same sound in the vowels; and also the account of every word. The only difficulty, therefore, is in making the words familiar to the eye; many of them appearing so different from the same word, as we have been accustomed to see; for, instance; to write the words, friend, dead, said, been—*friend*, *dead*, *said*, *been*—although perfectly natural, yet it would take a little while, and require some attention, to make the latter as fami-

liar to the eye as the former. This is the difficulty, and, aside from the expense of the types, and the trouble it would give, at first, to printers, it is the only difficulty which I see in Mr. Kneeland's new system of orthography. His Key may be learnt, as he says, and which I know to be true, in a very few hours, so that with a very little attention, every word may be ascertained, to an absolute certainty, how it is intended to be pronounced: but nevertheless it will take some time to make the eye familiar with the general appearance of the words, so as never to be at a loss. That this may be done, however, there is no question; and when done, (should the system ever be introduced,) every day will increase the astonishment and regret, that such a simple mode had not been discovered and adopted when the art of printing was first discovered. It would now be impracticable, as I conceive, without the aid of Congress. But by the same means that the confused currencies of the several states have been changed into the uniform currency of dollars and cents, this simple mode of a uniform orthography might be established in the United States. Let Congress appoint a committee of grammarians to report a uniform standard of pronunciation; which being accepted and passed; let them also decree that all their journals, laws and other documents, over which they have any control, after a certain date, shall be printed in this simple orthography, agreeably to the standard of pronunciation; and let the state legislature, (as probably they would) follow the same rule; and it would be but a few years before this would be the only mode of printing in the United States. All English books which are worth reprinting, might be reprinted in the same way; and sold much cheaper than they could be imported and in less than half a century, nine tenths of the community would have but little occasion to read any other books. With such aid, it appears to me, that the plan might succeed; but with any thing short of it, in my opinion, it is hopeless. The first step towards this, would be to introduce it into schools as a key to the pronunciation, only, and not as a substitute for the present orthography. If this could be done, (and I see no reasonable objection to it, for it is certainly by far the best scheme extant, and a school would make but a slow progress without some scheme of pronunciation, more than the present mode of spelling;) I say, if this could be done, it might pave the way for something farther, say, fifty years hence; when boys who are now but children shall become men. For both systems would then be understood: the new, perfectly; and the present system better than it could be in the same time, in any other way.

PHILOMATHES.

Dedication of the new Synagogue.—The new synagogue in Elm-street by the German and Polish Jews, was dedicated by divine service on Friday afternoon. The building is about fifty

feet front, and sixty feet deep, having a colonnade supported by four columns, the whole surmounted by a neat Gothic steeple. The interior, though small, is finished in a rich and neat style. A row of pillars support the gallery, which has a railing of carved mahogany. The reading desk, or pulpit, which stands in the centre, facing the east, is likewise of mahogany, enclosed within a railing of fret work. The ark for the reception of the law is large and circular, of curled maple and mahogany, with a dome, supported with Ionic columns with caps and bases. The ten commandments in front are of raised golden letters on white marble, supported by golden cornucopias. In front of the holy receptacle of the law hangs a rich curtain of blue satin, elegantly embroidered with Hebrew inscriptions—the interior of the ark, which opens with sliding doors, being lined with the same materials. The centre chandelier, together with four smaller ones and clusters of astral lamps over the gallery, with the candelabras, are richly finished with bronze and gold, the whole being splendid and in good taste.

The service commenced at 4 o'clock by Rev. Mr. Peixoto, of the Mill-street Synagogue, and the Rev. Mr. Hart. The choir in the gallery sang the dedicatory psalms, and the grand portal was thrown open, and the sacred rolls of the Pentateuch, embased in rich satin envelopes, surmounted with silver bells, were brought in under a canopy of crimson velvet, and were carried in procession round the synagogue several times—the choir accompanied with instrumental music, singing the customary psalms. An English discourse was then delivered by Mr. Henry Hendrick—the orator, in an impressive manner, taking a rapid sketch of Jewish history—the sufferings and proscriptions of the nation,—terminating with just encomiums on the liberal institutions of our country. A descendant of the High Priests of the temple drew down the lamp suspended before the ark, and lit the wick, which is to burn perpetually, and the laws of Moses were then deposited, and the Sabbath evening service commenced. The synagogue was crowded with the two congregations. His honor the Mayor, Judges, Magistrates, and Clergy, being present.

It is upwards of a century since the Mill-street congregation was established, and few if any of the congregators then resided above Wall-street. The increase of the city has left few families in that neighbourhood, and this, with the great increase, and continued arrivals from the continent of Europe, rendered it necessary to erect a new temple—the form of prayers of the Polish and German Jews being somewhat dissimilar to those of the Portuguese.

The new building is highly creditable to the president, trustees, and members of the congregation, many of them having but recently arrived in the country, leaving the despotism and intolerance of the old world, for the enjoyment of the equal liberty and the equal law of the new, and particularly of this government. The liberal institutions of the U. States, and the facilities open to enterprise, and which have been constantly spread before the Jews in a special and forcible manner, have tended to promote a better state of things among them in Europe, and have led to the adoption of mild ordinances and new privileges, with a view of preventing emigration; still, the self-augmenting population, together with emigration, will, in a few years, make them powerful in numbers, and add zealous, faithful, and enterprising citizens to the republic.

N. Y. Enquirer.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JULY, 7, 1827.

ORIGINAL SIN—No. 2.

In our last we freely indulged in some observations upon the subject of Original Sin. We were led to this discussion less from a motive to show the absolute want and destitution of proof, in relation to the doctrine to be found either in scripture, reason, or the analogy of things, than a desire to expose to the world the witchery of Priestcraft. In our contemplation, it has seized on the weakness of human credulity enough, and ought to be set in its true light; especially at this time when the spirit of inquiry seems to demand it at our hands. We forbear to disturb the consolations of the true and enlightened believer, in any of the established revelations of the most high God: but the artifices of religion are one thing, and the immutability of divine truths, another. Our purpose is to show, that under the shelter of this strange conceit of fanatics, systems have been built up, to intimidate the weak; and to hold the credulous in perpetual bondage.

In our first essay on the subject of original sin, we endeavored to show, that the primitive fathers of the church, were generally ignorant of this mysterious fall of man, from pure innocence, to deadly and irretrievable sin. St. Augustine, in whose wild and romantic brain, the conceit originated, communicated the idea to St. Jerome, who, finding it well calculated to enchain the human mind, and to strengthen the power of the clerical arm, publicly taught and preached this soul appalling doctrine of original sin.

St. Clement of Alexandria, whose expanded mind embraced all the learning of the age in which he lived, both ancient and modern, and who left voluminous writings which testify to posterity, that he was a man of profound knowledge, and extensive erudition, never in any passage of his works, noticed that corruption which has brought destruction on the whole human race, and sealed their doom from the first dawn of existence and birth. But as far as he in any respect adverts to the subject, he emphatically asks the question, "What evil can a new-born infant commit? How could it possibly prevaricate? How could such a being, which has in fact, as yet done no one thing, fall under the curse of Adam?" This certainly evinces in St. Clement, a mind imbued with reason and filled with just sentiments of the tender mercies of God.

It is worthy of remark, and will no doubt strengthen the argument against the doctrine of original sin, as contended for in the self styled orthodox churches of the present day, that St. Clement did not speak the words above quoted with a view of combatting in any manner, the rigid doctrines of original sin; for at the time he wrote, such an idea had not been developed. His object was merely to show that the passions incident to the nature of man, and which lead to sin and corruption in this world, could not, according to God's providence, take hold of the innocent and unconscious infant.

The doctrine of original sin did not escape the penetrating mind of the celebrated divine, Origen, in his learned exposition of the Epistle of St. Paul to the Romans. He concedes the point, that sin came into the world by Adam, but at the same time, maintaining the reasonable ground, that in the passions with which man is clothed, the inclination to sin, is to be looked for, and was thus brought into the world, *not sin itself*. Whoever has given the subject a serious thought, must be persuaded, that with the propensities belonging to humanity, the commission of evil is very easy; but does it follow, as a consequence, that man will always commit sin; and that at his very conception, or, at least, at the first moment he breathes the vital air, and is released from the matrix which sustained him in embryo, he is as guilty as at any other period of his life?

What but an overwhelming fanaticism, bigotry, and superstition, could entertain such a monstrous idea of the attributes of God? Compare it with pagan philosophy, it is blasphemy! Compare it with cool reason, and the judgment of man, and it is slander! M.

Owing to circumstances altogether unavoidable, and for which no blame can be attached to any one, the Second Universalist Society did not obtain the room to hold their election of Trustees, &c. last Monday evening, agreeably to notice, which was given in our last. The friends therefore met at Mr. Kneeland's, where a number signed the Constitution, both males and females, who had not previously signed it. But as the house could not accommodate all the friends at once, they did not go on with the election. The other room in the basement story of the Unitarian Church, was kindly offered, (after it was known that the key to the one contemplated, could not be obtained,) but not till after a number of the friends had retired, so that it was thought inexpedient to go into the election. The meeting therefore adjourned to meet in the basement story of the Unitarian Church, corner of Prince and Mercer-streets, on Monday evening the 9th inst. to give a further opportunity for those to sign the constitution, both males and females, who have not yet signed it, and who would wish to sign it previous to the election: and to elect 9 Trustees, 4 Deacons, &c. and to transact any other business which may be thought expedient at the time of said meeting. Persons wishing to sign the Constitution, are requested to meet at 7 o'clock P. M.

FOR THE OLIVE BRANCH.

Messrs Editors.—Observing in the Olive Branch that the Second Universalist Society would have no meeting on Sunday last, I went to the Unitarian church, corner of Prince and Mercer-streets; but found it shut up on account of their having no minister. I could not help remarking, that the friends of Mr. Kneeland had no place to meet in at present, and that he, of course, was disengaged; and that I had understood an application had been made for the use of this church, some part of the time. I was told that such was the fact; but owing to the infant state of the society, it was thought to

be inexpedient to grant said request. Finding that reason, or what is termed liberal and rational Christianity had thus turned preaching out of doors, (or, what is the same, had refused to admit it within doors, unless it came up to a particular stamp,) I went to the Universalist Church in Prince-st. the doors of which I also found closed; but a bill was posted up, stating that they also had been disappointed in obtaining a minister! I continued on to St. Patrick's Cathedral, where I heard a discourse in the pure Catholic style. The speaker portrayed, in a most eloquent manner, the virtues of the Catholic faith, its superiority to all other virtues; and that it was *that* alone that would entitle any one to the blissful regions of heaven and happiness in a future state. He stated that the common people did not, and could not, think correctly on these important and momentous subjects.

What a glory it is, to have an infallible church to think for them. The virtue consists in placing full and perfect confidence in this infallibility; although above human comprehension, and even contrary to all the evidence of the outward senses; it must nevertheless be believed! I do not pretend to quote the precise language; but such were the ideas according to my best understanding. Now this is most excellent: and if reason is to be at all curtailed or trampled on, I am disposed to lay aside, entirely, my reasoning faculties, and go to infallibility at once, and save myself all the trouble of investigation. Come, brethren, who will go with me? Such were the reflections that naturally grew out of the occurrences of last Sabbath. A LOOKER ON.

MR. KNEELAND'S NEW SYSTEM OF ORTHOGRAPHY.

The "American Masonic Recorder," in speaking of the *Olive Branch*, says, "It advocates the singularly visionary plan of the Rev. Mr. Kneeland to improve the orthography of the English language by a new system of characters. We would remind the ingenious inventor of these elegant hieroglyphics, that two things are wanting in order to the success of his plan, one is public opinion, and the other, any possible utility to be derived from the adoption of it. Improvements in our orthography must be made gradually, and with the unanimous consent of the literati, and cannot be affected by the visionary schemes of one, whose ignorance has introduced sounds which the language never acknowledged."

Those who make the sound of a *pair*, *fare*, and *e* in *there*, distinct from *a* as heard in *face*, *fate*, &c. are not aware that the sound is an inelegant Americanism, never heard, in the pure English language, unless in the word *baa*! See *Walker's principles*, 202 to 211, and 77.

REMARKS.

The Olive Branch has not advocated this system. It has only given the author an opportunity, through the medium of its columns, to lay this scheme before the public. We are well aware of the preceeding and overwhelming torrent of "public opinion;" but that there would be no "possible utility to be derived from the adoption of it," namely, this simple orthography, yet remains to be shown. This we do know, that one very learned man, and a teacher too, from the other side of the Atlantic, has said, that could it be brought into general use, it would be worth *millions and millions of dollars to the public*! As to the remarks on "the

sound of *a* in *pair*, *fare*, and *e* in *there*," in Mr. Kneeland's Key, which is supposed to betray the "ignorance of the author," let the reader examine "*Walker's principles*," referred to above, and he will find nothing directly in relation to the subject; unless it be implied in these words, "The exceptions are but few;" (p. 202.) which shows that there are some exceptions; and may not this be one? It is true he says, (p. 94,) speaking of the first sound of *e*, "The exceptions to this rule are, the words *where* and *there*; in which the first *e* is pronounced like *a*, as if written *whare*, *thare*." Now it would be almost impossible to give *a*, in these words, though written *whare* *thare* purely its first sound. And even if it were possible, it is is doubted whether it would be agreeable to the custom of the best speakers, either in England or America? It is almost, if not quite impossible, to slide from the long slender sound of *a* to that of *e*, without touching upon the joint of short *u*. To ascertain the true sound of the vowel, then, in the above words, *pair*, *fare*, *there*, (for there is but one vowel sound in each, except what is included in the semi-vowel *r*, however the words may be expressed,) let them be written *pair*, *far*, *thar*; and suppose the figure 1 over the *a*, and the figure 2 over the *e*, in each word, according to Walker's key; for it is by this representation only, that you will hear the first sound of *a* distinctly given. But such a pronunciation is never heard in this country, that is, by an American, whatever may be the case in England.

But if it be contended that this is the true pronunciation of those words, they may be written *par*, *far*, *har*, according to the pronunciation of these very words, *there*, *where*, *har* *hear*, in the first few lines of the explanation of the alphabet in Mr. Kneeland's *Spelling Book*; page vi. and not *pär*, *fär* *här*, as proposed in his key.

The fact is, this new system of orthography can be adapted to any pronunciation, one just as well as another; and if the sound which Mr. K. proposes, in his key, to represent by the circumflex *e*, as given above, is not in the language, then that character can be dropped as being unnecessary. But some people are so fond of Anglo principles, that nothing can be good, with them, which originates in America! Eds.

For the Olive Branch.

A MATHEMATICAL QUESTION.

This question is put to Arminians; that is, to Methodists, Free-will Baptists, Quakers, and Unitarians, who believe that the characters formed here will extend into another world, and be carried through eternity; for the god of Calvinism, and his votaries, who believe, or pretend to believe, that little infants may be justly damned to all eternity for the sin of Adam, are too cruel in their imaginations to be reasoned with. But to those who profess to be rational on religious subjects, I would make the following statement, and ask the following question.

Presuming that there must be some period when every child, which lives above the age of childhood, and is endowed with common sense, comes to the age of discretion, so as to be an accountable being in the sight of God, I will

suppose a child comes to that period at seven years of age; a little older, or a little younger, as it will not alter my statement. This child lived one day after it was an accountable creature in the sight of God; in that day, it stole an apple; it was charged with the crime, and, as is too common, lied to hide its fault. Of course it became a thief and a liar, the first day of its accountability. On its way home, it was killed by pure accident, without having experienced any change of heart whatever. It goes into the eternal world with his character, in a sinful state, and is now to be rewarded according to the deeds done in the body. The punishment must be extended to the whole of its being, and of course must be endless in duration; but in degree it must be exactly proportionate to the offence. My question is, what degree of punishment must be inflicted? And when extended to an infinite duration, but amounting in the whole to what strict and rigid justice would require for the crimes here mentioned, How much would that punishment be below perfect bliss! Now extend the guilt to the greatest degree of criminality ever contracted by any one man; and yet, extending the punishment to infinity of duration, What degree of suffering will be endured in any single hour of eternity? But if the punishment be not extended to infinity of duration, try it by all the rules of algebra or mathematics and it will amount in the end to the very doctrine believed in by a

UNIVERSALIST.

NEW PUBLICATIONS.

We have received the 11th number of the *Utica Magazine*; a work which bids fair to become useful. It is a semi-monthly publication of an octavo form and medium size. Also the *Evangelical Repository*, a paper lately commenced in the city of Troy. This paper is a medium half sheet, published semi-monthly and is well executed. We have received another paper published at Potsdam, St. Lawrence co. N. Y. This is likewise published semi-monthly on a half sheet, in a quarto form.

The *Utica Magazine*, speaking of these papers, together with the *Olive Branch*, has the following remarks, in which we cheerfully concur:—

"They appear to be ably conducted, and we wish them success and prosperity in the cause in which we are mutually engaged. We cannot, however, but express our opinion, that fewer papers, better patronized, would more effectually subserve the interest of our cause, than the present number of publications; not, however, saying any thing to the disparagement of those in existence, or of the ability with which they are conducted. There are now no less than five papers devoted to the cause of Universalism in the state of New-York alone, and seven in other states of the Union. Three of those published in this state were started since the commencement of this paper. But if they can all find a competent patronage for their support we shall be glad; and heartily rejoice that our friends and liberal minded people are so numerous, and rapidly increasing in our country."

But if the writer of the above piece, alludes to the *Olive Branch* as one of the three, (and we know of no other,) we have only to remark, that it is a well known fact, that the *Olive Branch* is only a continuation, in a different name and shape, of a paper commenced seven years ago in this city. Eds.

ANECDOTE.

Mr. Editor, if you think proper, you are at liberty to publish the following anecdote:

During a recent revival, in a city, not one hundred miles from the city of Troy, a physician, whose cranium is filled so completely with superstitious fanaticism, as to have but little space for medical knowledge, was called to visit a lady, laboring under disease, attended with excruciating pain. The gentleman of the faculty, having arrived, the following dialogue took place:—

Doctor. (Striding the room with a great degree of self complacency, now and then casting his eye towards the patient.) Are you a professor, inadam?

Patient. I profess to be a sinner.

D. What, a sinner, and just going to die, too!

P. Yes sir, I feel that I am a sinner, and a great one too.

D. Are none of these children of yours professors, neither?

P. No sir, we are all sinners—but doctor, can you give me something to remove my pains?

D. You are going to hell, and all your family with you, you can live but a very short time.

P. But can nothing at all be done, whereby I can get some relief?

D. No—ah, you may take laudanum, or opium, if you choose, that is all that can be done for you—you are going directly to hell, farewell!!

The doctor then took leave, much to the benefit of his patient, who immediately called in another physician.

The second physician arrived in time to administer the healing balm, and the lady is now, (a few months since,) in the enjoyment of good health.

N. B. The lady of course, has not yet gone to hell, and I do not know that she is more likely to go there at all, than the anathematizing physician. *Evangel. Repes.*

DOCTRINE OF THE TRINITY EXPLAINED.

A Reverend Clergyman in Paris, (Ky.) says the Christian Baptist, gave, in a sermon preached there some months ago, the following singular and novel exemplification of the Doctrine of the Trinity.

"Even in nature," said he, "it is not uncommon to find THREE in ONE. And first, in the sun, the colour, light, and the heat; three distinct properties in one body. [Had he added, matter, gravitation and figure, then he would have had six distinct properties in one body.] Secondly, in man,—body, soul and spirit three in one. And, thirdly, the venerable old John Laland's cocked hat, which had THREE CORNERS in one hat."

Items of News.

A WHALE (OR THE SEA SERPENT) CAUGHT.

"On Thursday afternoon," says the Portsmouth Commercial Advertiser, "a whale, which had been seen in the offing several days previously, came into our harbor, and continued sporting near the Navy-yard for two or three hours, where the spectators had a fine view of him. A little before sunset, attracted thither probably by the large quantities of alewives in the river, he passed Portsmouth bridge. It is supposed he injured himself against the piers, and was evidently afraid to repass it. On Friday morning he was seen by many market people, coming down the river. An expedition was immediately set on foot by Col. Decatur of

the Navy-yard, and a Mr. Z. Willey, to take him, which was not successful till Tuesday evening at 5 o'clock, when a harpoon from Mr. Willey took effect, followed by two harpoons and four lances from Col. Decatur, near Pine Point, in the Berwick branch of the Piscataqua, about 10 miles from town. He continued towing the boats attached to him until Wednesday morning, sometimes going with the greatest velocity, and with imminent danger to the boats at the Horse-races, which was nearly three hours, and from 5 to 7 in the morning, was in view of thousands who flocked to see him, being then in sight of Portsmouth bridge. He was finally despatched at 7 o'clock, near the bridge, and secured in Spinney's creek, thence carried to Badger's island, where preparations were yesterday made for his public exhibition. From Friday to Wednesday-morning, the river has been filled with boats, either trying to take him, or to view the sport. The bridge and margins of the river, have been thronged with spectators, especially on Monday afternoon, when he was in view the whole time, and the river perfectly calm. The appearance of a whale in any river in the United States, would be quite a novel spectacle, and for five days our citizens have had that opportunity, which may never happen again. The length of the whale is about 50 feet, and his breadth about 16 feet,—his head is shaped like that of the horse, and he differs from all others that have been seen by those acquainted with that species of fish. His motion was undulatory, and it was the opinion of Col. Decatur, that this is the very 'Sea Serpent,' which has so long been a visitor on our coast."

From the Cincinnati Magnet of March 12.
ELOQUENT SIMILE.

Lorenzo Dow, during the last week, while zealously engaged in propagating what he called the Gospel to the unenlightened heathens of our heathenish city, broke out in the following elegant strain:

"My brethren, you are burning out your candle of life in the service of the devil—and throwing the snuff in God Almighty's face!"

At the end of the sermon; (of which the above is a pretty fair specimen,) the "REV." gentleman offered a variety of books of his own writing, for sale, immediately under the pulpit, and met with considerable success. The writer of this purchased one called the Yankee Preacher, at six and a fourth cents, which, having read, he now offers to any heathen for the sum of four cents.

Mr. Owen of New-Lanark, Scotland, sailed in the packet ship Florida, for Liverpool, on the 1st inst. He represents the community at New-Harmony to be in a flourishing condition; that his principles have succeeded to his utmost wishes; and that what was before theory is now reduced to practice. He says he has not had one-tenth part of the opposition he expected; that the misstatements have been of the utmost importance to him; that had truth been stated, the numbers that would have arrived at his place would have caused great distress, as they could not have been accommodated—as it is, numbers have united with his settlement who have been provided for. He states that until the present period he was unwilling to recommend the people en masse to adopt his views; that he has now become satisfied from the experiment he has made, and that he shall return

in October to his settlement; after which he will visit the principal cities of the Union, to convince the people of their errors.—The representations which he makes in regard to his settlement are in direct variance with those published in most of the public journals, which say his plans have all failed, and that the settlement is in effect broken up. *ib.*

BURNING OF A SHIP AT SEA.

The following description of a fire at sea, as related by one of the passengers in the lost ship, is extracted from the last Scottish novel of William Galt, author of Sir Andrew Wylie, who has recently received an appointment by the British king in Upper Canada. The title of this book is the Last of the Lairds, but though last, it is not the least of this author's productions—

"It happened said he, on a Saturday night, we had been all merry, according to the custom at sea, and had retired to our respective cabins and births, in the hope of making the Cape in a day or two. I had just fallen asleep, when a sudden and strange noise roused me from my pillow. I listened, and a wild cry of fire was instantly echoed by many voices. I started up, and ran on deck; I could see nothing, but only a steamy white smoke issuing from the fore-hatchway. In a moment every soul on board was around me.

The captain with undismayed coolness ordered all to prepare for the worst, and the other officers were with their trumpets immediately at their posts, directing the crew in the attempt to extinguish the flames. The night was calm, the heavens above were all serene; and the sea lay so still around, that the ship appeared to hang in the centre of the starry sphere, so beautiful and bright was the reflection of the skies in the unbounded ocean.

I may not describe the dreadful contrast which the scene on board presented to that holy tranquility. There were distraction, and horror, and cries, and fearful screams, and hideous bursts of delirious laughter. Then there was a crush below and silence for a moment, and then the busy troubled sound of the consuming destruction, felt as well as heard, gnawing and devouring the inward frame and beams of the ship, still growing louder and fiercer.

In the meantime the boats were lowering; the first that floated was instantly overloaded, and sunk with a horrible startling cry; every soul who had so wildly leaped on board, perished.

The rage of the burning still increased, it was no longer possible to go below, without the risk of suffocation.

Another boat was launched; one of the officers leaped on board, and sword in hand, showing her from the ship's side, suffered none to follow until water and provisions were handed in; but notwithstanding his prudent endeavours, she was soon filled both with the sailors and the passengers. The mother of this orphan was standing on the gangway with her three children, she looked as if she too would have leapt into the boat, but the babies clung to her, and so hung upon her arms, that she could not disentangle herself from their fond and frantic embraces.

I tore this poor boy from off her; she cried, O save him if you can!—the third boat was by this time in the water. I hung him to a sailor on board; she snatched up the other two beneath her arms, and with a shrill mental shriek,

dering shriek, which made every one that hung clustering about the shrouds and gang-way look around, she rushed into the smouldering cabin, and shut the door.

Her madness infected all who witnessed it; the boat was pushing off, there was no other chance for me; I leapt into the water and was taken on board; many followed me, but the officer with a terrible compassion for those who might be saved, hewed off their hands with his cutlass, as they laid hold of the gunwhale. Row, he cried to the sailors who had seized the oars, the fire is making towards the Magazine; Row off, or we shall be blown to pieces.

The sailors rowed with their utmost vigour. As we left the ship, a cry arose from all the unfortunate wretches who were abandoned to their doom, so frantic, so full of woe and despair, that it made even the firm minded officer exclaim, Good God, what is that?

I covered my ears with my hands, and bent my forehead to my knees, that I might neither hear nor see.

When we had rowed to some distance, the men, at the oars paused; I uncovered my ears and looked up; a deep, low, hoarse murmuring and crackling noise, came from the ship, and now and then a human cry. As yet the flames had not appeared, but all around us, save where those dread and dismal sounds arose, was stillness and solemnity, and the smoke from the devoted vessel appeared like a shrouded form of some incomprehensible and tremendous phantasma, ascending from the sepulchres of the ocean to the dominions of omens and powers.

We looked at the spectral sight with terror and in silence. The orphan was clinging to my knees; at last the fire began to break out. The flames just showed themselves at the cabin windows; in a moment they whirled up the rigging; the sails blazed, and the ship was for a minute like some unblest apparitional creation of sorcery. It is all over said the officer, and his voice sounded hollowly over the mute and echoless ocean. The fire is in the gun room!

At that instant, a vast sheet of flame filled the whole air, and like an angry demon unfurling his wings, scattered meteors and malignant fires against the stars. The black forms of many things hovered like moles in the sunbeam for a moment in the blaze. I distinctly saw an anchor, and many like men with outspread arms.

That momentary and indescribable vision of fires and fragments, was succeeded by a booming roar, as if an earthquake had raised his voice from the abyss of the silent waters, and then there was a numerous splashing noise of many things falling around us into the sea, but that too soon passed; and then there was darkness and silence.

At that moment a cold wet hand caught hold of mine, which was hanging over the boat's side, and a man from the sea cried in a homely Aberdeenshire voice, "for Christianity will ye take me up?" The officer heard him, and relenting from his unmerciful purpose, ordered him to be taken on board, "Na na," cried the Scotchman, "take my bag first," and he held up to me a small haversack which I grasped and lifted in; but in the same instant, an undulation from the sea came rolling from the whirlpool where the ship had sunk; the boat rose on the swell, the fated wretch lost his hold and sank beneath forever!"

The father of Miss Turner, the young lady stolen from her parents by Wakefield, has peti-

tioned the house of Lords for a divorce of his daughter and her husband. The Wakefields petitioned against the divorce; but a committee have reported in favor of a divorce, a bill was allowed to be introduced.

MARRIED,

By the Rev. McElroy, Mr. JOHN SINCLAIR, to Miss MARY WELSH, fourth daughter of the late Mr. Geo. Welsh, all of this city.

By the Rev. Mr. STRONG, DANIEL ROBERT, Esq. of this city, to Miss JANE COVENOVEN, of Flatbush, Kings county.

By the Rev. Mr. McCARTHY, to Mr. WILLIAM S. POTTER, to Miss ELIZA ALLEN, both of this city.

By the Rev. Dr. MILNER, Dr. DAVID GREEN, to Miss MARGARET WINANS, all of this city.

By the Rev. Mr. LEVENS, Mr. HENRY VAN HOUTEN, to Miss MARY REYNOLDS, all of this city.

DIED,

Mrs. ELIZABETH MORE, wife of John K. More, in the 29th year of her age.

Mr. MATTHEW HOPE, a native of Scotland, in the 64th year of his age.

At Brooklyn L. I. Mr. JOHN B. LANGDON, aged 29 years.

In Hadley, Mass. Mrs. SYBIL SMITH, aged 101 years, 1 month and 7 days. Her descendants are 9 children, 83 grand children, 171 great grand children, and 5 of the fifth generation—making a total of 266 of whom 204 are now living.

In this city after a painful and lingering illness, Mr. NATHANIEL GRAY, aged 45 years.

Mrs. JOHANNA LENDEN, aged 61 years.

Mr. DAVID NUTTMAN, on Friday, and Mr. ISAAC NUTTMAN, his son, aged 23 years, on Sunday. They were both interred in one grave.

At Bloomingdale, Mr. JAMES MEAKIN, aged 43 years.

PROPOSALS,

BY P. PRICE JR.

No. 66 LOMBARD-STREET, PHILADELPHIA,
For Publishing a Weekly Literary Journal.

TO BE CALLED

"THE SOUVENIR."

This work is intended as an agreeable and instructive companion for the parlour, and an appropriate attendant at the Toilet.

No exertion will be spared to render "THE SOUVENIR," in all respects worthy the patronage of the public, both as a cheap and elegant emporium of useful and interesting information, and a valuable repository of choice specimens of Miscellaneous literature. Strict attention will be bestowed on the moral tendency of "THE SOUVENIR," and a constant watchfulness preserved over the interests of virtue.

A portion of the contents will be as follows:

I. TALES, original and selected; ESSAYS, moral, humorous and scientific; POETRY, original and selected from the best American and Foreign publications; BIOGRAPHICAL SKETCHES of distinguished persons, male and female, particularly the latter; ANECDOTES, Bon Mots, &c. &c. &c. The original matter necessary for this department of our paper will be furnished by individuals who are advantageously known to the public through the medium of their Literary

productions; besides the numerous correspondents who may be expected to contribute.

II. THE TOILET, in addition to the usual Literary matter contained in similar publications, the Proprietor has completed an arrangement by which he will be enabled to furnish correct descriptions of the prevailing fashions, both foreign and domestic, places of fashionable resort, sketches of life, manners, &c. &c. at the earliest possible period, and from the most authentic sources.

III. MISCELLANY.—Interesting items of intelligence, foreign and domestic occurrences, deaths, marriages, &c.

IV. ENGRAVINGS.—The first number of every month will be embellished with a splendid quarto Copperplate Engraving, fitted to the size of the work, among which will be the following:

Alhambra, Ancient Palace of the Moorish Kings in Spain.

View of the Permanent Bridge over the Schuylkill.

Ætna, from the Gardens of the Prince of Catania.

View of St. Petersburg.

Arch-street Ferry, Philadelphia.

Paraclete, founded by Abelard.

Giant's Causeway and Bridge of Bridon.

State Prison, Auburn, New-York.

Tynwald Hill, Isle of man.

Burning Fountain, one of the seven wonders of Dauphiny.

Grotto of Oselles.

Temple of Plato.

Pont Du Gard, near Nismes, Languedoc.

Sautes ascent of Mont Blanc.

Cascade near Aysau, Dauphiny.

Desert of the Grand Chartreuse.

East Prospect of Giant's Causeway.

Castle of Segoria.

Lake of Kilarney from Kenmare Park.

Each subscriber will thus be furnished yearly with 12 superior Copperplate Engravings, the price of which if purchased single would more than double the annual cost of the entire work.

V. Editor's department; Notices of passing events; The Drama! New Publications; Criticisms; Reviews, &c. &c.

TERMS.

"THE SOUVENIR" will be published every Wednesday morning, on extra medium fine white paper, printed with new and elegant type, and decorated, in addition to the engravings alluded to above, with many appropriate embellishments. Each No. will comprise eight pages, cut, stitched and expressly adapted for binding. At the expiration of every year, or the close of a volume, subscribers will be furnished gratis with a general index of the contents, and a handsomely engraved title-page.

Price of subscribers \$2 50 per annum, payable in advance. Postmasters and others out of the city, procuring five subscribers and becoming responsible for the payment, will be entitled to a sixth copy gratis.

The Copper-Plate embellishments will be superintended by the Proprietor, and the typographical part of the work will be under the exclusive directions of Messrs. Atkinson & Alexander, who have been so long known to the public as able and enterprising artizans, that it is entirely unnecessary to say that so far as they are concerned, there can be no doubt as to the elegance of its execution; and with regard to his own share of the arrangements, the proprietor binds himself, in case he should fail to per-

form any essential part of the undertaking to refund the price of subscription.

Agents will shortly be appointed in different parts of the United States, until which time subscriptions will be received by PHILIP PRICE, Jr. No. 66 Lombard-street, Philadelphia, to whom all orders must be addressed, post paid.

* * * Editors of papers copying the above, will receive an exchange, and if required, the favour will be reciprocated.

Southern District of New-York, ss.

BE IT REMEMBERED, that on the 27th day of April, A. D. 1827, in the 31st year of the Independence of the United States of America, ABNER KNEELAND, of the said District hath deposited in this office the title of a Book, the right whereof he claims as Author, in the words following, to wit:

"THE AMERICAN DEFINITION SPELLING-BOOK, in which the words are not only rationally divided into syllables, accurately accented, the various sounds of the vowels represented by figures, and their parts of speech properly distinguished, but the definition of signification affixed to each word. Carefully revised and compared with the most approved authorities. Designed for the use of Schools. By ABNER KNEELAND, Author of the American Pronouncing Spelling Book."

In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FRED. J. BETTS,

Clerk of the Southern District of New-York.

JUST RECEIVED,

And for sale at this office, and at No. 86 Prince-street.

Balfour's Inquiry, 1st and 2d, the second edition of each, (bound,)	\$1 25
Life of the Rev. John Murray, do.	1 25
Kneeland's Testament, - do.	1 50
Lectures, - do.	75

The Rev. ABNER KNEELAND, by divine permission, will preach in the large room, at Tammany Hall, next Sabbath,—in the morning at half past 10; in the afternoon at half past 3; and in the evening at half past 7 o'clock, precisely.

We have sent the Olive Branch to several papers, which we have not as yet received in exchange. This number may be the last we shall send until it is known that ours is acceptable. We must have something for something.

JOB and BOOK PRINTING, in all their variety, executed, at the Office of the Olive Branch, in the best manner, and on the most reasonable terms.

THE OLIVE BRANCH

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$3 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JULY 14, 1827.

|| No. 9.

CHUBB'S FAREWELL,

Continued from page 58.

Here, perhaps; it may not be amiss to take notice of what is sometimes urged in favour of the special grace, or rather of what is urged against the doctrine of self-sufficiency, which seems to stand in competition with it; namely, *first*, That it must be great pride and arrogance, in man, to consider himself as an independent, self-sufficient creature, as one who can, of himself, do many good actions; whereas man, especially since the fall, is most corrupt, impotent, and weak, who cannot, of himself, so much as think a good thought, much less bring forth any thing that is good, without the special aid of his Maker. This objection, if it may be called an objection, is fully obviated in what I have observed above; though, indeed, what is urged is a mere invective, as it was pride and arrogance in a man to think justly and truly of the work of God, of his own frame and constitution, &c. which is the present case. ~~God has so far made man an independent, self-sufficient creature, as to furnish him with parts and abilities for action, and has left him quite free to use the parts and powers, of which his constitution is compounded, well, or ill; and to call a just and proper sense of this, pride and arrogance, is most intolerable; not but it is a case too common for men to supply the want of argument with invectives.~~ *Secondly*, It has been urged, that the scriptures, and more particularly the New Testament, represent mankind to be weak and impotent, as aforesaid; and those scriptures require men to think thus of themselves, and to pray to God to give them strength and power to do their duty, which, without some special divine aid, men, of themselves, are not able to perform. Answer: All doctrines and counsels that militate against truth, cannot themselves be founded in truth; and, therefore, are not to be admitted, whether they come from Paul, Moses, or any other person who may have assumed a prophetic or divine character. And, as every man must of necessity have power sufficient to perform every duty, and answer every obligation that lies upon him, because otherwise he could not possibly have been under such obligation; so, consequently, if there are any doctrines or counsels, held forth to us in the scriptures, that are incompatible with this truth, then, they cannot possibly be founded in truth, and, therefore, ought to be rejected. *Thirdly*, It has been urged, that the doctrines of man's impotency, as afore-

said, and of a special grace, have been universally maintained by men of all religions, and in all parts of the world, excepting, perhaps, a few philosophers and deists, whose pride and vanity led them to think all our species to be either fools, or knaves, but themselves; and, as universal opinion is on the doctrines referred to, so this is a presumptive argument of their truth; because, were men universally to err in points of importance, it would be of very bad consequence; but this is not the case; in points of importance men universally agree. Answer: If there have been any such men who have thought all others to be either fools, or knaves, that have professed to differ in their sentiments from them; then, they must, at least, have been egregious fools that thought so. And if the above charge of pride and vanity, upon philosophers and deists, be only grounded upon their dissenting from universal opinion, then, the above charge is a mere invective. What the bad consequences are which follow universal error, I am not apprized of; nor am I fully satisfied, that in all points of importance men are universally agreed. As to the doctrine of man's impotency and special grace, that these have had universal opinion to back them, is much to be questioned; because in other points there are many that do not publicly oppose popular opinions, and yet, are far from going into the belief of them; and that may, perhaps, have been the case of the doctrines under consideration. But supposing the doctrines referred to have had universal opinion on their side; yet, surely, that cannot be a proper ground to determine any man's judgment in their favour. Universal opinion must have some reason, that has been universally admitted as its proper basis, else it is a mere phantom; to take up an opinion, without some reason to ground it upon, is like building without a foundation. Wherever, therefore, universal opinion obtains, the question will be, What is that opinion grounded upon? which ground I am carefully to examine, in order to see whether it is a proper foundation for such opinion; if I find it to be so, I assent to it, not because it is universally assented to, but because it appears to me to be well grounded, independent of such universal assent. If I find it to be otherwise, the question will be, What must I do? Must I judge of the case according to the strength of the evidence, as it appears to my mind, or must I give up my understanding in complaisance to universal opinion? Not the latter, surely because the

ground of assent does not become a whit the stronger, by its having obtained universal assent; nor is it more so, than if it had obtained assent from one mind only; or even than if it had gained no assent at all. Suppose the reasons, upon which the Ptolemaick system of astronomy was grounded, had obtained universal assent; would that system have been well grounded, because the reasons upon which it was grounded had been universally admitted? and ought universal opinion to have determined the judgment of Copernicus, against the strongest and most obvious reasons to the contrary? Surely not. If the advocates for special grace should tack about, and say, that by grace is not meant any new power that is given to men; but only that the Deity does particularly, and specially, interpose and dispose men to make proper use of the abilities they already have, which otherwise, or without such a divine interposition, they would not be disposed to do; Answer: This is in reality giving up the doctrine of special grace we have had under consideration, and introducing another sort of special grace in its place and stead. And, as to this new sort of special grace, if the Deity does by any other ways dispose men to do their duty, (if it may be called duty, which is greatly improper) than by disposing them, by motives of persuasion, to make a proper use of the powers they have, this would be destructive of human agency; because, so far as force takes place, agency is displaced, and in all such cases man is a mere passive subject; he does not act, but is acted upon. And, if this sort of grace consists only in furnishing men with proper motives of persuasion, to dispose them to their duty; then, in this, it enters upon the province of another sort of special grace, which by way of distinction, I call the second sort; viz. external divine revelation, commonly called the Christian revelation; whose proper province it is, or, at least, it is said to be, (by general, if not universal opinion among Christians) to lay before men those motives of persuasion as are proper to dispose them to their duty, which motives of persuasion, without external divine revelation, men could not have attained to, and therefore, without such external divine revelation, they must have been destitute of them. So that, in this case, it is pulling down one sort of special grace, to set up another; it is taking from the special grace of external divine revelation, by setting up a third sort of special grace to supply its place, and to answer its

purposes. Thus, when men have taken from the human constitution, those powers and capacities, which the author of nature has furnished it with, and compounded it of; then, they introduce what they call special grace, to repair the injury.

[To be discontinued for the present.]

SERMON,

On Psalm ix. 17.—*The wicked shall be turned into HELL and all the nations that forget God.* By REV. ABNER KNEELAND.

In consequence of a discourse which is already in print, and which was published with the eleven sermons, delivered in this city by the Rev. Hosea Ballou, of Boston, (Mass.) I shall excuse myself from saying much, which might with propriety be said on the above text, referring the hearer, (and now the reader) to that discourse, which may so easily be obtained. Suffice it therefore to say, that the above text is one among many, and perhaps the most prominent one of any, which have been brought by the religious opponents of the doctrine of Universal Salvation, to prove the interminable misery of the wicked in a future state of existence.

But permit me to ask the candour of this crowded audience—Is it possible that our opponents can imagine, even for a moment, that we have adopted the sentiment we have espoused, in which we so confidently believe, in which we so heartily rejoice, in which we so ardently, so zealously, and (as we trust) so piously promulgate in the world, merely because we wish to have such a sentiment true? And that we have done, and are still doing this, without so much as looking at the above text and all similar passages of scripture. Is it possible that they can suppose that we are not able to satisfy ourselves at least, that there is nothing in the above text which can even militate against, much less disprove the glorious doctrine in which we believe? No. We think candour and charity will say that this is not possible. Most of us who propagate the doctrine of Universal Salvation, have families—we have children—for whose interest and happiness, both in time and eternity, we must feel; and we would be as unwilling as our religious opponents can be, to do or say any thing that would be even the occasion of their infelicity, much less the cause of their future misery, in time or in eternity. It is but charitable therefore to suppose, that we believe the text true, and that it may have its full and complete accomplishment, without destroying the eternal interest, that is, without taking away the endless felicity of one single soul.

It is remarkable that our opponents have never attempted to prove the constructions which we have put upon the original words in scripture, (rendered Hell in the common version) incorrect, or that their own construction is true. But this they never attempt to do. Yet they are continually sounding the *tocsin* of alarm, and fulminating their anathemas against all those who have the audacity to doubt the truth of their assertions.—In this remark, however, we are happy to make some laudable exceptions, for it is by no means intended that it should be applied to any liberal minded clergyman, who is willing that others should think for themselves, and be permitted to enjoy their own opinions, although his sentiment may not be in unison with ours.

The common and popular doctrine of the text, is that the HELL, into which the wicked

shall be turned, is a place or state of ever burning, and never ending torment in the world to come; that is, in a future state of existence. But will our opponents acknowledge the truth of all that the text would prove, admitting this to be its true construction? No—they will not. The fact is, the text, according to the above construction, proves too much, and therefore proves nothing to the purpose. For who are wicked?—Who have gone out of the way?—Who have forgotten God? Let scripture answer these questions; and I need not refer to particular passages, as they must be familiar to all who are conversant with their Bibles. "All have gone out of the way—there is none that doeth good, no not one." All, then are wicked—all have forgotten God! Now, will our opponents acknowledge that all will be turned into the hell which they preach to the wicked? No. For they acknowledge themselves to be wicked, and yet they have no idea of being turned into the hell of endless misery, the only hell which they preach. But it may be said that they repent of their wickedness, they believe in the Lord Jesus Christ, and they do all other things necessary to salvation. This does not help the matter in the least, for the text makes no such provision; and the moment they find out a way for their own escape from the hell which they preach to the wicked, (admitting themselves to be wicked, which they acknowledge) that moment they find out a way for the escape of every wicked man under heaven. But the text does not say that the wicked are liable to be turned into hell; or that they shall be turned into hell unless they repent, &c. No there is no such provision. But, it is peremptory and certain, "The wicked shall be turned into hell, and all the nations that forget God."

Seeing therefore no way for the escape of a single soul; that is, of any one who is wicked, or who forgetteth God; and believing that the intenseness and duration of the misery will be in exact ratio to the enormity or duration of the wickedness, we shall now proceed to inquire into the meaning of the word hell, as used in scripture generally, and particularly in our next.

Notwithstanding these words have been frequently explained, and the facts we have stated have never been contradicted, nor the arguments drawn from them refuted, yet it seems necessary that they should now be explained again, and especially as we have new evidence to offer on this subject, which has not yet been given to the public; and although it is well known to the learned, yet, for reasons best known to themselves, the clergy have kept the common people in total darkness respecting it. Whether it is because they think that the common people are incapable of judging of the facts, or for what other reason these things have been kept concealed from the common people, we shall not take it upon ourselves to decide; but surely the common people are as much interested in these facts as the learned can possibly be, and for aught we can see, only let the facts be generally known, it requires but a common understanding to judge of them. It is confessed, however, that there is a difficulty in laying these facts before the common people in all their force, owing to their not understanding the original language in which the scriptures were written; but this will only be a drawback upon our arguments, for the better this subject is understood the more forcible our arguments will appear.

It is our object to bring the facts, on which we base all our arguments, as clearly to the

understanding of the smallest capacity as possible, making *truth* our object rather than *elegance* of language. For we build on *facts* rather than on the *opinions* of men.

There are four words in the Hebrew the original language of the Old Testament, two of the masculine and two of the feminine gender, which seem to be used indiscriminately, as though they were perfectly synonymous, all proceeding from the same root,* and all sometimes, though not invariably, rendered HELL in the common version. It is necessary also to state, that the root of most, if not quite all Hebrew words, are verbs, (though all may not be found used as such in the scriptures), in which the primitive sense of the word is to be sought for, and in which, of course, its most general use is found. The root of the word in question is *shal*† *shaal*, and as a verb, signifies, to ask, interrogate; demand, require; to be desirous, be a suppliant; to cause to ask, petition, or supplicate. In proof of this last sense, Mr. Parkhurst, in his Hebrew Lexicon, refers to 1 Sam. i. 28, which he renders thus: "I also have made him supplicate the Lord always, because he was *shau* desired of the Lord. The word rendered *have made supplicate*, contains the root *shal* to ask, and the word rendered *desired*, is the very same word that is rendered *hell* in 2 Sam. xxii. 6. Now is it possible that any one can convince himself that this word may express a meaning so totally different from its sense here, as the common notion of hell? No—it is not. In the common version we read thus: "For this child, I prayed; and the Lord hath given me my petition, which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." The words *petition*, *asked*, and *lent*, all contain the root of the word in question.† All this is incompatible with the idea of misery in another world.

As a further proof that the word has no reference to a state of misery in the world to come, we may observe that it was used as a proper name, and was in fact the name of the first king of Israel. *Saul*, is only another pronunciation for *sheol*, for the letters in the Hebrew are identically the same. We read this first in Gen. xxxvi. 37, "Saul of Rehoboth," who, 1 Chron. i. 48, is called "Shaul;" but in Hebrew it is the same in both places. Now as this was continued as a proper name in Israel, down to the days of the apostle Paul, whose Hebrew name was Saul, that is, *sheol*, how can we suppose that it conveyed to the mind of a Jew, the idea of the modern Christian HELL? What should we now think of a Christian, and especially one who believes in the awful idea of endless misery, if he should call his child, and have it baptized by the name of Hell? How could a minister possessing such views pronounce the name, accompanied with the usual ceremony; or how could a congregation, who had been thus taught, sustain the shock which the awful name must give them?—Yet when Saul of Tarsus was

* By root, in Hebrew, the reader must understand the primitive word, which consists sometimes of two, and never of more than three letters, from which, with the help of other letters, other words are formed.

† The four words are masculine *shal*, feminine *shale*, masculine *shaal*, feminine *shoule*. In our text it is the latter of these words. For the sake of convenience we shall call it *sheol*, which is the third of the above words as it is most generally pronounced, and which is most generally used for the state of the dead.

[The reader is requested to examine also the marginal reading of the above text.]

[The above Hebrew words, for the want of proper types, are expressed in Roman letters, as read without, the points. The vowels should all be sounded long.]

brought into the temple, to perform for him according to the law of Moses, "circumcised the eighth day," he was called by the name of the Hebrew, (not the Christian) Heli, and all the hell which can be found in the Hebrew scriptures!!!
To be continued.

Whoever peruses with attention the following, which we extract from the Christian Intelligencer and Eastern Chronicle, published at Gardiner, Maine, and which was first published in the London Journal of 1788, will perceive that the Right Honorable WILLIAM PITT, (afterwards Earl of Chatham,) entertained just such sentiments and opinions upon the subject of religion, as Universalists of the present day inculcate and enforce. M.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."—James i. 27.

GENTLEMEN:—Whoever takes a view of the world will find that the greatest part of mankind have agreed to call religion, has been only some outward exercise, esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices; to fast and feast; to petition and thank; to laugh and cry; to sing and sigh by turns; but it has not yet been found sufficient to induce them to break off an amour, to make restitution of ill-gotten wealth, or bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion concerning what they ought to believe, or after what manner they are to serve God, as they call it, yet they all agree in gratifying their appetites. The same passions reign in all countries, and in all ages; Jew and Mahometan, the Christian and the Pagan, the Tartar and the Indian, all kinds of men, who differ in almost every thing else, universally agree with regard to their passions:—if there be any difference among them, it is this, that the more superstitious they are, they are always the most vicious; and the more they believe, the less they practice. This is a melancholy consideration to a good mind; it is a most terrible truth; and certainly above all things, worth our while to inquire into. We will therefore, probe the wound, and search it to the bottom; we will lay the axe to the root of the tree; and show the true reason why men go on in sinning and repenting, and standing again, through the whole of their lives; and the reason is, because they have been taught, most wickedly taught, that Religion and Virtue are two things absolutely distinct; that the deficiency of the one might be supplied by the sufficiency of the other; and that what you want in Virtue, you must make up in religion. But this religion, so dishonourable to God, and so pernicious to men is worse than Atheism; for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious; but superstition is the greatest possible encouragement to vice, by setting up something as religion, which shall atone and commute for the want of virtue. This is establishing iniquity by a law, the highest law; by authority, the highest authority; that of God himself. We complain of the vices of the world and of the wickedness of men, without searching into the true cause. It is not because

they are wicked by nature, for that is both false and impious; but because, to serve the purposes of their pretended soul-savers, they have been carefully taught that they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have been both religious and vicious, had religion been made to consist in virtue, and had they always been taught that true religion is the practice of virtue and obedience to the will of God who presides over all things, and will finally make every man happy.

This single opinion in religion, that things are so well made by the Deity, that virtue is its own reward, and that happiness will ever arise from acting according to the reason of things; or that God, ever wise and good will provide some extraordinary happiness of those who suffer for virtue's sake; is enough to support a man under all difficulties, to keep him steady to his duty, and to enable him to stand as firm as a rock, amidst all the charms of pleasure, profit and honor. But this religion, which all men are capable of, has been neglected and condemned, and another set up, the natural consequences of which have puzzled men's understandings, and debauched their morals more than all the lewd poets and atheistical philosophers that ever infested the world: for, instead of being taught that religion consists in action, or obedience to the eternal moral law of God, we have been most gravely and venerably told, that it consists in the belief of certain opinions, which we could form no ideas of, or which were contrary to the clear perception of our minds, or which had no tendency to make us either wiser or better; or, which is much worse, had a manifest tendency to make us wicked and immoral. And this belief, this impious unbelief, arising from imposition on one side, and from want of examination on the other, has been called by the sacred name of religion; whereas *real genuine religion consists in knowledge and obedience*. We know there is a God, and we know his will, which is, that we should do all the good we can; and we are assured, from his perfection, that we shall find our own good in so doing. And what would we have more? Are we, after so much inquiry, and in an age full of liberty, children still?—And cannot we be quiet, unless we have holy romances, sacred fables, and traditional tales, to amuse us in an idle hour, and give rest to our souls, when our follies and vices will not suffer us to rest.

You have been taught, indeed, that your belief, or orthodoxy, will, like charity, cover a multitude of sins; but be not deceived; belief of, or merely assent to the truth of propositions upon evidence is not a virtue, nor unbelief a vice; faith is not a voluntary act; it does not depend upon the will; every man must believe or disbelieve, whether he will or not, accordingly as evidence appears to him. If, therefore men however dignified or distinguished, command us to believe, they are guilty of the highest folly and absurdity, because it is out of our power, but if they command us to believe, and annex reward to belief, and severe penalties to unbelief, then they are the most wicked and immoral, because they annex rewards and punishments to what is involuntary, and therefore neither rewardable nor punishable. It appears then very plainly unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise; but when men command us to believe opinions which have not only no tendency to promote virtue, but which are allowed to commute or atone for the want of it, then

are they arrived at the utmost reach of impiety; then is their iniquity full; then have they finished the misery and completed the destruction of poor mortal men; by *betraying the interest of virtue*, they have undermined and sapped the foundations of all human happiness; and how treacherously and dreadfully have they betrayed it!—A gift well applied; the chattering of some unintelligible sounds called creeds; an unfeigned assent and consent to, whatever the church enjoins; religious worship, and consecrated feasts; repenting on a death-bed; pardons rightly sued out, and absolutions authoritatively given; have done more towards making and continuing men vicious than all their natural passions and infidelities put together; for infidelity can only take away the supernatural rewards of virtue, but these *superstitious opinions and practices* have not only turned the scene and made men lose sight of the natural rewards of it, but have induced them to think, that were there no hereafter, vice would be preferable to virtue, and that they still increase in happiness as they increase in wickedness; and thus they have been taught in several religious discourses and sermons, delivered by men whose orthodoxy was never doubted; particularly by a late reverend prelate, I mean Bishop Atterbury, in his sermon on these words: "If in this life only we have hope, then are we of all men most miserable," where vice and faith ride most lovingly and triumphantly together. But these doctrines of the natural excellency of vice, the efficacy of a right belief, the dignity of atonements and propitiations have, besides depriving us of our native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart, raised and diffused among men a certain unnatural passion, which we shall call religious hatred; a hatred, constant, deep-rooted and lasting. All other passions rise and fall, die and revive again; but this sort of religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious; because we hate for God's sake, for our soul's sake, and for the sake of these poor souls too, who have the misfortune not to believe as we do. And can we in so good a cause, hate too much? The more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. This is religious zeal, and this has been called divinity; but remember the only true divinity is humanity.

The following singular narrative which appeared in Blackwood's Magazine, for the month of April, is extracted from a very respectable paper, printed in Lower Canada, entitled "The British Colonist and St. Francis Gazette."

NARRATIVE.

"The writer confesses that he was guilty of the act for which he suffered—*forgery*. He states the particulars of his arrest, committed to Newgate for trial, and his conviction of the crime at Old Baily Sessions for 1826. He then proceeds to describe what his sensations were after receiving the awful sentence of death. After painting in touching colors the interview which he had with Elizabeth Clare, to whom he was strongly attached, he thus proceeds:

"It was four o'clock, in the afternoon, when Elizabeth left me; and when she departed, it seemed as if my business in this world was at an end. I could have wished, then and there, to

have died upon the spot; I had done my last act, and drank my last draught in life. But, as the twilight drew, my cell was cold and damp; and the evening was dark and gloomy; and I had no fire nor any candle, although it was in the month of January, nor much covering to warm me; and by degrees my spirits weakened, and my heart sunk at the desolate wretchedness of every thing about me; and gradually, for what I write now shall be the truth—the thoughts of Elizabeth and what would be her fate, began to give way before a sense of my own situation. This was the first time—I cannot tell the reason why—that my mind had ever fixed itself fully upon the trial, that I in a few hours was to go thro'; and as I reflected on it, a terror spread over me almost in an instant, as though it were that my sentence was just pronounced, and that I had not known, really and seriously, that I was to die before. I had eat nothing for twenty-four hours. There was food which a religious gentleman who visited me had sent from his own table, but I could not taste it; and when I looked at it, strange fancies came over me. It was dainty food—not such as was served to the prisoners in the gaol. It was sent to me because I was to die to-morrow! and I thought of the beast of the field, and the fowls of the air, that were pantpered. I felt that my own sensations were not as they to be at this time; and I believe that for a while, I was insane. A sort of dull humming noise, that I could not get rid of, like the buzzing of bees sounded in my ears. And though it was dark, sparks of light seemed to dance before my eyes; I could recollect nothing. I tried to say my prayers but I could only remember a word here and there; and it seemed to me as if these were blasphemies that I was uttering; I don't know what they were; I cannot tell what it was I said, and then, on a sudden, I felt as though all this terror was useless, and that I would not stay there to die; and I jumped up, and wrenched at the bars of my cell window with a force that bent them; for I felt all over the lock of my door, and tried the door with my shoulder, though I knew it was plated with iron, and heavier than that of a church; and I groped about the very walls, and into the corners of my dungeon! though I knew very well, if I had my senses, that it was all of solid stone three feet thick; and that, if I could pass through a crevice smaller than the eye of a needle, I had no chance of escaping. And, in the midst of all this exertion, a faintness came over me as though I had swallowed poison; and I had just power to reel to the bed place, where I sank down, as I think, in a swoon; but this did not last, for my head swam round, and the cell seemed to turn with me; and I dreamed between sleeping and waking, that it was midnight and that Elizabeth had come back as she had promised, and that they refused to admit her. And I thought that it snowed heavily, and that the streets were all covered with it, as if with a white sheet, and that I saw her dead, lying in the fallen snow, and in the darkness, at the prison gate! When I came to myself, I was struggling and breathless. In a minute or two I heard St. Sepulchre's clock go ten; and I knew it was a dream that I had heard. The chaplain of the prison came without my sending. He exhorted me solemnly "to think no more of cares or troubles in this world, but to bend my thought upon that to come, and to try to reconcile my soul to heaven; trusting that my sins, though they were heavy, under repentance, might have hope of mercy."

"When he was gone, I did find myself for a little while more collected; and sat down again on the bed, and tried seriously to commune with myself, and prepare for my fate. I recalled to my mind, that I had but a few hours at all events to live, that there was no hope on earth of escaping, and that it was at least better that I should die decently and like a man. Then I tried to recollect all the tales that I had ever heard about death by hanging; that it was said to be the sensation of a moment; to give no pain; to cause the extinction of life instantaneously; and so on, to twenty other strange ideas. By degrees my head began to wander, and to grow unmanageable again. I put my hands tight to my throat, as though to try the sensation of strangling. Then I felt at the places where the cord would be tied. I went through the fastening of the rope, the tying of the hands together; the thing that I felt most averse to, was the having the white cap muffled over my eyes and face. If I could avoid that, the rest was not so very horrible. In the midst of these fancies, a numbness seemed to creep over my senses. The giddiness that I had felt gave way to a dull stupor, which lessened the pain that my thoughts gave me, though I still went on thinking. The church clock rang midnight: I was sensible of the sound, but it reached me indistinctly, as though coming through many closed doors, or from a far distance. By and by, I saw the objects before my mind less and less clearly, then only partially, then they were gone altogether. I fell asleep.

"I slept until the how of execution. It was seven o'clock on the next morning when a knocking at the door of my cell awoke me: I heard the sound, as though in my dreams, for some time before I was fully awake; and my first sensation was only the dislike which a weary man feels at being roused; I was tired and wished to doze on. In a minute after, the bolts on the out side my dungeon were drawn; a turnkey, carrying a small lamp, and followed by the master of the gaol and the chaplain entered; I looked up; a shudder like the shock of electricity, like a plunge into a bath of ice, ran through me; one glance was sufficient. Sleep was gone as though I had never slept, even as I never was to sleep again; I was conscious of my situation. 'R——,' said the master to me, in a subdued, but steady tone, 'it is time for you to rise.' The chaplain asked me how I had passed the night; and proposed that we should join in prayer. I gathered myself up, and remained seated on the side of the bed. My teeth chattered, and my knees knocked together in despite of myself. It was barely daylight yet; and, as the cell door stood open, I could see into the small paved court beyond; the morning was thick and gloomy; and a slow but settled rain, was coming down. 'It is half past 7 o'clock, R——,' said the master. I just muttered an entreaty to be left alone till the last moment. I had 30 minutes to live.

"I tried to make another observation, when the master was leaving the cell, but I could not get the words out of my mouth; my tongue seemed to cleave to the roof of my mouth, and my speech seemed gone; I made two desperate efforts; but it would not do; I could not utter. When they left me, I never stirred from my place on the bed. I was benumbed with cold, probably from the sleep, and at the accustomed exposure, and I sat crouched together, as it were to keep myself warmer, with my arms folded across my breast and my head hanging

down shivering, and my body felt as if it were such a weight to me, that I was unable to move it or stir. The day was now breaking, and the light stole by degrees into my dungeon, showing me the damp stone walls and desolate dark paved floor; and, strange as it was, with all that I could do, I could not keep myself from noticing these trifling things, though perdition was coming upon me the very next moment. I noticed the lamp which the turnkey had left on the floor and which was burning dimly, with a long wick, being clogged with the chill and bad air, and I thought to myself, even at that moment, that it had not been trimmed since the night before. And I looked at the bare, naked iron bed frame that I sat on; and at the heavy studs on the door of the dungeon; and at the scrawls and writing upon the wall, that had been drawn by the former prisoners; and I put my hand to my own pulse, and it was so slow that I could hardly count it. I could not realise it, and I could not feel, though I tried to make myself feel it, that I was going to die. In the midst of this, I heard the chimes of the chapel clock begin to strike; and I thought—Lord take pity on me a wretch! it could not be three quarters after seven yet; the clock went over the three quarters; it chimed the fourth quarter and struck eight. They were in my cell before I perceived them. They found me in the place, and in the posture they left me.

"What I have further to tell will lie in a very small compass; my recollections are very minute upon this point, but not at all so close as to what occurred afterwards. I scarcely recollect how I got from my cell to the press room. I think two little withered men, dressed in black, supported me. I know I tried to rise when I saw the master and his people come into my dungeon; but I could not.

"In the press-room were the two miserable wretches that were to suffer with me; they were bound with their arms behind them, and their hands together; they were lying upon a hard bench close by, until I was ready. A meagre looking old man, with thin white hair, who was reading to one of them, came up, and said something—'That we should embrace.'—I did not distinctly hear what it was.

"The great difficulty that I had, was to keep from falling. I had thought that these moments would have been all of fury and horror, but I felt nothing of this; but only a weakness, as though my heart and the very floor on which I stood, was sinking under me. I could just make a motion that the old white haired man should leave me; and some one interfered and sent him away. The pinioning of my arms and hands was then finished; and I heard an officer whisper to the chaplain that 'all was ready.'—As we passed out, one of the men in black held a glass of water to my lips; but I could not swallow it.

"This was the last moment—but one full of perception. I remember our beginning to move forward, through the long arched passage that led from the press room to the scaffold. I saw the lamps that were still burning, for the day light never entered here; I heard the quick tolling of the bell, and the deep voice of the chaplain, reading as he walked before us."

"I am the resurrection and the life, saith the Lord; he that believeth on me, though he were dead, shall live." and "though after my skin worms destroy this body, yet in my flesh shall I see God!"

"It was the funeral service, the order for the

grave: the office, for those that were senseless and dead—over us the quick and the living.

"I felt once more, saw and felt the transition from the dim, close, hot lamplighted subterranean passage, to the open platform, the steps at the foot of the scaffold, and to-day saw the immense crowd darkening the whole area of the street below me. The windows of the shops and houses opposite to the fourth story choked with gazers. I saw St. Sepulcher's church, and heard the pealing of its bell: recollect the cloudy morning; the wet that lay upon the scaffold; the huge mass of building, the prison that rose beside; and the cold fresh breeze. The whole landscape is now before me: the scaffold, the rain, the faces of the multitude; the people clinging to the house tops, &c. &c. I never saw so many objects at one glance in all my life, as at this time, but it was but for a moment."

"From that look and from that instant, all that followed is to me a blank."

"I have not the slightest recollection of the prayers of the chaplain, of the fastening of the fatal noose, of the putting on the cap which I so much disliked; and of my actual execution and death. But that I know such things must have taken place, I should not have the least consciousness that they ever did so.

I read in the daily newspapers, an account of my behavior at the scaffold; that it was decent and firm: of my death, that it was without a struggle. I have not been able, by exertions, to recollect the most distant remembrance of any of these events. "The next circumstance which seems to follow, is, my having awoke, as if from sleep, and found myself in a handsome chamber with a gentleman, as I first opened my eyes, looking attentively at me. I had my senses perfectly, though I did not speak immediately. I thought directly, that I had been reprieved at the scaffold, and had fainted. After knowing the truth, I thought I had an imperfect recollection, of having found or fancied myself, as in a dream, in some strange place, lying naked, and with a mass of figures floating about before me; but this idea certainly never presented itself to me, until I was informed of the fact, that it had occurred."

"The accident to which I owe my existence, will have been divined! My condition is a strange one! I am a living man; and I possess certificates both of death and burial. I know that a coffin filled with stones, and with my name upon the plate, lies buried in the church yard of St. Andrew's Holbourn; I saw, from a window, the undressed hearse arrive that carried it; I was witness to my own funeral. These are strange things to see. My dangers, however, and I trust my crimes are over forever. thanks to the bounty of the excellent individual, whose benevolence has recognized the service which he did me for a claim upon him.

I am married to the woman, whose happiness and safety proved my last thought, so long as reason remained with me. And I am about to sail upon a far voyage, which is a sorrowful one, because it parts me forever from my benefactor."

Afflicting Accident.—On Saturday the 7th instant, two persons named William Mosier and Samuel Stephens, started in a small sail boat from the Steam Saw-mill at Manhattan Island, in quest of some logs which drifted away. In passing through Hurl-Gate, at the flood tide, the whirl of the current, at the surface, caused the boat suddenly to jibe, which upset her and precipitated both of them into the frightful

whirlpool. Stephens made an effort to swim for the shore, but soon disappeared. Mosier clung to the boat and was providentially saved by the exertions of a man in the employ of a Mr. Simmons, although nearly exhausted.

Stephens was an industrious, respectable young man, formerly of White-Plains, in the county of Westchester. He had recently lost the wife of his bosom, and an infant child; and, by this lamentable decree of providence, has prematurely followed them to the world of spirits.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JULY, 14, 1827.

ORIGINAL SIN—No. 3.

Infant Baptism.—The first notice we have of infant baptism, having assumed any thing like system, is the council held at Malta, about the year of our Lord 423, where the clergy convoked, and concluded that all men were sinners; that the grace of God was given, to the fulfilling of the law, and that infants were to be baptized. The lateness of the decision of the holy fathers upon this point, clearly evinces the fact, that it was a matter of mere human contrivance; an invention to increase the influence of the priesthood over the whole body of worshippers. It is natural to suppose, that if a belief could be inculcated among the followers of Christ, that all infants who were not brought to the baptismal font were in danger of hell-fire, that such a belief would have a direct tendency to strengthen the power of the clergy. The tender feelings of parents for their offspring, warrant this conclusion. We cannot doubt, therefore, that the idea was first seized upon with this view, which has been subsequently matured into a system, both by the Catholic and Protestant clergy. If the ordinance of baptism was instituted originally, as a seal of Christianity, and to cleanse and purify us from all sin, we do not find any where in the Old or New Testament, that it washed away the sins of those who, from the very nature of things, could not be supposed capable of sin. We might as well imagine a statue of some human figure, of exquisite workmanship, (but made by the hands of man,) would need the process, as well as a new-born infant. Reason and the propriety of things seem to force this conclusion on the candid and enquiring mind. Has any one risked the assertion, (except those who make a trade of inexplicable belief,) that an infant would be consigned to endless woe because it pleased God that it should cease to breathe two minutes after its birth?

The long period that passed before the practice, of bringing infants to the baptismal font, was prevalent, is a demonstrative proof, therefore, that in the earliest ages of Christianity, the world was not prepared for such a gross absurdity. Four centuries and more had rolled away after our Saviour had appeared on earth, before the Clergy thought themselves justified in the institution of this entraining ordinance. Tertullian observed, that to refuse infants the consecrated bath of baptism, would be wilfully consigning them to eternal damnation!!

What man in the possession of his faculties could have entered, or suggested, a greater stigma upon the God of nature, or a more execrable abomination than this, which is at variance with the whole letter and spirit of the divine testimony? But he was one of the holy fathers, who, at the time he lived, would have sanctioned any device, however wicked and absurd, to extend the influence of the Church. It is proper to observe in this place that altho' Tertullian flourished about the commencement of the third century, the ordinance was not received and considered by the fathers as absolutely binding until towards the close of the six century, at that period, when ignorance most abounded in the world; and the supremacy of the Clergy at no antecedent period, was more firmly established. Having successively attacked every thing like liberal sentiments, and brought, as it were, the whole human mind, of the Christian age, within the vortex of ecclesiastical power, they decreed the ordinance of infant baptism, as a mean of supporting superstition and bigotry, under all circumstances: reasoning very correctly, that if they could command a general belief in the doctrine, they could, with a greater facility, and ease, direct the consciences of all.

Jesus Christ, the captain of our salvation, never said, or even intimated, that the unbaptized infant would be damned. In St. John's Gospel, (chap. 3.) we read, "The same (Nicodemus) came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus said unto him, how can a man be born when he is old; Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily I say unto thee, except a man be born of water and of spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the spirit is spirit. Marvel not that I said unto thee ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the spirit."

Jesus here speaks of *Men*, not of *Infants*, and contemns those faculties that belong to mature age alone: but the doctrine confined to adults would not suit the cupidity of an all grasping clergy. If we have a just view of the history of the order, and at one time their boundless authority and influence over the human will, both temporal as well as spiritual, the wonder is that that they stopped at any point. M.

Such has been the fanaticism growing out of the ignorance of the veturies of the Romish church, that midwives, in certain cases have been authorized to baptize new born infants where the life was despaired of. Yea, they have carried the rage of fanaticism so far, that in certain instances unborn infants have been baptized with a credulity that should make Christianity ashamed, and by means that should make modesty hide her head!

When the Holy Spirit descended upon the Son of God, he borrowed the semblance, not of a bird of prey, but of the mourning and tender "dove!" And thus when he now descends to stamp his sacred image on

[See forward, page 70.]

beautiful trees as well as plateaus of flowers, and for such a barren rugged situation as the rock, it is quite a handsome and pleasant spot.

The north end of the rock being quite perpendicular, from the base to the summit, would not admit of fortifications, on its face, and as this end looks into Spain, and commands the whole of the isthmus that connects the rock with the main land, they have been at the pains of making excavations or galleries, in which a number of pieces of heavy cannon are mounted. Of these galleries there are two ranges of tiers. St. George's Hall is one of the largest and mounts about half a dozen large pieces of ordnance. It commands the whole of the neutral ground as well as the Mediterranean shore.

The floor of this cave is so extremely level and smooth, that it is frequently converted into a ball room on Sunday afternoons, by the ladies and gentlemen of the garrison. On the west side of the rock is St. Michael's cave, with a level platform before the mouth of it, about 80 feet long and 20 wide. This is the arena where affairs of honor are adjusted. A few days previous to our arrival it was the scene of several duels, between gentlemen belonging to the United States sloop Erie and some officers of the garrison, in which fortunately no lives were lost, but one on each side severely wounded. The entrance of the cave is sufficiently large to admit several persons abreast, and widens irregularly as you enter, at the same time descending rather abruptly. The large stalactite pillars formed by the water dropping from above, resemble through the gloom of the cavern, collections of statues and busts. These petrifications are much admired for the richness and variety of colours they exhibit, and are converted into handsome ornaments, which are always in great request. It is rather singular that this cave should be inhabited by a vast number of monkeys, an animal not to be met in Spain, or indeed any other part of the rock of Gibraltar; a circumstance, together with the unfathomableness of the cavern, that has given rise to the idea that it communicates under the Mediterranean with the African shore.

I am of opinion there are few situations that afford a finer and more extensive prospect than the top of this rock. Spain, with her lofty mountains; their summits yet covered with snow, her verdant vales and numerous towns, villages and hamlets, whose whitened houses and numerous spires of churches, monasteries and convents, glittering in the sun beams, tend to heighten and enliven the scene, spread before you, in one view from the bay of Cadiz to the city of Malaga. Almost immediately beneath lay the towns, or cities of Algeziras and St. Roque; the one seven, the other six miles distant, and on the African shore the town of Ceuta stands very conspicuous.

The works of Gibraltar are said to mount one thousand pieces of cannon, and require in time of war, twelve or fifteen thousand men to man them. At present there is only one third of the number of troops, in the place, and they are without exception the finest looking soldiers I ever saw.

The government of Gibraltar is entirely military. It has a civil tribunal for its citizens, in the place of courts martial, but of which the governor is the judge. However the inhabitants are so well satisfied with it, that on an occasion of a resolution having been agitated in parliament to extend the English jurisprudence to this place, the inhabitants transmitted a me-

morial against it, in which they expressed their entire approbation of the present government, as having always respected and protected their persons as well as property. Gibraltar is completely a free port in every sense of the word, having no custom house nor duties on imports or exports, which give rise to an extensive system along the Spanish coast. Many large and well armed brigs are employed in this illicit traffic, between whom and the *guarda costas*, sanguinary conflicts frequently take place. One of the latter was sunk a few weeks ago, in the neighborhood by a smuggler, and the crew were all suffered to perish.

The following remarks are in our estimation very appropriate, but do not reach our views as relates to a cunning Priesthood so fully as we could wish. The idea of bringing poor uneducated children congregated as it were from the very necessities of society, not from its affluence, to raise money for missionary purposes, conveys in our minds, a fraud on pious feeling; being always connected with pride. Who knows but the devout aspirant may not have committed a petit larceny to make up his mite?

AS WAS EXPECTED.

The "Boston Recorder" speaking of the New-York Sunday School Union, an auxiliary to the American Sunday School Union, says:

"The propriety of an early inculcation of a spirit of benevolence among the scholars has not been overlooked. Various tract and missionary societies have been formed among the children, and superintendents and teachers are generally the officers." Such then is the winding up of Sunday Schools, to bring poor children, while only children, to form tract and missionary societies for raising money to aid the plans and designs of an aspiring priesthood. The thing would have appeared incredible a few years since, but we are told that "we live in an age of wonders," and that "astonishing events are almost every day disclosing themselves." This is very true, and it may not be long before matters will be so arranged in this country, that every one who shall presume to speak against the clergy and their plans, will be marched to a prison, or receive a more severe sentence.

Sacrilege.—The following account of the reversal by the Royal Court of Bourges, of a sentence of the Tribunal of Saucarre, shows at one view the equity of the Superior Courts of France, and the miserable superstition of the votaries of the Cross.

In our late French papers we find an account of the reversal by the Royal Court of Bourges of a sentence of the Tribunal of Sancerre, by which a shopkeeper of that place, who had the misfortune in shooting a partridge, to hit a statue of the Virgin Mary, which some pious individual had stuck up, was, under the law of sacrilege, sentenced to six months imprisonment and a fine of 800 francs. It seems the Sieur Gobin is a respectable shopkeeper, and he produced numerous certificates from his townsmen, including the Mayor, of his irreproachable conduct; and the Cure certified that he had never showed himself an enemy to religion. If, however, the Sieur Gobin's orthodoxy had been more equivocal, this affront to

the Virgin, however unintentional, might have cost him dear. Though his good character has borne him harmless, it will be well for him in future to keep as good a look out for Virgin Mary as for Partridges. To shoot a man by accident is a slight matter; but only think of the horrid crime of shooting a piece of carved wood or stone, which some enthusiasts choose to christen after the Virgin! There is no restraint, we suppose, on the exercise of this power of pious Catholics of creating holy objects protected by the dreadful penalties of the Law of Sacrilege.

The cookery alone, independent of wine and other stimulants, given away to the frequenters of the late Hall in St. James's-street, amounted, we are credibly informed, to upwards of £6000 a year.

MEN RAISED BY MERIT.

Dr. Benj. Franklin, from a Journeyman Printer, became one of the greatest men in the civilized world; and his Life written by himself, is a beautiful illustration of what may be effected by industry and application. Watt, the improver of the Steam Engine, and thereby the donor of one of the greatest gifts ever bestowed on the human race by man, was a Mathematical Instrument Maker, in a very humble sphere. His labors have benefited mankind to the extent of thousands of millions; and his own family, by upwards of one million sterling. Sir Richard Arkwright, the great inventor of the Cotton Mill, was a common Barber. The great Dr. Hutton was a Coal Porter. Huddart, an eminent mathematician and machinist, and known from his improvements in the manufacture of cordage, was a Shoe Maker. Brindley, a man brought forward by the Duke of Bridgewater, from the humble condition of a common labourer, unable to read or write, became the greatest Civil Engineer of his day, for the construction of canals. Bramah was a common Joiner, and established himself as a machinist in London, where he became celebrated for his various inventions; among which the Hydrostatic Press, and his Locks, stand pre-eminent. Leslie, who fills a Professor's chair in the University of Edinburgh, was a common Shepherd Boy. Stevenson, who built the Light House on the Belirock, (which is dry only once or twice for a few hours in the year) a work of great difficulty and merit—was a Tinplate Worker.

INSTITUTION OF PRACTICAL EDUCATION;

At the corner of Eighth-street, Sixth Avenue, Greenwich. Under the superintendence Robert E. Jennings.

[The following is extracted from the Prospectus of the Institution, and is inserted for the benefit of any of our readers who may be disposed to patronize said school.]

This system in its detached parts is by no means new; it has been practised by our ancestors from the earliest dawn of human existence to the present time: it is the system of pure, unsophisticated, and *anti-metaphysical* nature; and more collectively has been pursued by Pestalozzi, Fellenberg, and others, with success proportioned to the increase of intelligence and political liberty. It is proposed then in this institution:—

First.—To render children more healthy, by combining physical with mental exercises; to

the soul, the impression which he leaves is not that of fierceness and intolerance, but of gentleness, and tenderness, and love. To those who are thus cherishing the graces of the Spirit, the "Sanctifier," will become a "Comforter." As the dove brought to Noah the intelligence of the subsiding of the waters, so will the heavenly Dove convey to the soul the glad tidings that the tempest of eternal wrath no longer sweeps over her path.

Gunningham.

For the Olive Branch.

TO THE EDITORS OF THE OLIVE BRANCH.

GENTLEMEN—Having been a constant hearer, of the Rev. ABNER KNEELAND, for the last eighteen months, and an admirer of the candour, honesty, and independence, he has exhibited in the discharge of his ministerial duties, I have attributed to him the purest motives, and an ardent desire to promote the cause of truth, and consequently the happiness of mankind. I cannot however approve of all the means, to which he resorts, to undeceive his hearers, relative to such parts of the Bible, as he considers of doubtful authority, or as evidently spurious. I have no doubt but he sincerely desires to weigh, and measure that Volume, by such testimonies as his great industry, and learning, has brought within his reach, and then lay it before the world, in its true value, so that people may learn to venerate it, as a book, containing a revelation from God, of the great and glorious doctrine of life and immortality, though incumbered with many interpolations, mis-translations, &c. But I greatly fear that many things which he advances from his desk, will have the effect, to undermine all confidence as to its credibility, or divine authority. For instance, is it not calculated to impair our confidence, in the wisdom of Jesus, when we hear from the pulpit, that in Matthew xx. 14, he quoted the first verse of the 110th Psalm, as the words of David, but that he, Mr. K., could assure us, they were not the words of David, inasmuch as the word rendered of, should have been for, so as to read, a Psalm for David, and not a Psalm of David. Mr. K. further stated, if I understood him correctly, that the words were not intended by the writer to be applied, as Jesus had applied them, namely, to the Messiah, but were applicable only to David. Now if it be indeed true, that Jesus did not know the writer of this Psalm, nor the meaning of its words, as well as Mr. K., who is able after a lapse of 1800 years, to correct his mistake, on so important a subject, as the Prophecies relating to himself, and his divine mission, does it not afford rational ground to doubt the correctness of his interpretations, and applications of scripture generally, as well as his doctrines, and instructions? Must we not admit that he has less claims to infallibility, than him who at this late day, is able to disclose to us the real truth on the subject? Again, how is it possible for us to confide in the testimony of the Apostle Paul, if he was so incapable of understanding the words of God, to Abraham, as to use them by way of argument, in Gal. iii. 16; in a manner never designed by the divine author of the above. And who shall venerate him, as a holy man, and a teacher of the gentiles, in faith and verity, if it be true, as represented in a letter from Mr. K. to the Trustees of his Church, and published in his resignation, that he (Paul) had practised the

most unjustifiable duplicity, relative to the circumcision of Timothy, &c. and also of equivocation, and of asserting that which we have good reason to believe, was not true while before Felix. As a personal friend of Mr. K., I use great plainness of speech, as a friend to the cause of truth, I am much disappointed, to find so powerful a reasoner, under whose preaching I have sat with great delight, pursuing a course, which in my humble opinion, is calculated to prevent the great, and lasting benefits, which would otherwise result from his ministerial labours. Having as I understand devoted many years to the investigation of theological subjects, and having made great sacrifices to subserve the cause of truth in the world, I consider him eminently qualified to diffuse light, and to give instruction in truth and righteousness; and have therefore taken the liberty of submitting to him, the foregoing remarks, and of suggesting to him, the expediency of omitting any explanations, that will tend to lessen our faith, either in the credibility, or divine authority, of the writings of the Prophets, and Apostles, or of the gospels, and especially to avoid all strictures on their characters, as to their integrity, and competency to understand the things whereof they affirm. A contrary course, I greatly fear, would land many persons, in deism, or what is worse, a state of gloomy, comfortless, and frozen hearted scepticism; which Mr. K. would no doubt as deeply deprecate as myself. I do not wish myself, or others, to be kept in ignorance, but as long as I believe, and are told by Mr. K. that he also believes, the Prophets, and Apostles, to have been inspired to write, and teach the things concerning the Kingdom of Christ, and that Jesus was sent of God, and had his spirit given to him without measure, and was the express image of his person; I do not wish to be told that the former, were fallacious, inconclusive in their arguments, or that they prophesied by some other than the power or spirit of God, nor that the latter, did not understand the scriptures which testified of himself. Is it not better for me to believe too much? even to believe men inspired, who were not, if their testimony be certainly true, and afford me a hope of life and immortality beyond the grave, than to be launched upon the waves of uncertainty about every thing beyond the limits of my own senses; and driven to and fro by the heart chilling and soul blasting winds of Atheism? Is it not more wise, to endeavour to enforce the great doctrines of the gospel, by such proofs as we find abundantly sufficient, in the testimonies on which we can rely as authentic, without tormenting and perplexing the timid, and tender hearted to inquire after truth, with our perpetual whittling, and trimming down to our own views, such parts of the scripture, as we think are of doubtful import. Neither would I treat with so much lightness, those exercises of mind, called Christian experience, as to attribute them to weakness, and ignorance. I knew a man about 20 years ago, who was certainly in the body, who for the first time, was made to understand, while engaged in fervent prayer, that the love and mercy of God was a boundless ocean, embracing all other sinners, as it did him, that God was his, and their all-loving, all-gracious Creator and Father, which manifestation to his mind, was with so much certainty, that he would not have asked a better title to an earthly estate, than he felt he had, to all the bliss, which his heavenly Father's love, could bestow, and many times since, he

has had sweet renewals of those testimonials of his Father's love, while engaged in the same rational, and Christian exercise. Call it weakness, call it enthusiasm, when he hears you, he will only entreat his heavenly Father that you may ask and receive, that which he believes to be an earnest of joys to come.

Should it not be deemed expedient to publish this communication in the Olive Branch, I have only to ask that Mr. Kneeland will read it with his characteristic coolness and liberality.

BIBLIST.

New-York, July 3d, 1837.

THE "BIBLIST" may rest assured that his communication is received in the same spirit, as we presume, with which it was dictated. We have cheerfully given it a place in our columns; and should any reply be offered, in the same spirit of candor and concern for the truth, it will meet with the same due attention. Eds.

GIBRALTAR.

We copy from the Philadelphia Aurora, the following notes on Gibraltar, extracted from the journal of an intelligent sea captain.

The rock of Gibraltar is a high and almost perpendicular promontory, nearly surrounded by the sea, being connected with Spain by a low isthmus of sand, nearly level with the sea, and not more than half or three quarters of a mile wide. It is about two miles and a half long, three quarters wide, and 1400 feet high, composed of a species of limestone, without any soil, except a few spots about the south end, that exhibit some little verdure. The town is situated on the face of the hill, rising gradually from the old mole, at the northern extremity, and which is the landing place, until it terminates almost half way up the rock.

It contains about 2000 houses, with a population of 18000, including the garrison, at present, about 5,000. The civil inhabitants consist of English, Jews and Spaniards, of which the two latter are far the most numerous, though all the principal merchants are British.

The streets for the most part are parallel, and from the steepness of the ascent, elevated one above the other, like stairs. Waterport-street, running the whole length of the town along the bay, with the batteries in front, is quite a handsome street, and contains many good houses. It is secured at the landing place, to which it leads, by a portcullis and two massive gates of iron, that are always kept shut up at night, no communication with the town being allowed after the gun is fired at sunset. After eight o'clock no person is permitted to be on the ramparts, and a passport, as well as a light in a lantern are necessary appendages to those who appear in the streets after ten o'clock.

The town is bounded on the south by a wall which continues all the way to the top of the rock. Immediately outside of the wall there is a handsome walk, where the inhabitants take their evening promenades, and an extensive level square on which the troops parade. A colossal figure of Lord Hathfield, General Elliot, the celebrated defender of Gibraltar in the memorable siege by the Spaniards and French, during the American revolutionary war, carved in wood by a soldier of the garrison; the bust of the duke of Wellington and the figure head of the St. Juan, a Spanish ship of the line, taken at the battle of Trafalgar, adorn this place. The soil, here, is of sufficient depth to admit of the place being ornamented with a number of

have different classes, several teachers, and a separate room for each class. Never to confine the pupils an unreasonable time in the rooms; nor to enervate their bodies and minds by excessive study. Children should be where they can always have sufficient space for the free exercise of their limbs and lungs without annoying others; and where they should constantly be under the superintendence of some qualified person to give a proper direction to their every thought and action.

Second.—To form the temper and moral character of children, so that they will neither be the slaves of passion nor the victims of vice. This will be much facilitated by secluding them from vicious society; by the example of their teachers; and by a proper classification. Children of different ages, having different capacities, inclinations, tastes, and feelings, seldom harmonize.

Third.—To teach them to observe and to think, by tracing the analogy and difference between things; to acquire the habit of analyzing and arranging every thing on presentation; and, by cultivating their judgment, to render them less liable to be duped by the designing; and necessarily to improve their memory.

Fourth.—To render them industrious and useful, by making them practically acquainted with agriculture, mechanics, manufactures, commerce, and domestic and political economy.

Fifth.—To impress upon their minds that the system of flogging is arbitrary and unjust; altogether unfit for children who are destined to be citizens of this great republic; that it is only resorted to by ignorant, or thoughtless dogmatists and tyrants, who know not how to govern with kindness, and who have not sufficient talent to discover, that children are not negligent of their studies from an aversion to the acquisition of knowledge, but from a dislike to the dry, unintelligible manner of communicating what is falsely so called.

Sixth.—To enable parents of all classes in society to give their children a liberal education, by making the terms as low as consistent with the welfare of the establishment.

Seventh.—To give females a useful as well as an accomplished education; that they may rather be companions to intelligent husbands, than mere prudish dolls or domestic drudges; and that they may be qualified to be the first teachers of their offspring.

The general course of instruction will embrace English Literature, the Natural Sciences, Chemistry, Mechanics, Mathematics, and Natural Philosophy. The Modern Languages, Music, Drawing, and, in the male department, the Theory and Practice of Agriculture; and in the female, Needle Work, and Domestic Economy.

To insure the Institution success, the most able professors will be engaged in the different departments, who must not only possess the requisite fund of knowledge, but be able to communicate their ideas in a plain and an intelligible manner; and their manners and general disposition must be such as parents would wish their children to imitate.

The charge for board, lodging,

washing, and tuition,	\$130 per annum.
day boarders,	64
day scholars,	28

Payable quarterly in advance.

The parents of boarders to furnish each child with a cot, mattress, bedding, and clothing.

The above terms are calculated to cover every expense: there will, therefore, be no additional charge.

New-York, June, 1827.

Selected Poetry.

THE AMERICAN FOREST GIRL.

By Mrs. Hemens.

Wildly and mournfully the Indian drum
On the deep hush of moonlight forest broke:
Sing us a death song, for thine hour is come,
So the red Warriors to their captive spoke,

Still, and amidst those dusky forms, alone,
A youth, a fair-hair'd youth, of England stood,
Like a king's son; and though from his cheek had flown
The maddening crimson of the island-blood,
And his press'd lips look'd marble. Fiercely bright,
And high around him, blazed the fires of night;
Rocking beneath the cedars to and fro
As the wind passed, and with a fitful glow
Lighting the victim's face;—but who could tell
Of what within his secret heart befel,
Known but to heaven that hour!—Perchance a thought
Of his far home, then so intensely wrought,
That its full image, pictured to his eye
On the dark ground of mortal agony,
Rose clear as day!—And he might see the band
Of his young sisters, wandering hand in hand
Where the laburnums drooped; or happy binding
The jasmine up the door, new pillars winding;
Or, as day faded on their gentle mirth,
Gathering, with braided hair, around the hearth
Where sat their mother;—and that mother's face,
Its grave sweet smile yet woeing, in the place
Where so it ever smiled!—Perchance the prayer,
Learn'd at her knee, came back on his despair:
The blessing from her voice, the very tone
Of her 'good night' might breathe from boyhood gone
—He started and looked up—thick cypress boughs!
Full of strange sound, wav'd o'er him, darkly red
In the broad stormy fire-light, savage brows,
With tall plumes crested and wild hues o'erspread,
Girt him like feverish phantoms; and pale stars
Looked through the branches as through dungeon bars.
Shedding no hope!—He knew, he felt his doom.
Oh! what a tale to shadow with its gloom
That happy land in England!—Idle fear!
Would the winds tell it?—who might dream or hear
The secret of the forests? To the stake
They bound him; and that proud young soldier strove
His father's spirit in his breast to wake,
Trusting to die in silence!—He the love
Of many hearts!—the fondly reared—the fair,
Gladdening all eyes to see!—And fettered there
He stood beside his death pyre, and the brand
Flamed up to light it, in the chieftain's hand!
—He thought upon his God.—Hush! hark!—a cry
Breaks on the stern and dread solemnity!
A step hath pierced the ring! Who dares intrude
On the dark hunters in their vengeful mood?
A Girl—A young slight girl!—A fawn-like child
Of green savannas and the leafy wild.
Springing unmark'd till then, as some lone flower
Happy because the sunshine is its dower
Yet one that knew how early tears are shed,
For her's had mourned a playmate brother dead.

She had sat gazing on the victim long,
Until the pity of her soul grew strong;
And, by its passion's deepening fervor sway'd,
E'en to the stake she rushed, and gently laid
His bright head on her bosom, and around
His form her slender arms to shield it wound
Like close Lianne; then raised her glittering eye,
And clear toned voice that said—'He shall not die!
—He shall not die!—the gloomy forest thrilled
To that sweet sound. A sudden wonder fell
On the fierce throng; and heart and hand were stilled,
Struck down, as by the whisper of a spell,
They gazed—their dark souls bow'd before the maid,
She of the dancing step in wood and glade!
And as her cheek flushed through its olive hue,
As her black tresses to the night-wind flew,
Something o'ermastered them from that young mein—
Something of heaven in silence felt and seen;
And seeming, to their child-like faith, a token
That the Great Spirit by her voice had spoken.

They loosed the bonds that held their captive's breath;
From his pale lips they took the cup of death;
They quenched the brand beneath the cypress tree—
Away, they cried, 'young sinner, thou art free.'

On the evening of the 9th instant, the Second Universalist Society, in the city of New-York, under the pastoral charge of the Rev. ABNER KNEELAND, proceeded to the election of NINE TRUSTEES and FOUR DEACONS, agreeably to the requisitions of the Constitution of their Society; when the following brethren were elected, viz.:

ABRAM BOGART,
WM. HONAY,
CORNELIUS HARSEN,
R. P. BUSH,
T. P. WALWORTH,
T. BUSSING,
R. TRESTED,
J. C. BROWN,
GEORGE GORUM,
WM. DURELL,
H. STEPHENS,
B. WRIGHT,
WM. W. MORRIS,

Trustees.

Deacons.

The said election, having been conducted in the spirit of perfect confidence and harmony, affords a happy presage of the future growth and flourishing state of the Society.

The SECOND UNIVERSALIST SOCIETY in the city of New-York, have made arrangements with Mr. Smith, the present occupant of Tammany Hall, for the use of the large room in said Hall, for three months from the 8th inst. for the purposes of religious worship. Notice therefore, is hereby given, that the Rev. Abner Kneeland will preach in said Hall, on each Sabbath, morning, afternoon and evening; commencing at the usual time. This room is very spacious, and will accommodate, comfortably, about six hundred persons. It is light and airy, &c. is comfortably seated with Settees for Ladies.

Errata.—The absence of the Editor, who has hitherto attended to the reading of the proof sheets, is the only apology we can offer for many typographical errors that appeared in our last. The following, it is necessary to notice, as they destroy the sense. In page 60, col. 1, line 9 from the bottom, for *account*, read *accent*: in line 3, same column, from the bottom, for *friend*, *dead*, *said*, *been*, read *friend*, *dead*, *sed*, *bin*. To write the foregoing words thus, is what the writer meant to state, is "perfectly natural," &c. See the place.

JUST RECEIVED,

And for sale at this office, and at No. 80 Prince-street.

The Light of Truth, and pleasure of Light—in four Books.

Book I. Demonology,

Book II. Heliology.

Book III. Improvement in another state.

Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL C. CLEVELAND.

75

OF THE OLIVE BRANCH

Is Published every Saturday morning, in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JULY 21, 1827.

|| No. 10.

SERMON,

On Psalm ix. 17.—*The wicked shall be turned into HELL and all the nations that forget God.* By REV. ABNER KNEELAND.

(Continued from page 67.)

These are facts, my hearers, of which you are as capable of judging, when known, as men of the greatest learning in the world. But, you will perhaps ask, why have we not heard these things from our learned clergy, if they be true, long before this time. This is best known to themselves: but as an apology for them, and as we conceive, the best apology which can be made, is, men of learning, and men of the greatest learning, on many subjects, are still mere children in knowledge, in relation to any particular subject to which they have not paid particular attention. On this ground they may, and perhaps it is the only ground on which they can, be excused. But, to return to our subject—

It may be asked—If such be the meaning of the word *sheol*, the only word rendered hell in the Old Testament, how came it to be ever used to represent the state of the dead? The hearer must now keep in memory what has been already said respecting the meaning of the word when used as a verb, to ask, inquire, &c. and recollect that we ask and inquire concerning things about which we are ignorant, which are concealed from our view; so, as a noun, this same word is used to represent that dark, hidden, and concealed state into which the dead are cast, about which the Jews might have been very solicitous, but concerning which they had no information. So this word was used to represent the state of the dead in general, without any regard to the goodness or badness of their characters, their happiness or their misery.

As a proof of the correctness of the above statement, we only have to refer to the different passages where the word is used in that sense. The first time it is used in the Bible, in relation to the state of the dead, is Gen. xxxvii. 35, where the good old patriarch says "I will go down into *sheol* to my son mourning." Now he could not mean the grave, for he had no idea that his son Joseph, had been buried in any grave; but that he had been devoured by wild beasts; much less did he think he was in a place of torment, or of going to such a place himself. The word is a general term, and is always used in this general sense; but is never used for an individual grave, neither is it ever used in the plural number, *graves*: and the

same may be observed of the corresponding Greek word *hades*. The Hebrew word for grave is *kebber*, not *sheol*. The same word, *sheol*, may be found, in relation to Jacob, Gen. xlii. 38, xliv. 31, which may be examined at leisure.

The prayer of Job is another proof that *sheol* was not viewed by the ancients as a place of torment: for he says, Job xiv. 13, "Oh that thou wouldst hide me in *sheol* till thy wrath be past." If Job had believed in the modern Christian hell, could he have prayed to have been hidden there, rather than to endure the affliction which he then suffered? Believe this, who can?

As a further proof that *sheol* has no reference to a place or state of suffering after death, we may refer to some other versions of the Bible. In the Latin version of the Bible by Emanuel Tremellius, who was a Jew by birth, and professor of Hebrew, first at Heidelberg, and secondly at Sedan, where he died in the year 1580, the very year in which the Bible to which we allude was printed, the word *sheol* is uniformly rendered *sepulchrum*, that is, *grave* or *sepulchre*; except in one solitary instance, and that is in a passage where it is *the grave* in our common version: and even here, he makes an apology in his note, for rendering it differently in this place from its general meaning.* This translation, it is said in the Encyclopædia, "was received by the Protestant churches with great approbation." But the translators were so well aware that the text had reference to the mouldering state of the body only, that they have rendered the passage, "and their beauty shall consume in *the grave* from their dwelling." Ps. xlix. 15. Except in this passage, there is nothing like hell in the Old Testament of this ancient Bible.

If we look into the French version of the Bible, we find the same truth clearly exhibited. The word *enfer*, that is, *hell*, we find barely once in the old Testament, and that is in a passage where it has no reference to the state of the dead, or of departed spirits. It is in Job xi. 8. "It is as high as heaven; what canst thou do? deeper than *les enfers*; what canst thou know? Here *sheol* is rendered *les enfers*, in the plural number, that is, *the shades below*. Thus we continue to say that the popular doctrine of the Christian

*See Psalm xlix. 14, 15, where the words, "and their beauty shall consume in *the grave* from their dwelling," are in this version, "et formam eorum consumat infernus (receptam) exhibitaculo ejus." *Receptam* is a supplied word. *Infernus*, *hell*, is put for the Hebrew *sheol*.

hell is no where to be found in the Hebrew scriptures.

In further corroboration of what we have here stated, we shall quote some living authority, which though but human, yet as coming from the source of reputed orthodoxy, may be considered as of some weight. Dr. Wilson, in his Introduction to the Hebrew Grammar, in remarking on Job x. 21, says, "This word [the word rendered *the shadow* or *darkness of death*] signifies the state of the dead in general, whether good or evil, and so do *sheol*, *the grave*, *bur*, *the pit*, *Abni Bur*, *the stones of the pit*, *DUME*, *silence*, and the Greek word *hades*, *the invisible world*. This was supposed to be under the surface of the earth, where Samuel and Saul, Abraham and the epicure were supposed to be." Yes, where they "were supposed to be:" not that they were there, for the whole idea was altogether visionary, growing out of the oriental philosophy, founded on imagination, which is always the most fruitful in relation to subjects concerning which there can be no information. Doctor Wilson, therefore, has yielded the point, as all learned men must, that the *sheol*, or *hell*, of the Old Testament, when the word was used in a literal sense, was nothing more than "the invisible world—the state of the dead in general, whether good or evil." But having stated thus much, the Doctor perhaps was aware that he had completely upset every thing which could be gathered from the Old Testament in favour of the orthodox hell; and therefore he adds the following; which is wholly gratuitous. *GIA HENON the valley of Hinnom*, and its derivative *Gehenna*, and *reper* rendered *Tophet*, were terms expressive of the place or state of the damned." Now we do not hesitate to say, before the whole learned world, that if the Doctor means any thing more by "the place or state of the damned," than their being burnt alive, or suffering some other capital punishment in the valley of Hinnom; that is, if he means a "place or state" in another world, it is asserted not only without authority, but against all the authority there is in existence. We mean by authority the scriptures of truth; as we presume that nothing else will be claimed as authority on this subject. Here then is a book that was designed to be put into the hands of every biblical student, which is to give him his first impressions in regard to the Hebrew language; and it is with the utmost surprise and regret that we find an assertion, so totally unsupported, and so much calculated to give a

false impression, and of course a wrong bias to the youthful mind. This is not stated unduly; your speaker knows very well what he says; and he stands ready to vindicate its truth before any tribunal under heaven. As proof, we shall refer you to all the passages where these terms can be found in the Hebrew scriptures, and then let candour decide whether your speaker has spoken unduly or not.

(To be Continued.)

THE WORKS OF NATURE.

This judicious and sublime effusion we extract from the *Liberalist*, a paper printed at Wilmington, N. C. which is edited with great spirit, and being devoted to the cause of pure and undefiled religion of Universalism, gives us an earnest of great hopes from the labours of the Editor in the vineyard of truth.

It is not surprising that persons unacquainted with Natural Philosophy, should consider the Divine Being, as an object of fearful dread. To such persons, whose imaginations paint the Governor of the Universe, at one time hurling bolts of thunder, and pouring down floods of liquid fires; at another time sweeping the earth with a whirlwind or mighty deluge, as with the besom of destruction, or scattering among the nations, war, famine, and a thousand pestilential plagues for no other cause than to gratify the feelings of anger, rage, and malignity, he must of course be arrayed in a garb of horror. Thunder and lightning, are to them, the bursts of his infinite fury, and the indignant flashes of his fierce anger. Whirlwinds are the breath of his nostrils; and war, famine, and pestilence the swift messengers of his wrath. An eclipse of the Sun or Moon, is a token of his displeasure, that has induced him to withdraw their light, and shroud the world in darkness. And every outward event is regarded as a special judgement from God, effected by a special operation of his power, disconnected with any natural cause.

In the works of nature, it is true, there is much calculated to inspire the mind with wonder and admiration, as well as with sacred veneration and solemn awe. But which, instead of exciting terror and dismay, should beget love, confidence and trust; because, controlled by a Being, infinitely good, and capable of doing all his pleasure. Considered as a whole, no person can contemplate the mighty scene before him, without being deeply impressed with a sense of the dread of majesty, the unlimited power, and boundless wisdom of him who could plan and execute a work, so stupendous, so magnificent, so august, so sublime.—The imagination is bewildered—the understanding is confounded—we are lost amidst the multiplicity of surrounding objects—we gaze, and we admire. Such are the sensations awakened in the breast of man on a general view of the vast field of nature. But if such are our impressions, arising from this slight survey, how are our admiration and astonishment heightened, from a philosophic view of the mighty system!—by tracing the work from its very commencement—by following nature through all her windings, discovering her inimitable proportions, examining her productions, and searching out her operating causes, that lay concealed like hidden springs, in the various recesses of

her internal structure. There, being "led through nature, up to nature's God," we behold a plan, perfect, infallible, formed in the eternal counsel of the Almighty Architect, sketched on the boundless page of his own infinite mind, and inevitably fixed, in his own eternal, unchangeable purpose. There we shall find part adapted to part; wheels once set in motion, by the Divine impulse, continuing to revolve; springs once acted on, continuing to act and react: an object in view, never to be abandoned; a purpose established, never to be laid aside, till accomplished; and which no power in the Universe can disannul. And all-improving, with much greater regularity, harmony, and order, than the most simple and perfect machine, from the hands of the human artist. Well may we exclaim with Young,

"And if a God, that God how great!"

However man may regard, with superstitious feelings, the work of nature, in her remarkable productions, as the immediate result of an unnatural or supernatural cause, no idea can possibly render so much glory and honor to the Divine Being, as that which ascribes to him an eternal purpose, a perfect plan, embracing at once, all events throughout the wasteful ages of existence. As ordaining at the first, an eternal series of causes, instituting invariable laws, by which nature herself should be governed, and by which, also, she in her turn, should so controul all those operating causes, as that the relative effects originating from them, should perfectly correspond with the plans and purposes of Deity, the Supreme, First and Great moving cause of ALL.—We thus consider him as looking through the whole series, to the consummation of events—comprehending at a single glance, not only the end in view, but the means to accomplish it—as fully controlling all things—organizing, and arranging the complicated machinery, and giving to the whole, an irresistible impetus, that shall never fail, never slacken, until each revolving wheel shall have performed the exact number of revolutions allotted to it before the world was, and fulfilled the original decree of its Almighty Architect. On such a view, and on no other, can we ascribe to God the attributes of Infinite Power, Wisdom, and Knowledge. From this also, we should lay aside terror and superstitious awe, on a review of the mysterious works of Nature, and while we regard them with admiration and sacred awe, we should mingle with those feelings, sensations of pleasure and delight; being firmly persuaded, that the works of Nature are the works of God, and that the God of Nature, is God of Love; "By whom, through whom and to whom, are ALL things; and who filleth ALL in ALL."

From Zion's Herald.
ON FORTITUDE.

"My righteousness I hold fast, and will not let it go."

The two foundations of constancy and fortitude of mind, are a good conscience and trust in God. The man of corrupt principles, and a guilty conscience cannot possess firmness of mind. For by pursuing crooked paths for dishonourable ends he has too much to encounter, and too much to dismay him. He feels obliged to conceal his fears; and while he assumes the aspect of intrepidity before the world, he nevertheless trembles within himself, and the daring eye of righteousness and integrity darts terror into his soul. There may be it is true, a kind

of natural or constitutional courage which has often rendered men daring in the most flagitious and unholy attempts. But this hardness of the rash, and ferocity of the ruffian, essentially differ from real fortitude of mind or character.

The fortitude, if it may be so called, which I have just alluded to, originates only from warmth of blood, inconsideration, and blindness to approaching danger. It forms no character of real virtue—only appears in occasional sallies—and never can be uniformly maintained; for it requires advantageous props to support it, and in the hour of trial must fail. There is no real courage, or persevering constancy but what is connected with holy principle and founded upon a conscious rectitude of intention. What has that man to fear who continually acts on a plan which his conscience approves, who knows that every good man, the whole unbiassed universe, and more than all, his Heavenly Father, must justify and approve his conduct? He acts as under the immediate eye, and protection of that Almighty and omniscient Being, who "disregardeth not the works of his hands." He exclaims, with the pious Job, "behold my witness is in heaven, and my record is on high." To the virtuous, to the conscientious and the religious man—this unseals a new source of fortitude and of felicity. The man who relies on an Almighty, though invisible Supporter and Protector, exerts his powers with double force, and acts with a vigor not his own. Was it not for this principle of trust in God that the Psalmist derived his courage and fortitude, when he exclaims, "the Lord is my light and salvation; the Lord is the strength of my life?" and the consequence which follows, is "of whom shall I be afraid?"—"though an host shall encamp against me my heart shall not fear."—But the man who would preserve fortitude, in difficult and trying situations, must fill his mind with a sense of what really constitutes the "religious fear" and the true honor of man. This consists not, however, in the multitude of riches—or the elevation of rank, for observation and experience shows that these things may be possessed by the worthless as well as the deserving. Real fortitude, consists in being deterred from no danger, where duty to it calls us forth—in accomplishing our allotted part, whatever it may be, with fortitude, and constancy of mind. These qualities never fail to stamp distinction on the human character; and they confer on him who possesses them a just superiority, which all, even enemies feel, and revere. A LAYMAN.

From the *Universalist Magazine*.

DIALOGUE CONCERNING MAT. XXV.

Child.—My dear parent, I have been reading the twenty fifth chapter of St. Matthew. As I am anxious above all things to obtain the true sense of the Holy Scriptures, I will offer this as our subject of meditation at this time, if you have no objection.

Parent.—I have not the least objection, my child; and I heartily approve of your desire to ascertain the true sense of the Scriptures.—Have you any particular question you wish to ask with respect to this chapter?

Child.—I have. It is frequently told me that I am one of the foolish virgins; that I am like the servant who hid his Lord's talent in the earth; and that in a future state, at the day of judgment, I shall be placed on the left hand, like a goat, and sent away to suffer.—O—time

without any end. I have sometimes heard you say this chapter contained three parables, and that they were spoken by Jesus Christ, not to represent things relating to the future state, but such events as were, when he spake, about to take place. *What makes you think that these parables have already had their fulfilment on the earth?*

Parent.—My child, our Saviour himself was careful to point out the time when those things were spoken of should take place. Take your Bible, and sit down by my side. Turn to Mat. xxv. 31. Read that verse.

Child.—The 31st verse is as follows: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Parent.—When was the Son of man to sit on the throne of his glory?

Child.—I can give no other answer than that it shall be "when the Son of man shall come in his glory."

Parent.—You have answered correctly, my child. Now remember this. All that was spoken in the parable of the sheep and goats was to take place *when the Son of man came in his glory*; and therefore, these things have no reference to the future state.

Child.—Another question now occurs to my mind, viz. Is this coming of the Son of man past, or future?

Parent.—It has passed, my child.

Child.—When then, dear parent, did it take place?

Parent.—Our Saviour stated the particular time. Turn to Mat. xvi. 27, 28. Read it.

Child.—It reads as follows: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

Parent.—Does not the Saviour here specify the time when his coming should take place?

Child.—Aye, yes, I now see that he does. I see that some of those people to whom Jesus then spake, were not to taste of death before this coming took place.

Parent.—Well, you will be particular to remark, my child, that is the very same coming of Christ which is spoken of in the parable under consideration. In both places Christ is said to come in glory; in both it is said he is attended by angels, and in both he is represented as coming to render recompense to men according to their deeds.

Child.—This, I see, is evident. But it appears somewhat strange to me, that on so important a matter, the time when these things were to take place, should be but once specified.

Parent.—You are under a misapprehension. So far from the Saviour's specifying the time but once, only, he repeatedly, and in the most emphatic manner, assured those who heard him, that his coming to judge the enemies of the gospel would take place during the natural lives of the generation on the earth at the time he spake.

Child.—Is it possible that this subject is so plainly stated in the Bible?

Parent.—It is my child. Read at your leisure, Mark viii. 38. ix. 1. The Bible was divided into chapters and verses by uninspired men; you will therefore, connect these two verses together,—they both belong to one subject. See also Luke ix. 26, 27. You may con-

sult John xxi. 22, 23, by which you will learn that Jesus pointed out John, as one that would live until his coming took place. Mat. x. 23, is on the same subject, and teaches us that the apostles did not travel over all the cities of Israel, before the Son of man came. I will leave you to give a careful examination to these passages; and we will resume the conversation at another time.

SECTION 2.

Parent.—In our last conversation, my child, you were enabled by the assistance of the divine testimony, to understand that the coming of Christ spoken of in Mat. xxv. 31, took place during the natural lives of some of those to whom the divine Teacher spake of that coming. We will now pursue the subject; and I wish you to ask such questions as occur to your mind.

Child.—I feel thankful for the privilege, and will endeavor to make a right improvement of it. Am I to understand that the parable of the ten virgins, and that of the unfaithful servant, both of which are included in Mat. xxv. had their fulfilment at the same time with that of the sheep and goats?

Parent.—You are. The 24th and 25th chapters of Matthew, are one continued discourse. Turn to the 24th of Matthew, 3d verse. What questions did the disciples ask the Saviour.

Child.—I will read them. "Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

Parent.—The answer of our Lord to these questions continues to the end of the 25th chapter, without any interruption or intermission.

Child.—What did the disciples mean by the end of the world?

Parent.—The word *world* here signifies, age or dispensation. Many translations render the passage thus: "What shall be the sign of thy coming and of the end of the age." Paul says, (see Heb. ix. 26,) "but now once, in the end of the world (meaning the end of the age) hath he appeared to put away sin by the sacrifice of himself." It is evident, that the end of the world of which the apostle here speaks, took place at the time of the appearance of Christ. The same apostle informs the Corinthians (see 1 Cor. x. 11,) that the ends of the world, or ages, had then come upon them. So that the questions of the disciples were as follows: "what shall be the sign of thy coming, and of the end of the age, or dispensation?"

Child.—I understand you, and your remarks appear just. I will thank you to proceed and shew how our Saviour answered these questions.

Parent.—He gave them warning of false Christs, who were to appear. He foretold wars, famines, pestilences, and earthquakes, which were to precede his coming. He spoke of the afflictions which his disciples would be called to suffer previously to his coming. He stated that the gospel should be preached to all the world (i. e. the world then known and inhabited); and that then the end should come. He exhorted his followers, when they saw the abomination of desolation, of which Daniel spake, stand in the holy place, to flee from the city of Jerusalem into the mountainous country. This kind forewarning was designed to save them from the tribulation which came upon the enemies of the gospel.

Child.—You mean, I suppose, the Jewish nation, which crucified the Lord of glory, and persecuted his followers.

Parent.—Yes, I mean his enemies in that age of which I am speaking, who were principally Jews, as Judea was the seat of his labors.

Child.—What kind of tribulation did our Lord speak of?

Parent.—Luke describes it in the following manner, my child. "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 23, 24.

Child.—And, then, does not the description have respect solely to that age of calamities, when the Jews were visited with famine and pestilence, captivity and death?

Parent.—It relates only to that age, as you will soon discover. In allusion to the time when the abomination of desolation stood in the holy place, Jesus said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." Do you not see that this has respect only to the time of the destruction of the Jewish nation?

Child.—I do. And I perceive by the twenty third verse, on which I have now placed my eye, that those to whom the Lord was speaking, were to live until that time. For he says, "Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not."

Parent.—You are right, and you shew that you are attentive. Now listen while I read the 28th and 30th verses of Mat. xxiv. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Do you perceive that the Saviour here particularly specifies the time when all these things were to take place?

Child.—I do.

Parent.—When was it?

Child.—"Immediately after the tribulation of those days."

Parent.—Right: then the coming of the Son of man took place. And in the 34th verse, as you will observe, the Saviour adds explicitly, "this generation shall not pass till all these things be fulfilled." Here be careful to notice that the sun was to be darkened, the moon was to withhold her light, and the stars were to fall from heaven, the powers of the heavens were to be shaken, the sign of the Son of man was to appear in heaven, all the tribes of the earth were to mourn, and they were to see the Son of man coming in the clouds of heaven with power and great glory,—be careful, I say, to notice, that all here spoken of was to take place before the generation which Jesus addressed passed away.

Child.—I see and I believe. The word of Jesus you have always taught me to regard, and this assures us that the coming of the Son of man was an event which took place during the generation of men among whom the apostles lived.

Parent.—If you now will read the 24th and 25th chapters of Matthew, attentively, you will see my child, that there is no time spoken of for the fulfilment of every thing predicted in the

25th, except the time in which that generation existed. The 25th chapter commences with the word *then*, a word denoting the time when what was spoken of in that chapter was to be fulfilled, and there is no other time to which it can have reference, but the time of the coming of the Son of man, of which I have already spoken to you so fully. In instructing you with respect to the connexion between the 24th and 25th chapters of Matthew, I would be very particular, because many say that although what is contained in the 24th refers to the time of the destruction of Jerusalem, yet the parables of the 25th, are to be fulfilled in the future state of existence. But we have conversed long enough now; we will resume the subject at another time.

(To be continued.)

NARRATIVE.

In the fall of 1807, while the Rev. Mr. Kneeland was living in Langdon, N. H. he, with a Mr. Jewett, his delegate, went to attend the General Convention of Universalists in Newtown, Conn. On their return, Mr. K. having no appointment on the way, Mr. J. proposed to go to Coventry, his native town, to spend the Sabbath, as they would be obliged to spend it some where on the road. They put up at a Capt. Porter's, (if I mistake not,) and Mr. K. was introduced as the minister of the town of Langdon, N. H. No mention was made in regard to sentiment or denomination; but being the minister of the town, (which was the fact,) it was taken for granted, that Mr. K. belonged to the *standing order*, that is, that he was a Congregationalist, of course. The evening was spent very agreeably, in conversation on various subjects, in which religion would frequently come in for a share, and in the course of which, Mr. J. suggested the propriety of giving Mr. K. an opportunity to preach, part of the day at least. This took very well with Capt. P. who observed that Mr. Woodruff, their minister, was very fond of help; he therefore thought it would be very acceptable. Before retiring to bed, Mr. K. being requested, prayed in the family and again in the morning, and attended to all other religious duties, conformable to the good old custom of steady habits; during all which, there was not the least suspicion but that he was purely orthodox. After breakfast, it was proposed, that Capt. P. should go and introduce Mr. K. to the Rev. Mr. W——, the minister, while Mr. J. would call on a few of his particular friends, to tell them that, if they attended meeting, they would probably hear a stranger. [Where he thought it would answer he gave them a hint of what was going on.]

It so happened that Mr. Woodruff was absent, and a Rev. Mr. Lockwood was there on an exchange, who had preached in the town about twenty years before; but who was almost as much of a stranger there, at that time, as Mr. K.

Mr. Kneeland, of course, was introduced to Mrs. W. and the Rev. Mr. L., who appeared to be very much pleased, that he was likely to have some assistance. It was at a time when the influenza was very prevalent,

and Mr. Lockwood complained of being afflicted with it, and therefore requested Mr. K. to preach all day. Previous to this, however, Mr. L. had asked Mr. K. for his credentials; but Mr. K. replied, that he had none with him. Here Capt. Porter said, "Mr. Kneeland was introduced to me by a particular friend, and acquaintance of mine, as the minister of the town, where he lives." This was so far perfectly satisfactory, and relieved Mr. K. from what, otherwise, might have been some little embarrassment.

On Mr. K.'s being requested to preach all day, he modestly declined, saying, that "he should consider it his privilege to hear part of the time, as well as preach, he had no objection to deliver one discourse. At which Mr. L. began to press him hard to preach, pleading his age and ill-health, and contrasting the circumstances with the youth and fluency of Mr. K. Here the following dialogue ensued:—

Mr. K. Why, perhaps, sir, after you have heard me this morning, you will not wish to hear me in the afternoon.

L. Why not? you are not a Baptist, are you?

K. I once belonged to a Baptist church, sir.

L. But you do not refuse infant baptism?

K. No, sir. I have baptized a good many. In fact I never did baptize any person by immersion, though I have been baptized myself in that way, as well as by sprinkling; but I think I should not refuse to baptize by immersion, if it should be requested.

L. I am satisfied: and I shall insist upon your preaching all day.

K. I consent so far, as to preach this morning, and, if you please, sir, we will determine at noon who shall preach in the after part of the day.

[Here the conversation broke off, and Capt. Porter returned home.]

When the hour for meeting came: Mr. L. and K. walked to the Meeting-house (for so places of worship are called in New-England) together, accompanied by Mrs. W., one or two students &c.

Having introduced Mr. Kneeland into the desk, Mr. Lockwood took his seat in Mr. W.'s pew. It was a pleasant day, in the month of September, and the house was well filled.

Mr. K. found Watts' psalms and hymns in the desk from which he gave out the following,—

"Ye nations round the earth rejoice" &c.

and

"Jesus shall reign where'er the sun," &c

The singing was very good. The introductory prayer had already excited much devout attention, and, apparently, filled the audience with admiration.

But when Mr. K. rose to give out his text, "We preach not ourselves," &c. 2 Cor. iv. 5.; seeing that he did not even open the Bible; that he had neither note nor script before him, every eye seemed to be transfixed upon the speaker. He first showed

the impropriety of men's preaching themselves, and imputed all the persecutions that had happened in the world on account of religion, to this source. 2. He preached Christ, as the power of God, and the wisdom of God; showing that as "God is love," Christ the power and wisdom of God, was nothing less nor more, than the power and wisdom of love. 3dly. He pointed out the duties of Gospel ministers, growing out of the relation in which they stand, "ourselves your servants for Jesus' sake." He said nothing about Universalism, not even so much as once naming the term. The effect was, as might have been expected. While they feasted on the doctrine, without knowing what it was, all seemed to be highly delighted. But now comes the sequel.

The deacon, whose duty it is to guard the sheep, in the absence of the shepherd, against the insidious arts of the prowling wolf, and especially if he comes in sheep's clothing, fell in company with Mr. L., (while Mr. K. walked with the student,) and went with him and the family to Mr. W.'s. Being all introduced into the parlour, after a few short ceremonies by way of introduction, the following scene ensued.

Deacon. (Addressing himself to Mr. K.) Well, I have heard strange preaching to-day. What do you call it, sir?

K. I call it the gospel, sir, the same gospel that was preached by the apostles. He preached Christ, as the power and the wisdom of God; so have I.

D. That is not what I mean. What denomination do you call yourself?

K. I have preached my sentiments, sir, and you have heard me. What do you call it?

D. I do not know what to call it. It is such preaching, as I never heard before. Some part of it, at least, I thought I liked very well; but I am inclined, on the whole, to think that it is *Methodism*.

K. Well, sir, if you call it Methodism, I have no objection. We will then, if you please, let it go at that.

During this conversation, Mr. L. was walking the floor, with a pretty quick step, and apparently a good deal agitated. As the deacon paused, he began:—

L. (Looking at Mr. K. pretty sternly.) Do you think that the people understood you to-day?

K. I cannot say, sir; I meant to have them understand me. I endeavored to preach as plain as I could.

L. Well, sir, if I understood you; though you did not draw conclusions; you laid down premises, that would lead to the doctrine of Universal Salvation!!

K. Well, sir, then you understood me, for one.

L. Why, are you a Universalist?

K. I am, sir.

L. Why did you not tell me so in the morning?

K. Because you did not ask me, sir.

L. You are an imposter!

K. I am not, sir. I am all that has been

stated to you. I honestly answered you every question you asked me. It was your province to examine me; mine to answer. If you had been disposed to have asked any further questions, I should have answered you with equal honesty.

L. But do you not know, that *that* is not the religion of this state?

K. I truly do, sir; but I think it high time it was.

L. At all events, I think your conduct very reprehensible. You knew that I did not suspect you of being a Universalist.

K. Why it may be said, perhaps, as Paul said in a similar case, that, "being crafty, I caught you with guile!" My conscience does not condemn me. It has given the people an opportunity to hear what otherwise, perhaps, many of them never would have heard; and I presume that some have heard what they will never be able to forget.

This conversation lasted till dinner was on the table; the substance of which, only, is given here, and in as nearly the identical words that were used, as can now be recollected.

It was plainly perceived, that Mr. K. was no longer a welcome guest in the family. Anger & contempt was depicted on the face of Mrs. W., and all the while, it seemed like throwing a stone into a nest of hornets. Mr. K. received a very cold invitation to dine, which he accepted, rather from necessity, than choice: and the storm having subsided, there was a remarkable calm.

Mr. L. no longer complained of the influenza; nor was there any thing more said respecting Mr. K.'s preaching in the afternoon. He however attended the meeting. Mr. L. having his sermons entirely on paper, could only select one that would suit the occasion as well as he could. He preached from Isa. lxx. 20.: "The sinner being a hundred years old shall be accursed." He first attempted to prove that the curse mentioned in the text, was nothing short of endless woe and misery. He then told a story, which, admitting his doctrine true, falsified the truth of the text. He spoke of a man, who lived to be a hundred years of age. On the day he was a hundred years old, he recollected of hearing a sermon preached, when he was but a boy, from this very text. It now came home to him; and he found himself a "sinner being a hundred years old!" Of course, he was struck under great conviction; finding himself laying under the curse of endless woe and misery, at the age of a hundred years. "But," says the preacher, "the work went hopefully on, until this aged sinner was converted. He died in peace; and, as we trust, was brought home to glory!" Thinks I to myself, if your doctrine had been true, which you so positively assured us in the forepart of your discourse, this man must have died and gone to the hell of endless woe! It either shows that your doctrine is false; that the curse spoken of in the text is not absolutely end-

less woe, as you declared; for this man was under that curse, and yet was not endlessly miserable, according to your own account; or else, according to your own doctrine, the text itself is not true; for here was a sinner a hundred years old, who was not accursed, according to the text, admitting that curse to be endless woe! Turn which way you will, you are brought into the same dilemma. Here ended the adventures of that day.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JULY, 21, 1827.

ORIGINAL SIN—No. 4.

Infant Baptism—The writer of the preceding numbers, on *Original Sin*, which infant baptism was supposed or designed to wash away, not wishing to rely alone upon historical documents, in proof of his doctrine, would beg leave to waive the subject for a moment on this head, and seriously enquire, if, according to the sacred scriptures, and the analogy of things, such a belief, as the necessity of infant baptism, can be supported among men, who entertain just notions of the operations of nature, and who are in possession of their reasonable faculties. We are taught from holy writ and believe the record conclusive, that the ordinance of baptism was never extended by our divine Saviour to any one person, and if this fact can be authenticated from the sacred volume itself, we cannot even imagine, or believe, that Christ, in his ministry should have instituted the ordinance; for we are expressly told in the sacred writings, that Paul circumcised his disciple Timothy, but it is no where said in those writings that he baptized him. It is said in one place, "Now when the Pharisees had heard, that Jesus made and baptized more disciples than John, though (it is immediately added) Jesus himself baptized not, but his disciples." John iv. 1, 2. Paul says, "I was not sent to baptize; but to preach the gospel, 1 Cor. i. 17; though Paul acknowledges that he had baptized a few.

Still more forcibly to demonstrate and to show, that the baptism of infants was a contrivance of the Priesthood, in the early annals of the Church, we need only say, that more than two centuries since the appearance of our Saviour on earth had passed away before the baptism of infants was ever thought of, and a long period after this had elapsed, before the ordinance was sanctioned as a prerequisite to salvation. What should have retarded this ceremony, for such a length of time, but a solemn conviction in the minds of the primitive fathers, that infants, unconscious infants, could not, in any view of the case, either philosophical or divine, come under the sins of Adam? But when the Clergy with the untiring zeal of the Missionaries of the present day, at the end of four hundred years, or more, had inculcated a belief, which then prevailed the whole christian world, that the salvation of infants was indispensable, and that the ordinance of baptism was the way to ward off the wrath of an aven-

ging God, whatever was, the course of reasoning upon this strange subject at that period, or however it may have struck their senses, the Clergy had gained their point in establishing the principle of infant baptism, as a matter of faith; whereupon the tender parent, anxious for the fate of its offspring, considered them in danger, until prevented at the consecrated fount!

We have, however, in the history of the early Church, instances now and then of persons too honest, either to impose upon their own consciences, or utter dogmas that would have a tendency to delude others. The opinions held by Pelagius are of this nature. He was vigilant in propagating them in that period of the fifth century, when he flourished. Although, being of the order of the superior Clergy, it might have been against his interest, yet he gives an illustrious example to the world, that an honest mind disdains to compromise truth under any circumstances whatever. This divine considered the doctrine of Original Sin, as professed to be believed by his contemporaries in the ministry, as a monstrous error. Having investigated the subject with an intensity of thought, favored by a conscience, pure and uncontaminated, he treated this dogma as he did all others, not founded upon principles of sound reason and the order of things, or demonstrable truths, and which, in his contemplation, was a mere ambiguity; and he offers, as an argument for his belief, that although God had said to Adam in the Garden, "In the day in which thou shalt eat of the tree of knowledge, thou shalt die." The same record which contains this denunciation, informs us that Adam ate of the fruit but did not die." Another view of the subject is, that the death threatened was of a moral kind, not natural. In this sense it may be admitted, that Adam did die in the day of his transgression. But even this does not entail this death upon his posterity for this one sin. The doctrine which says, "The son shall not suffer for the deeds of his father," forbids it: and even where Paul speaks of death, as having passed upon all men, he adds, "for that all have sinned." An irresistible inference, therefore, from the premises laid down in the holy scriptures, is, that the opinions of Pelagius were well founded, which maintained a contrary doctrine to that of Original Sin. The fact of Adam being permitted to live, after having ate of the fruit, is a presumption that God pardoned the offence in him. Why then should we not conclude, that he spared his race to the ten thousandth generation? The character of an infinite, wise and merciful God forbids the idea, that he would consign to everlasting torture, the innocent infants of the posterity of him to whom, in his love, he had extended forgiveness and taken into favor. M.

For the Olive Branch.

Messrs. Editors,—I have been thus far much pleased with your useful paper, and think it comes up to its title, in every sense of the word. Not that I have been equally pleased with all that I have seen in it; this is what was not to be expected. Yet I apprehend that what may, and perhaps does, please me the most of any thing, may be, and perhaps is, the most uninteresting to many of your readers. To please a variety of tastes, it is necessary to serve up a variety of dishes. Some will like a taste, at least of all; others will make their whole meal of one

or two, at most; and those served up in the plainest manner. While there are others that nothing will suit but what is very highly seasoned! I am, however, one of those who like cool, close, deliberate and conclusive reasoning; or else incontrovertible arguments. All your puns and pert sayings might lay by me like sweetmeats, preserves, and radishes, of which I but seldom taste. Give me pure instruction, I want nothing else. Yet I am sensible, that such a paper as would suit me exactly, would find but very few subscribers, and perhaps less readers; without which, no paper can live. Therefore, for the sake of the general good, I wish to see a variety, and a greater variety, than what I have yet seen. I wish to see your paper live and prosper, and therefore cannot ask for the whole to be suited to my taste. If I can be really pleased with one quarter, it is about as much as I expect; for pieces that would be really sickening to my understanding, will exactly suit the tastes of some. I would recommend, therefore, short pieces. Let there be some point in all of them; and then, if they do not instruct, they will not tire. I have heard the greatest fault found hitherto, with those parts that I like the best. What I recommend therefore is not on my own account; but for the general good. If three quarters of your paper is mere trash, it will not injure what I like, neither will it do me any harm. I could either read it, or let it alone. As long as the people like it, they must have it; and if you will not publish it, there are enough who will. And by giving them much of what they like, you may prevail on them to take something of what they need. It is in this way, if any, that you will be able to correct the vitiated tastes of the community. Give us, then, more of the *pith* and *marrow*, and less of *solid food*. Strong men can either use or dispense with the former; but babes (in Christ) cannot bear the latter. If any should complain of this course, you can say to them, "We have many things to say unto you; but ye cannot bear them now." K.

CONVERSATION BETWEEN A Universalist and his Opponent.

Opponent. Good morning, friend, I am glad to see you, for I have sometime been anxious to talk with you on religious subjects.

Universalist. Very well, sir, I am pleased to have such an opportunity, believing it will be profitable to us, providing we discuss the subject with fairness and candor.

Op. Well, sir, the first subject I wish to introduce, is, that of regeneration; I am told that your order deny this doctrine, thus rendering the express words of Christ "ye must be born again" of no importance.

U. This, my friend, is a great, if not a wilful mistake. There is no order of people who consider this doctrine more important than do Universalists. This representation is made by those who know nothing of our system, and who will not even read the writings of our order, nor hear them preach; for if they had, they would not report such downright falsehood, un-

less they had rather violate their own consciences than to do justice to the cause of impartial salvation. Yes, we believe regeneration necessary to happiness, and we believe all men will be saved, not by works or any righteousness of their own, but by the working of regeneration, and the renewing of the holy ghost.

Op. Then you believe that all will be regenerated and raised. Is not this contrary to the meaning of our Saviour, in the words "ye must be born again"? Do not these words imply that *all* will not be regenerated?

U. I think not; so far from it, I think they clearly imply that all men shall be regenerated, for, mark the words, Christ says "ye must be born again." He does not say ye may be born again if ye will. Now, he meant by this to enforce the necessity of the new birth for every creature, in order to fit them for the enjoyment of his kingdom, as you will admit; then it follows that all men will be regenerated in due time; because it must be granted, that what Christ says must be, will, unavoidably take place, for his word shall not pass away, and yet if we allow these words to militate against the doctrine of unlimited salvation, we must deny Christ himself, and the object of his mission; for he has expressly declared, that "if he were lifted up from the earth, he would draw all men unto him." That he came to seek and to save that which was lost, and finally came to save the world." See John iii. xvii.

Op. Sir, however plausible this doctrine appears to mankind, it appears to me to be a dangerous doctrine, and should it prove untrue, you will agree with me in this respect.

U. No, sir, for how can it be a dangerous doctrine, according to your theory, even if it is not true? You believe that the future destinies of all men was unalterably fixed before they existed! How then can it be dangerous to embrace Universalism? Will a belief in this system prevent the salvation of the elect? or, will a disbelief of it secure the salvation of the reprobate? I cannot see why it is dangerous, unless it can frustrate the decrees of Jehovah! But supposing, sir, you assume the system of Arminius, still on this plan I cannot see why ours is a dangerous doctrine, true or not true; for it teaches the necessity of regeneration, as I observed before; it teaches that God is love; and that we ought to do good and love each other; that in keeping God's commands there is great reward; that the way of the transgressor is hard; and the way of wisdom is pleasantness and peace; and that every man shall be adequately recompensed according to his works. Now supposing, while we believe these truths, we should ignorantly believe that "God will have all men to be saved," is it dangerous? Is it any thing worse than extending our charity to all men, and esteeming others better than ourselves, as the apostle exhorts? Do, sir, show me how it is any more dangerous than other systems.

Op. Why, sir, I do not wish to say much more on these points, but as you wish to know how I consider it a dangerous doctrine, I answer, I think it leads to licentiousness, for it assures all men that they will be happy, do what they please.

U. This, sir, is another gross mistake! It assures no man that he can ever be happy in sin; but on the contrary declares that the wicked are like the troubled sea; that tribulation and anguish rest on every man that doeth evil; it teaches that sin and misery, helliness and happiness, are inseparably connected. Thus it is

impossible this doctrine should lead to vice, and this charge is thrust not only against us, but directly against the oracles of divine truth. Now, dear, sir, just look at the opposite system, that teaches that men are saved or lost without any regard to their moral character; that a certain number will be passed, and no more, be their conduct what it may; and they have more hope of the open profane, than the moralist, declaring that the wicked live in pleasure, while the virtuous are resisted and despised. This is the licentious doctrine! a doctrine which gives encouragement to sin, and lessens the motives to virtue and religion. Tel. & Miscel.

For the Olive Branch.

Messrs. Editors—Presuming from what was stated in your first number, that (being one of the Editors) Mr. Kneeland will not make any direct reply to the communication of "Biblist," and having on a former occasion defended him against the attacks of a similar, if not the same writer, under the signature of "Amana," I feel disposed to step into the ranks again, however incapable I may be of either doing him, or the subject, justice. I am pleased with the apparent candor and sincerity of B.; and although I shall be under the necessity of showing that in several instances he has misrepresented Mr. K., yet I do not believe it was intended, and therefore am disposed to make every reasonable allowance for what I presume are nothing more than innocent mistakes, and those growing out of a sincere regard for the truth.

I have had the good fortune to hear every discourse that Mr. Kneeland has delivered since he has been in this city; and being an attentive hearer, feel myself as capable of judging not only of the general tenor of his preaching, but also the particular expressions he has made use of on particular occasions, and in relation to particular subjects, as any one of his hearers. I wish to profit by his long experience, and can never feel indifferent when he is disposed to give us any thing as the fruit of his long and arduous studies. Hence I am just as well pleased when I hear him expose what he believes to be error, wherever he finds it, as I am when I hear him, as I often do, so powerfully enforce what he believes to be truth. I do not mean to be understood that I believe all that I hear from the lips of Mr. K., more than any other man. He advances many things which are not perfectly clear to my understanding. But being convinced of his sincerity, and having no doubt of his honesty, I am pleased to hear whatever he believes to be true, and I have no reason to think that I hear from him what he does not believe. But were he to adopt the measure recommended by B., and were I to know that he did so, he would no longer be a teacher for me. He would be to me a mere *automaton*, moved by certain timed individuals who, each of them, holding as it were a string tied to his tongue, cause him to pronounce the words just as they are disposed to pull the string!

If I go to hear Mr. K. I want to hear him, and know that I hear what he believes to be true, right or wrong; and if he should advance any thing, of the truth of which I have my doubts, I would embrace the first opportunity, (especially if it should be a matter of any importance,) to ascertain in the first place whether I understood him correctly. Should I still be dissatisfied, I would ask for explanations, or further proof. And if, after all, I could not be satisfied, I would set it down as an error, and

impute it to human frailty, on the part of my teacher; or else, (what is equally possible,) to a want of understanding, or a want of capacity to judge of all the evidence, on the part of me, his hearer. Such a method would be doing myself, as well as my teacher, justice; and it could not possibly harm any one. With these remarks I shall now put under examination the communication of Biblist.

When a man undertakes to criticise, either the scriptures themselves, or what is preached from them, he ought to be extremely cautious, in the first place, that he does not misrepresent facts; and secondly, that he does not give his own inferences for the assertions of another man.

Mr. K. did not say, in the discourse alluded to, nor has he ever said in my hearing, that he could "assure" his hearers that the 110th Psalm, or any other Psalm, was "not" written by David. He only said that there was no more evidence, in the book of Psalms, that this or any other Psalm was written by David, than there was that many of the Psalms were written by the sons of Korah, by Asaph, or by Moses. See Psalms from 80, to 90, inclusive.

Now if such be the facts, and I challenge any one to prove to the contrary, What is the use of all this *whining* about consequences? One ounce of facts is worth more in controversy than a pound of arguments; unless those arguments are built on facts. See also the 92d Psalm, which is called "A Psalm or Song for the Sabbath-day." But there is the same evidence that this is a Psalm *of*, or a Psalm written *by* the Sabbath-day, (admitting that the Sabbath day could compose a psalm,) that there is that the 110th Psalm was *of*, or written *by*, David. Let any one contradict these facts who can!

Now as the Psalm in question is evidently *for* David, and *not* of David, (for the Hebrew particle, or preposition will not admit of such a construction,* if it was written by David, as well as many others which have this title, we have only to suppose that David wrote psalms *for* himself; and therefore must personify *some* other person as the writer; hence would equally mean himself (David) by the expression "my Adonai," in the first line, which reads, according to the Hebrew, "Jehovah said to my adonai; Sit thou, &c." And "the adonai at thy right hand," also, verse 5, which many people have been told is "Jehovah," in the Hebrew;

* Dr Parkhurst, in his Heb. Lex. has given no less than 22 different senses in which this Hebrew particle may be used, though the most general sense is *to* or *for*; but the word *of*, except in the sense of *concerning*, *touching*, or else in the sense of *out of*, is not among the whole of them. The first we have Gen. xx. 13. "Say of me," that is, *touching*, or *concerning* me. "He is my brother." The latter we have in Isa. liv. 12. "Of carnuncles, and—of pleasant stones." That is, "I will make thy gates *out of*," &c. But neither of these senses would indicate that the Psalm was written by David. This sense (though it is otherwise expressed,) is found Prov. i. 1. "The Proverbs of Solomon, the son of David, king of Israel." And Eccl. i. 1. "The words of the Preacher," &c. Here is exactly the sense that is wanting in the Psalms to make out that any of them belong to David as the author or composer. But unfortunately for Biblist, in neither of the above texts is this Hebrew particle, nor any other, used. Nor is any particle necessary to express this sense; for the first noun being in construction, it answers to the genitive case in Greek and Latin, or the possessive in English; and therefore must be rendered, without any supplied word, either "Solomon's Proverbs," &c. or else as it is, "The Proverbs of Solomon," &c. But it does appear to me that, to render the title of the 110th Psalm, (which makes the first verse in the Hebrew) "A Psalm of David," is a manifest perversion of the Hebrew text, let the learned show to the contrary if they can! know what I say; and what I state, I state fearlessly.

but which is false; who "shall strike through kings in the days of his wrath," and who "shall fill the places with dead bodies," verse 6, may apply very well to David; but it never was true yet of Jesus, and what evidence have we that it ever will be? But the conclusion that "Jesus did not know the writer of this Psalm, nor the meaning of his words, as well as Mr. K., does not necessarily follow. This is the gratuitous assertion, or, at least, insinuation, of Biblist; but which has never been asserted by Mr. K. It is very possible that the Pharisees, though great sticklers for the law, did not understand their scriptures better than many people understand the Bible at the present day. Jesus reasoned with them, as he often did, on their own ground; and put a question to them, which both confounded and silenced them. Jesus does not say that David wrote this psalm, or that he called the Christ Lord; but he only asked the question, on the supposition that he did call him Lord, "How is he his son?" See the text. Matt. xxii. 44—5. [The reference was wrong in the last number.]

Jesus also asked the same Pharisees, Matt. xii. 27, "If I by Beelzebub cast out devils, [demons] by whom do your children cast them out." Now will Biblist admit that the children of these bigotted Pharisees did actually cast out demons? For myself, I question it even of Christ; that is, according to the popular notions of that day, which is undoubtedly the sense in which the words are used. But here is just as good evidence that Jesus believed that these children of whom he spake, did actually cast out demons (for so the word should be rendered,) as there is that he believed that David wrote the 110th Psalm; or that David is the speaker in the psalm. The construction of Mr. K., therefore, does not imply so much ignorance in Jesus as Biblist has supposed. But supposing it did; must we deny the evidence of our own senses rather than to admit that a man, who acknowledged his ignorance in one particular instance, (Mark xiii. 32,) could not possibly accommodate his words to the ignorance of the people among whom it was his misfortune to live? Until, therefore, it can be shown that Jesus did construe the Scriptures of the Old Testament, relating to himself, and his divine mission, in a manner different from Mr. K., and also that Mr. K.'s constructions are erroneous, why should his (Mr. K.'s) constructions torment or perplex "the (ever so) timid, and tender hearted," who are diligently inquiring "after truth?" I would rather ask why this fearfulness to investigation does not argue hostility to the truth, unless it should exactly comport with pre-conceived notions, rather than tender heartedness concerning it? He who is fully convinced, whether from revelation, or from reason and the nature of things, that eternal truth is the best that can possibly be, (and without such conviction, every man is to be pitied,) will not be "timid" in regard to any truth whatever; but would wish to see all truth in its native simplicity.

What relates to the Apostle must be reserved for another communication. VERITAS.

The New-Hampshire Universalist Association convened at Washington, N. H. on Wednesday, June 13, and enjoyed for two days a very happy and interesting meeting. Two young brethren of promising talents, viz. O. A. Skinner, and J. C. Waldo, received letters of fellowship as preachers of the Gospel; and two others, viz. N. Wright, Jr. and T. J. Whitcomb,

were set apart by solemn ordination, to the ministry. This meeting was well attended by Ministers and people, and the cause was never in a more prosperous condition, in that region, than at present. Utica Mag.

Brother George Messinger has received and accepted an invitation to preach to the societies in Egremont, Mount Washington, and Sheffield, Mass. May the great Head of the Church strengthen, support and direct him in all his labors, and crown them with abundant success.

1b.

Items of News.

By the arrival of the packet ship New-York, Captain Bennet, at this port from Liverpool, on Friday the 13th inst. The friends of Grecian emancipation have much to console them, at least as far as rumour goes, upon their final success.

It is mentioned in a letter from a correspondent, dated on the 8th June, that Lord Cochrane had struck a *great blow* for the Greeks but it had not transpired what that blow was. From the Chivalrous character of his Lordship, if the report be true we anticipate a glorious result.

"Letters from China of the 20th January, state that the entire Province of Cashgar had joined the Tartars in a war against that Empire."

Letters from Brussels state, that a Russian Cabinet courier had passed through that city, for London, from St. Petersburg, and that it was immediately reported that the Emperor Nicholas had decided to have recourse to arms against the Turks, and that a considerable armament was preparing at St. Petersburg.

MILTON, (N. C.) July 5.

On Friday evening last, John W. Grant, living in the upper part of this county, deliberately shot two men, a teacher named Karbrough and a Mr. Wilkerson. The circumstances attending these murders, were related to us by a gentleman who had them partly from Grant himself, and are, in substance, as follows: Grant had been for some time badly disposed towards the deceased persons, and at our last Superior Court they appeared as witnesses against him in a suit in which he was engaged, which farther exasperated him, and it seems determined him upon their destruction. On Friday, he went to a place where he had previously concealed his gun, near a path along which he knew Karbrough would pass, and there awaited his coming. On Karbrough's approach, Grant stepped forward and informed him of his design. Karbrough begged G. not to shoot him; but in vain. He received the contents of the gun in his left arm and side, ran a short distance, fell and expired. Grant then went home. A little after night he went to the house of Wilkerson; when in the door, he called W. and told him he had come for the purpose of killing him; and while W. was attempting to get out of bed, discharged his gun, the contents of which were lodged in W.'s breast and killed him instantly.

On Saturday, Grant was taken, and is now safely confined in the jail of this county. He was found near his mill-pond with a handkerchief tied round both legs and round his head. He has not, from the first, denied his having committed the murder; but professes himself

sorry that he cannot do the same deeds over, and that he was taken before he had finished his work, as he intended killing two or three others; and says that he went to the house of one person twice on Friday night for the purpose, but he was from home. He also says that he intended drowning himself rather than be taken, but that he had a quantity of laudanum, and was asleep when the company came upon him. Indeed it seems evident that such was his intention, as the water, almost immediately under him, was 10 or 12 feet deep.

ERIE, (Penn.) June 30.

Indians.—It is almost as great a curiosity to see an Indian now a days in this quarter of our country, as it would be at Philadelphia. Not long since four of these sons of the forest made their appearance, about twenty miles northwest of this place, and were observed to loiter about one particular farm for the most of a day, when they borrowed a spade; went into a corner of one of the farmer's fields, and dug up three or four small sized brass kettles, which must have been buried there long before the improvements were made. This done, they talked together for some time, pointed with their fingers in different directions, then hung the kettles on their backs, and quietly walked off towards the setting sun in Indian file.

Erie Harbour.—We understand the work for the purpose of deepening the entrance into the harbour of Erie, is likely to meet every expectation, and will ere long be ready to admit all vessels that sail the Lake.

Melancholy.—A man by the name of Leonard Haskins, about twenty-three years of age, was drowned in Canandagua lake on the 4th inst. He, with seven others, started in a small skiff for the purpose of getting on board the new schooner which was then under sail, coming down the lake. On coming in contact with the schooner, one of the men on board of the skiff, seized hold of one of the chains of the vessel, and the little bark was immediately capsized. Haskins, although a good swimmer, soon disappeared, and was no more seen. Four of the others clung to the skiff till they were taken off, and three swam safely to the shore, a distance of about eighty rods. The water where the accident occurred, was judged to be over 100 feet deep. The body of Haskins was recovered on Friday, by means of ropes with a net attached.

Ontario Repository.

At the celebration in Germantown, on the Fourth of July, a Mr. Buddey lost his hand. The accident, we understand, was occasioned by attempting to fire off a cannon, a number of times in quick succession, whereby the piece became so heated, that the man who had his finger on the touch hole was obliged to remove it. The explosion took place as soon as the atmospheric air came in contact with the heated powder.

Mowing Match.—In giving an account of the festivities of the 4th, the mowing match, should not be forgotten.

As soon as the procession returned from the Church, a large concourse of people repaired to the meadow of Mr. Thaddeus Chapin, a few rods west of the burying ground, where the following exercises took place: Fourteen candidates entered for the premiums, six in number, to be awarded to the man who should cut the most grass, and in the best manner, in the space of one minute. The first premium, (an elegant scythe, with snath,) was taken by Calvin Simmons, who cut 586 1-2 square feet; swathe

9 feet 2 inches wide. The second do. (an axe) was awarded to John Kent, who cut 511 square feet; swathe 9 feet 9 inches wide. Third do. (a hoe) to John Woby, a coloured man, who cut 546 square feet; swathe 9 feet wide. Fourth do. (a fork) to Daniel Trowbridge, who cut 509 1-2 square feet; swathe 9 feet wide. Fifth do. (a spade) to Elias Russell, who cut 557 square feet; swathe 9 feet wide. Sixth do. (a shovel) to K. Murray, who cut 496 square feet; swathe 8 feet wide.

All the work was extremely well done, and it was with some difficulty that the judges, Messrs. Cates, Wilson and Hubbell, could determine which of the men ought in justice to receive the last two premiums.

The premium articles were all of elegant workmanship, and were given by several of our most respectable citizens.

Canandaigua Repository.

At the celebration of the Coloured People in Brooklyn, on the occasion of their final emancipation in this State, the following toast was given:

6th Toast. "Massa Larfattet we gess he feel de wate of de two hundred thousand, but dont care much about de burden."

PHILADELPHIA, July 17.—Our Market is now well furnished with peaches, and Green Corn.

Sudden Exit.—Mr. James Kearney, (carrier,) was drowned in the Passaic river on Saturday evening last, whither he went for bathing. He was in company with others, who rode down the river to a place called the Dam, where it was esteemed safe for bathing. Without the least alarm, he was on a sudden missing by the company, who soon found him dead, in water not more than breast deep. It is probable he was seized with a fit, and thus strangled in the water without a struggle or a groan.

Newark Sentinel.

HORRID MURDER.

The Repository, published at Brookville, Indiana, gives the details of a horrid murder committed in that neighborhood. It appears that a Mr. John Points had conceived an attachment for a daughter of John Young, a man of character in Rush Co. and their affection being mutual, a matrimonial engagement had been agreed upon. But the father of the young lady having refused to give his consent to the union, the lovers, accompanied by several friends, were proceeding on a moon-light night, to the proper authority, to procure the legal sanction to their wishes, when they were way-laid by Young, who shot Points thro' the head in the midst of his laughing companions, and while his intended bride was mounted behind him on the same horse. On the fall of his victim, Young dragged his daughter to his dwelling, and in a few hours, he who hoped to be hailed as a happy husband, was enshrined in the gloom of death; on the following day Young delivered himself up to the proper authority, which admitted him to bail, on the plea, that he had demanded his daughter of Points before he shot him. The daughter was aged 18 years, and marriageable by the laws of that state without the consent of parents.

SPANISH PIETY.—In Spain, plays are performed for the benefit of the Virgins and Saints, and bills are given for the deliverance of souls from purgatory. On an occasion of the kind, a play-bill was exhibited, couched in the following terms: "To the Empress of heaven, the Mother of the eternal world, the leading Star of all Spain, the consolation, faithful Sentinel, and the Bulwark of all Spaniards, the most holy Mary. For her benefit, and for the increase of her worship, the comedians of Seville will perform a very pleasant comedy, entitled, *El Legatario*."

WEEKLY REPORT OF DEATHS.

The city Inspector reports the death of 116 persons for the week ending on Saturday, the 14th inst. viz. 27 men, 19 women, 39 boys, and 31 girls. The deaths in Philadelphia, during the same period, were 101.

MARRIED.

On Thursday evening last, by the Rev. Abner Kneeland, Mr. John W. Johnson, to Miss Jane M. Matthews. At Hartford, (Conn.) Mr. Wyllis King, to Miss Eliza Ann Smith. Mr. Walter Mooney, to Miss Knapp, both of this city. Mr. Wm. Macfarlane, to Miss Eliza Slimes. Mr. George W. Heelas, to Miss Fley Ann Guest. Mr. Henry Van Houten, to Miss Mary Reynolds. Dr. P. Moser, of Charleston, (S. C.) to Miss Charlotte Sophia Wilcox, of this city. Mr. William S. Potter, to Miss Eliza Allen. Dr. David Green, to Miss Margaret Winans.

DIED.

Miss Cornelia Theresa Perry. Mrs. Susan Catharine Miller, aged 88 years. Mrs. Maria Hinton, aged 20, wife of William Hinton. Mrs. Catherine Condon, wife of Mr. Joseph Condon.

A NEW UNIVERSALIST PAPER.

The "DAY STAR," a new paper devoted to the cause of Universal Grace and Salvation, has appeared at Potadam, St. Lawrence Co. N. Y. It is conducted, we believe, by Brs. Wallace & Hickox, and is published semi-monthly, on Saturdays. The first number contains the following piece of poetry, so appropriate to the appearance of the Day Star, which we presume we may attribute to the pen of Br. Wallace.

Universalist Magazine.

THE DAY STAR.

When through the cheerless, long, and gloomy night,
The weary pilgrim plods his lonely way,
Anxious he looks for some faint gleam of light,
Some friendly token of approaching day.
Oft to the east he turns his searching gaze,
Eying the orbs that slowly seem to rise;
At length he sees the long wish'd for rays
Of the blest Day Star from the orient skies.
Oh, how the sight cheers the desponding soul,
With resolution now he presses on—
Quickens his pace to search the destin'd goal,
His fears, his horrors, and forebodings gone.
Thus on the night of superstition's gloom,
The gospel Day Star shines with heavenly fire;
Its beams dispel the horrors of the tomb,
At its approach the shades of doubt retire.
Celestial Star, disperse thy beams around,
Through the dark regions of the human mind,
Till not a doubting soul on earth is found—
Till unbelief shall not one captive bind.
Oh, heavenly Star, thou art the unerring sign,
That day with its broad splendors is at hand;
When gospel truth o'er the whole earth shall shine,
And peace triumphant reign in every land.

☞ We are requested to give notice, that Mr. Ballou, from Massachusetts, will preach in the Universalist church, corner of Orange & Pine-streets, next Sabbath. Service to commence at the usual hours.

THE OLIVE BRANCH

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Felt-street.

☞ TERMS.—City Subscribers, \$2.30, payable in advance. Mail Subscribers, \$2 a year, payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JULY 28, 1827.

|| No. 11.

SERMON,

On Psalm ix. 17.—*The wicked shall be turned into HELL and all the nations that forget God.* By REV. ABNER KNEELAND.

(Continued from page 87.)

The first place where we find the terms is Josh. xv. 8. In describing the lot of the tribe of the children of Judah, it is said, "And the border went up by the valley of Hinnom, unto the side of the Jebusite, the same is Jerusalem." This gives a description of the place, *where* it is, a little south of Jerusalem. 2 Kings xxiii. 10. "And he [king Josiah] defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." This shows that the place called Tophet was in the valley of Hinnom (here called children of Hinnom, but in the margin it is son of Hinnom) where the heathen idol, Molech, was set up; and to put an end to those abominable sacrifices of little children to this heathen god, king Josiah defiled the place. See also 2 Chron. xxviii. 3. xxxiii. 6. In Isa. xxx. 31, 33, we thus read: "For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod—For Tophet is ordained of old; [Heb. *from yesterday*] yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." This probably alludes to the destruction of the army of Sennacherib, and the burning of their carcasses in Tophet. See chap. xxxvii. 36. At any rate, no one can believe that this pile of "fire and much wood," is to be understood of something in another world. Compare also Isa. lxvi. 23, 24. Jer. vii 31, 33, 38, xix. 2, 6, 11—14, inclusive. In these passages which have been mentioned, and those to which you have been referred, are to be found all the evidence which exists on this subject; at least so far as depends on these "terms" in the Hebrew; and it is on this testimony that Doctor Wilson has asserted that they are "expressive of the place or state of the damned." As it respects the Greek word *gehenna*, it is well known to every one who knows any thing about it, that it is a combination, or rather a corruption of the two Hebrew words *gia a valley*, & *Heron Hinnom*, the name of a person who was once the possessor of it. And hence it is a word well appropriated to signify a place of punishment in the country of Judea; but would not have been very well understood, in that

sense, out of it. This word, therefore, is not found in any of the writings of John, in the Acts of the Apostles, nor in any of the Epistles, except barely once in the Epistle of James, who wrote in Judea. But he uses it figuratively; "The tongue is a fire....and it is set on fire by Gehenna." James iii. 6. It is used barely once by Luke; (xii. 5,) and except these two places, it is used only by Matthew and Mark in the New Testament. And even Mark, as he did not write in Judea, found it necessary to explain this, and several other words, not explained at all by Matthew. This he explains by saying, it is "where their worm dieth not, and the fire is not quenched." Mark ix. 48. Compare Isa. lxvi. 24. We are willing therefore, to assert, and we do it without the least fear of contradiction, that *Gehenna tou puras*, the Gehenna of fire, or the burning of Gehenna, Mat. v. 22, cannot be made to appear to have any other allusion than that of being burned alive in the valley of Hinnom. And now let the issue be tried, whether this assertion, with the testimony we have given to support it, will go as far as the naked assertion of Dr. Wilson. We mean nothing disrespectful; for it is very possible, that, from the force of early impressions, and the influence of his creed, the Doctor might verily believe as he stated. Suspecting, however, as it would seem, that there might be some difficulty in the mind of others in regard to his statement, the Doctor goes on to explain: "But separate spirits are no more necessarily connected with space, than their happiness is dependent on objects of sense. The change of representation as to the place of the blessed under the gospel dispensation, they being now supposed to ascend, seems to have arisen from circumstances. The most honourable place of the gods was supposed to be above, it was proper therefore, that Christ should be represented as coming from thence, and returning thither. And the encouragement he gave his disciples was, that they should be with him. But every one may discern that to ascend from opposite sides of the earth is to go in opposite directions. There, also we are told, will be no sun nor moon; the Lord, who can give here dreams as bright as day, can give us real and eternal light. God will destroy both the belly and meats. The body will arise spiritual, incorruptible, and immortal, and fit for the society of pure spirits, when the earth shall have passed away. The identity of the parties in the judgment shall be clear. When this is over, the world,

which bears the same relation to our future state, as scaffolding does to a building, will be removed, because when its purposes have been answered it will be useless. This spiritual state is most excellent, and that which alone is intended to be permanent."

On this extract we shall make no further comment than just to observe, that as it was found in connexion with that on which we have remarked, we thought that it was justly due to the Doctor to give his note entire.* Pardon this digression, and we will return once more to the main subject.

It has been fully proven that *sheol*, the Hell of the Old Testament, and of course *hades*, the hell of the New Testament, (except where hell refers to *Gehenna*, the valley of Hinnom,) when spoken in relation to the dead, or any thing beyond this life, means nothing more than the *invisible*, or *unseen* state of the dead; concerning which, at least under the first dispensation, there was no knowledge, as nothing positively had been revealed respecting it: hence if any thing more was attached to the idea, it must have been merely the fruit of imagination. We have something of this, in the account of the fall of Nebuchadnezzar, king of Babylon, (Isa. xiv. 9,) and also in the parable of the rich man and Lazarus. But no certain doctrine respecting another world, and much less, so important a doctrine as this, ought to be predicated on any thing so liable to be misunderstood as the bold and figurative language of poetry or parables.

But although we have been thus particular and lengthy on this subject, we have not yet considered the sense of the word Hell in our text. To say that the wicked shall die, and all the nations that forget God shall be carried to the dark and silent mansions of the dead, is saying no more than what is equally true of all men; and although all

* We cannot help remarking here, that, according to the above extract, a future state of existence seems to be built entirely on supposition. The ancients supposed that all the dead were under the earth, the good and the evil together: but this is found to be incorrect, and therefore it has been thought better for the good to ascend from the earth, where the gods were supposed to be; it being a more honorable place. But this may also be incorrect, as every one must discern, that to ascend from opposite sides would be to go in opposite directions. To these suppositions, therefore, another is added. Spiritual beings will have no use for, nor any necessary connexion with, the earth, and therefore, that becoming useless, will be destroyed; neither are they "necessarily connected with space:" hence, like the asses of Kish, (1 Sam x 14,) they must be *nowhere*! For how can we conceive of the existence of any thing, even in imagination, which has no necessary connexion with space? Unless we can find both a heaven and a hell built on more rational principles, than such vague supposition, can it be thought strange if some should doubt the existence of either?

men have sinned, yet, we cannot say that all men are equally wicked. But our text evidently implies that there is a hell which is peculiarly the portion of the wicked. It is our business now to find this sense of the word *sheol* (hell) and the propriety of it. It probably grew out of the sorrow generally felt at the loss or death of friends, when they are taken from all that is dear on earth, and conveyed to the dark and silent tomb. The word, therefore, is expressive of deep sorrow and affliction, let the cause be what it may; but more particularly the sorrows of an agonizing conscience. By attending to a few passages of Scripture, we shall find this sense of the word clearly expressed. David was made to cry out in the bitterness of his heart. 2 Sam. xxii. 6. Ps. xviii. 5. "The sorrows of *sheol* compassed me about:" and in the verse preceding, "The sorrows of death have compassed me:" by which it will be seen that the sorrows of *sheol* (hell) and the sorrows of death are one and the same. At this time David was in great affliction. But he even goes farther, and says, (Ps. cxvi. 3), "The pains of *sheol* got hold upon me: I found trouble and sorrow." David then knew from experience that the wicked should be turned into *sheol*: for being wicked, he had not only been there himself, but the pains of *sheol* had got hold upon him. Oh think of the crimes of which he had been guilty, which the prophet Nathan brought to his recollection in all their crimson dye, when he said, "Thou art the man!" But, not to enlarge—we only remark here, that as the sorrows of death are all experienced and felt before death actually takes place, so the pains of *sheol* are all experienced, which can be experienced, by any one individual, before that individual is carried to the mansions of the dead. For "the dead know not any thing," and where there is no knowledge there can be neither pains nor sorrow. But David was more highly favoured than this, and so is every true penitent: for he found deliverance long before he descended to the tomb: and was brought to sing of mercy as well of judgment; when he saith, Ps. lxxxvi. 13, "Great is thy mercy towards me, and thou hast delivered my soul from the lowest *sheol*." So we find that the Lord "bringeth down to *sheol* and bringeth up." 1 Sam. ii. 6. Jonah also says, (Jonah ii. 2,) "out of the belly of *sheol* cried I, and thou heardest my voice." Why then should our opponents say that we deny the existence of hell, or preach that there is none? We only deny the existence of that hell which is founded on bigotry and superstition: but so far from denying, we firmly believe in the existence and reality of all the hell which can be found in the Bible.

(To be continued.)

From the (Hartford) Religious Inquirer.
NEW-HAMPSHIRE UNIVERSALIST
ASSOCIATION.

This association met at Washington, June 12; chose Br. Edward Turner, Moderator,

and Br. S. C. Loveland Clerk.—Sermons from Rom. viii. 16. 1 John v. 10, 16. 2 Cor. iv. 3. Col. i. 20. 1 Thes. ii. 4, 5. Letters of fellowship were granted to Brs. Josiah C. Waldo, and Otis A. Skinner. Ordination was conferred on Brs. N. Wright, Jr. and T. J. Whitcomb. The association adjourned to meet at Claremont, N. H. last Wednesday in May next. The following extracts are from the Circular, by Lemuel Willis, of Troy.

"Unanimity and good feeling characterized our deliberations and administrations. Devout and listening hundreds in the sanctuary evinced the interest they felt in hearing and understanding the faith once delivered to the saints, proclaimed from time to time, by those who were ambassadors for Christ, on that occasion. Truly did many feel that God's spirit bore witness with their spirits that they were His children, and joint heirs with the Messenger of the new and better Covenant established on the sure promises of the world's Saviour, who has been pleased to give to man a record of his Son, that whosoever believeth on him might have the witness in himself, that God is true, although the excellencies of the glorious Gospel have been hidden to many.—The peace of Heaven glowed in the souls of a numerous and waiting assembly in the contemplation of "the reconciliation of all things to God." The duties of the Christian minister were set forth in a very chaste and forcible manner. The interest and importance of the sacred *deposit* with which the called and chosen servants of Jesus are entrusted, were convincingly shown. The trickling tear and the engaged attention on that occasion, indicated that many could say it is good—for us to be here.

"It will be peculiarly pleasing to all lovers of the truth, to know that not only many are coming in to labour with us from other denominations; but many worthy and well qualified brethren of our own order, are disposed to renounce the vanities of this world and spend their time and talents in the service of the Captain of our salvation. We have the pleasure to announce to our friends the reception of two young men of promising talents and Christian deportment, to the fellowship of the ministry of reconciliation. We feel no less a pleasure to give information of the setting apart to the work of the ministry, by solemn ordination, two other approved, but youthful laborers in the vineyard, of God's dear Son."

SOUTHERN ASSOCIATION.

The Southern Association, convened in Springfield, Mass. June 6, 1827, where, among others, the following votes were passed:

Voted to receive the First Universalist Society in Pomfret, Woodstock, and Ashford, Con. into fellowship with this Association.

Voted to accept the report of the Committee on applications, in favor with comply-

ing with the request of the First Universalist Society in Springfield, that Br. L. R. Paige be installed as their Pastor.

Voted to receive the First Universalist Society in Duxbury, Mass. into fellowship with this Association.

Six Sermons were preached, by Brs. C. Gardner, D. Pickering, M. B. Ballou, T. Whittemore, H. Ballou, and Z. Fuller: Texts, Isa. xli. 21; Rev. xxii. 17; Ps. xix. 7; Num. xxii. 18; 1 John iv. 15; and Rom. xii. 19.

The following extracts are from the "Circular Address," which accompanies the minutes of the Proceedings of the Association.

"The Societies and Churches, in fellowship of this Association, appear to have remained unshaken, amidst all the revolutions and excitements which have been carried on during the periods of the last year, and the number of their members, gradually, but steadily augmenting. The means employed by the enemy, to draw us aside from the path of perseverance, have not only been frustrated in their design, but by divine goodness, they have, in some instances, been made to subserve our social and religious prosperity."

"The annual accession of new societies to this Association, in opening a pleasant and extended field for laborers in the ministry of reconciliation: and it is the earnest wish of this body, that every society in its fellowship should faithfully employ the means which God has given them, to maintain a regular and stated ministry among them. This course would essentially promote their growth in grace and in the knowledge of the Lord, and tend to diffuse, more extensively, an acquaintance with the sublime principles of pure and undefiled religion which is so essential to the increase of rational and pious enjoyment, and the moral elevation of the human mind."

"Above all, brethren, our earnest prayer to God is, that you may walk in the truth, and afford evidence, by the light of an irrefragable example, of your sincere attachment to the gospel of Christ, and the ordinances of his word—that all the virtuous fruits of faith and meekness and charity, may shine forth in your lives and conversation,—that you may constantly increase in the knowledge of God and in the enjoyment of his love; till by the happy experience of divine grace, we are all ripened for the pure enjoyments of the church triumphant above."

From the Universalist Magazine. DIALOGUE CONCERNING MAT. XXV. SECTION III.

Child.—The subject of our present conversation, my dear parent, is the connexion between the 24th and 25th chapters of Matthew. Since our last interview I have conversed with one of my school mates on the parable of the sheep and goats. He insisted that it is a description of a judgment to take place in the future state. I pointed him to the 24th chapter, and shewed him that the coming of the Son of man in his

glory took place during the generation there spoken of. He seemed for a moment embarrassed; but soon said that the 24th and 25th chapters have no connexion whatever,—that while the 24th refers to the destruction of Jerusalem, the 25th has its sole application to the concerns of the future state. I pointed him to the word *then*, with which the 25th commences, and told him it was evident the Saviour had allusion to the same time he had spoken of in the 24th. I referred him also to the 13th verse of the 25th chapter in which the Saviour exhorted his followers to watch for his coming, which implies they were to be alive on the earth at the time it took place. All that I said, however was to no purpose. This circumstance has made me quite impatient to resume our conversation.

Parent.—There are too many like your school mate, who persist in giving a false application to the Scriptures against the most lucid and conclusive evidence. However, my child, let *the truth only* be your guide. I am convinced that the 24th and 25th chapters of Matthew, both refer to the same subject, and I will lay before you the evidence thereof. In the first place, there is not the least intimation of a change of subject. The language with which the 25th commences, evidently refers to the same time of which the divine Teacher had been speaking. Moreover, he speaks of his coming in the 25th, and in the very same language too in which he had spoken of it in the 24th. Do you understand me?

Child.—I do. In both chapters he is said to come in his glory, and the holy angels with him; and in both he exhorts those to whom he was speaking to watch, for they knew not in what hour their Lord would come.

Parent.—You are right. Now it is not reasonable that he who spake as never man spake, would use, at the same time, the same language in reference to two very different and very distant events, without giving some notice of it. But the remarkable coincidence between the matter of the 25th and that of the 24th is almost a demonstrative proof that they both relate to the same subject. Open your Bible at the close of the 24th chapter. Read the 42, 43 and 44th verses.

Child.—They read as follows: "*Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh.*"

Parent.—What duty is enjoined in what you have now read?

Child.—The duty of *faithfulness*.

Parent.—Read now the remainder of the 24th chapter.

Child.—"*But, and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow servants; and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*"

Parent.—What is inculcated in the verses you last read?

Child.—The consequences of unfaithfulness are set forth.

Parent.—You answer rightly. If the disciples said, my lord *delayeth* his coming, and be-

gan to do wrong, Jesus would come in an hour when they were not expecting him, and appoint them their portion with the *hypocrites*. These hypocrites were the Scribes and Pharisees—See Mat. xxiii. 13, 14, 15, 23, 25, 27, 29.—Jesus had told them, just before he had the conversation with his disciples, recorded in the 24th and 25th chapters, that they could not escape the damnation of *gehenna*, rendered hell, and which Jewish writers very frequently used as a figure to represent great temporal calamities. See xxiii. 33. Now if his disciples did not remain watchful and faithful, they would suffer the same punishment which they had heard him, just before, denounce upon the rulers of the Jewish church, whom, as you have seen, he had frequently denominated hypocrites. Now, my child, if you will review the two first parables in the 25th chapter, you will see that they are designed to enforce on the disciples the duties of *watchfulness* and *faithfulness*, and to point out the consequences of a neglect of those duties.

Child.—The first is the parable of the ten virgins. What duty is enforced in this?

Parent.—The duty of *watchfulness*. The foolish had not prepared for the bridegroom, and were, therefore, excluded from the marriage. At the close of this parable, and almost in the very words the Saviour had used in the 24th, he says, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Here any one can see Jesus is continuing the same subject embraced in the 24th. And it is evident that Jesus used the parable of the ten virgins to enforce the duty of watchfulness on his followers, *in view of his coming in that generation*.

Child.—The second parable in the 25th, is that of the servant who hid his Lord's talent in the earth. I already see that Jesus designed this to enforce the duty of *faithfulness* upon his disciples.

Parent.—You are right, child. And the same punishment is appointed the unfaithful servant in the parable, which the Lord said, in the 24th chapter, should be the portion of those of his disciples who were not faithful in view of his coming, viz. "weeping and gnashing of teeth." Compare Mat. xxiv. 51 with xxv. 30. Is it not wonderful there should be any doubt that the 24th and 25th chapters refer to the same subject?

Child.—It is wonderful, indeed. I marvel when I see the clearness with which this subject thus far can be explained, that it has ever been misunderstood by men of judgment. And what was the parable of the sheep and goats, with which the 25th chapter closes, designed to illustrate?

Parent.—This parable had a more extensive application than either of the others. The two former related to the followers of Christ exclusively, in which the punishment of *careless* and *unfaithful professors* of the Christian religion, are pointed out; the latter, viz. that of the sheep and goats, had reference to the judgments which were coming upon the *unbelieving Jews* generally. Hence the Saviour goes back to the time of his coming, and brings that circumstance again into notice, shewing that at that time the enemies of his brethren, the disciples, should be generally punished, and their friends and supporters rewarded. All this was to take place, *when the Son of man came in his glory*.—See verse 31. The Son of man as you have seen, came in his glory during the generation on the earth, at the time he delivered the in-

structions now under our consideration. There is no other coming of the Son of man spoken of in the whole connexion to which this parable can have reference. The remainder of our conversation on this subject, must be deferred.
(To be continued.)

For the Olive Branch.

VERITAS IN REPLY TO BIBLIST. NO. 2.

I closed my last by showing that admitting the truth of all that Mr. Kneeland has stated relative to the Psalms (commonly called) of David, it does not convict Jesus of any mistake whatever; because all that Mr. K. has said may be true, and all that Jesus said be true also. Yea, Jesus said nothing positively on this subject. He only asked a question on supposition, which supposition was agreeable to the notion of the Pharisees, but nevertheless might be true or not, for ought Jesus said to the contrary. We do not admit, therefore, that he (Jesus) who did not think proper to go into these particulars, "has less claims to infallibility, than him (Mr. K.) who at this late day, is able to disclose to us the real truth on the subject."

Again. If by using "the words of God to Abraham, in Gal. iii. 16, in a manner never designed by the divine author of the above," is meant that Paul used those words, to prove something that is not true; it is what Mr. K. has never said. But if by the words, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ;" it is meant to be understood that this is any proof that Christ is the promised seed spoken of, (more than what rests on the bare assertion of the apostle,) it is what no man in his senses (who knows any thing about the subject) can possibly admit. Because it is a fact, "He (God) saith not, And to seeds, as of many; but as of one, And to thy seed," in all places where the *seed of Abraham* is spoken of, even when that seed was to be as numerous as the "stars of heaven," or as "the dust of the earth," for multitude. These are the facts relative to this subject, let the conclusion be what it may; and this is all that Mr. K. has ever contended for, however much he may have been misunderstood. This however was merely an error in calculation, (if I may so speak) not in relation to the conclusion, but only in relation to the argument, which does not affect the testimony, much less the moral character of the apostle, in the least. To suppose the apostles not liable to such errors, is to suppose them to have been endowed with *plenary* inspiration, which can be abundantly proved, from their own writings and conduct, they did not possess. But as few, at this day, will contend for such inspiration, I shall offer no argument against it: even the *disagreement* among the apostles forbids such an idea.

But says Biblist, "who shall venerate him, (Paul) as a holy man, and a teacher of the gentiles, in faith and verity, if it be true, as represented in a letter from Mr. K. to the Trustees of his Church, and published in his resignation, that he (Paul) had practised the most unjustifiable duplicity, relative to the circumcision of Timothy, &c. and also of equivocation, and of asserting that which we have good reason to believe, was not true while before Felix." Will Biblist be so just to Mr. K., as well as to himself, as to read the letter to which he alludes, once more? Has Mr. K. represented that "Paul practised the most unjustifiable duplicity," or that he has been guilty of "equivocation?" So far from it, Mr. K. says, "I have

not said, but that Paul *did perfectly right*," &c. in relation to all the facts as there stated. Has Biblist disproved any of those facts? No. He has not even attempted it. Now if the facts are true, and these facts prove Paul to have been guilty of practising "the most unjustifiable duplicity," &c. whose fault is it?—Is it the fault of Paul, or that of Mr. K.?—of him who was guilty of the facts, or him who has exposed the conduct after a lapse of 1800 years? But if these facts do not prove Paul to have been thus guilty, who has charged him with having "practised the most unjustifiable duplicity?"—Biblist, or M. K.? Not Mr. K., certainly; for he does not say that "Paul did wrong in circumcising Timothy, although he said, 'I Paul say to you that if ye be circumcised Christ will profit you nothing.' Gal. v. 2." Neither does Mr. K. say, but that "Paul did perfectly right," in the other case; though Biblist has said, in effect, that he was guilty "of equivocation," admitting the truth of what the Scriptures positively declare concerning him. Who, therefore, has charged Paul with improper conduct?—Biblist, or Mr. K.? I say, the former, not the latter. When Biblist, therefore, can reconcile his own statement with the Scriptures; or the Scriptures with his own statement; he will find no difficulty in reconciling his own mind with all that Mr. K. has stated on this subject.

Biblist does not wish that either himself or others "should be kept in ignorance," why then is he opposed to a full and fair investigation of the Scriptures in all their parts? It is a contradiction in terms to say that a revelation from God will not bear investigation. Where then is "the expediency of omitting any explanations, that will tend to lessen our faith, either in the credibility, or divine authority, of the writings of the Prophets, and Apostles, or of the gospels?" As to the characters of either the prophets, or apostles, we have nothing to do, or to judge, as we cannot know, positively, their motives; we have only to do with their words and actions; and if people will judge from these that they "practised the most unjustifiable duplicity," it is not our fault. We do not change them with it. And those who say that such conduct proves them to be of such characters; they must either be able to deny the facts, and say that they never did those things, which are plainly recorded in the Scriptures, or else they must be willing to submit to their own conclusions. But I would beseech Biblist not to change his conclusions on our mutual friend, Mr. K.; for he has not accused the prophets, or the apostles, of any thing that is not recorded of them in the Bible. If Mr. K. has whittled away any truth out of the Scriptures, let it be shown; let us know what that truth is and if true, whether it be at all necessary to the support of our faith and hope in life and immortality beyond the grave. For I would contend for every thing in the Bible that is true, however unimportant, and more especially for every thing that goes to fortify and strengthen our faith and hope. Fair investigation cannot be unfavorable to the discovery of truth; and nothing but truth can ultimately be of any benefit to mankind. The course recommended by Biblist, is just such a course as I would recommend, if I doubted the truth of Christianity myself, but still thought it best for the common people to believe it. In such a case the subject must be managed as a lawyer would manage a bad cause; by keeping back, or by drawing a veil, if possible, over every thing that would militate

against it, and at the same time urge the most favorable circumstances. But if our cause be good, it wants nothing but truth for its support; neither is it possible that any truth should weaken it.

That man who believes that a thorough knowledge of the Scriptures is calculated to cause the soul "to be launched upon the waves of uncertainty about every thing beyond the limits of our senses," has already made up his mind that the Scriptures do not contain any certain revelation from God, and therefore fears a thorough investigation of them, lest the minds of many, not disposed to be led by the visionary dreams of fanaticism, would be "driven to and fro by the heart chilling and soul blasting winds of Atheism!" For if the Scriptures certainly contain an antidote to all these supposed evils; then the better they are understood, the more certain we are that this antidote will be applied.

Now I do not believe that Biblist is aware of all this; and perhaps he would shudder at the thought of being considered thus wavering and doubtful; and therefore I would seriously entreat him to take a review of the subject.

As to what Biblist says in regard to "Christian experience," I know not whether I understand him or not. If he means that he had any special revelation made to him "about 20 years ago," aside from what is contained in the Bible, then why is he so tenacious about the Scriptures, since "he would not have asked a better title to all the bliss which his heavenly Father's love could bestow," and which, as it would seem, he obtained without the Bible? Or were it the truths only contained in the Bible, which at this time, and in this way, he, "for the first time, was made to understand?" On this subject, therefore, I can say but little at present, as I do not know whether I understand him or not, I can only say, if Biblist has heard Mr. K. treat with "much lightness, those exercises of mind, called Christian experience," he has heard what I never did. I see no reason why he should; for I have understood that he once belonged to a Baptist Church, and therefore cannot be supposed to be totally ignorant of what is called Christian experience. To be sure I never heard him pretend to have any thing like a revelation from God; but I have heard him when he appeared to be much engaged in " fervent prayer," and never heard him say a word, that I recollect, against that "rational and Christian exercise." But if a knowledge of all the facts stated by Biblist, to wit, "that the love and mercy of God is a boundless ocean, embracing all other sinners, as it does ourselves, that God is our, and their all-loving, all-gracious Creator and Father," can be obtained in this way, why should sinners be directed to any other; or what need is there of any other revelation? VERITAS.

REPLY TO A SUBSCRIBER.

Messrs. Editors.—I have been requested to give an explanation through the medium of the Olive Branch, of the following passage of Scripture.

Isaiah lxx. 20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed."

The reader, if he sincerely wishes to understand this passage of Scripture, is requested, first, to take his Bible and read the whole chapter in which this passage is found, and notice particularly from the 17th verse to the end. This will save transcribing much of it, which otherwise would be necessary. From the first verse to the eighth, inclusive, God speaks, though, like most of the language of prophecy, in terms rather indefinite and obscure, of his favor to the Gentiles, and that he would recompense the iniquities of the Jews; and particularly for their blasphemy and idolatry. The reason of this particular favor to the Gentiles is not given. God only says, "I am sought of them that asked not for me; I am found of them that sought me not." [The words in *Italic*, are not in the Hebrew.] Let this text be made as plain as it can be, I confess the sense is not very clear to my understanding. But what is said to "a rebellious people," is more definite. But notwithstanding their iniquities were to be recompensed, yet God reserves a few faithful servants, as witnesses for the truth, so that he "may not destroy them all." These found that which Israel was seeking for; "but the rest were blinded." Rom. xi. 7. The blinded ones were numbered to the sword, and made to bow down to the slaughter, verse 12, and when the servants of the Lord were made to rejoice, they were ashamed; yea, saith God, "ye shall cry for sorrow of heart, and shall howl for vexation of spirit;" ver. 13, 14, "for the Lord God shall slay thee, and call his servants by another name," ver. 15. This prophecy has been remarkably verified. At the 17th verse commences what is generally understood to be the latter day glory. The language is highly figurative. Some have supposed that the 20th verse contains a promise of the restoration of the Longevity of man, so that if a man should die at the age of one hundred years he should be considered as dying in his youth; or, if a sinner, as being cut off for his sins. It is very clear, however, that this part of the prophecy has not yet been, literally, fulfilled, and whether we shall ever have "new heaven," or "a new earth," literally, so as not to "hurt nor destroy," I am unable to say. Suspension of judgment, in these things, at least, till we have more light on the subject, surely cannot be criminal. I explode, in toto, that absurd notion, which holds that the value or virtue of faith, is in proportion to the weakness of the testimony, or (judging from our natural senses) the impossibility of the theory! K.

NOTICES.

Rev. J. S. Thompson has been recently installed Pastor of the First Universalist Society in Charleston, Mass.

Rev. John Bishe has accepted the invitation of the first Universalist Society in Portland, Me. to become its stated pastor, and has removed from Hartford, Conn. for that purpose.

Rev. Russel Streeter, late Pastor of the above Society, has removed to Watertown, Mass. where he will enter upon a new field of gospel labor. May all these brethren be under the guidance of divine wisdom, and their labors tend to the advancement of the knowledge of divine truth.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JULY, 28, 1827.

ORIGINAL SIN—No. 5.

Infant Baptism.—In our last number on this subject, we quoted the opinions of Pelagius of the fifth century, and in our former numbers, those of St. Clement and Origen. In so doing, we have at least respectable authority for asserting, that the primitive fathers, themselves, differed widely on the subject. This discrepancy of opinion must have been influenced in many prominent instances, by conscience and the dictates of a sound judgment. Honest and enlightened men are careful not to sanction error, lest posterity should convict them of absurdity. The inflamed bigot has none of these considerations. On this ground Pelagius, in considering of the attributes of God, and viewing him as holding the destinies of the world in his grasp, although an absolute master, nevertheless, considered him as a kind and gentle parent, to his whole offspring, who indulged his children in that perfect liberty which their nature had imbibed, and who rewarded them in the life they enjoyed, perhaps, even beyond their merits. We find this doctrine inserted in the constitution and standards of the Associated Reformed church in North America, as also in their larger catechism, which gives us distinctly their idea of original sin, and how it is kept up in the world and communicated from generation to generation. The question, being the 26th in order, is, "How is Original sin conveyed from our first parents unto their posterity?" Answer, "Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceeds from them in that way are conceived and born in sin." Is it possible, that a body of reverend clergy, who profess to know the will of the most high God, could subscribe to a belief so shamefully absurd, and repulsive to the dictates of modesty? In confirmation of their belief they refer to Psalm li. 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me." Job. xiv. 4, "Who can bring a clean thing out of an unclean?" Job. xv. 14, "What is man that he should be clean, and he that is born of a woman, that he should be righteous?" John iii. 6, "That which is born of flesh, is flesh, and that which is born of the spirit, is spirit."

A literal translation of Psalm li. 5, would be, "Behold I was brought forth in iniquity, and in sin did my mother warm me." The word rendered *shapen*, in the common version, is the same that is twice rendered "brought forth," in Prov. viii. 24, 25; and the word rendered *conceive*, signifies to *warm*, *nourish* or *cherish*. It has no reference to the conception of David; but to circumstances which took place subsequently to his birth. This idea can be supported by an abundance of corroborating testimony, from other passages where the same words are used, were it necessary. Job. xvi. 4.

has no reference to man's conception or birth; but to man that "is cut down;" who "fleeth also as a shadow and continueth not:" verse 2. It is man in a state of natural, not moral, corruption, of which Job speaks; for "man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" verse 10: And Eliphaz does not speak of any original pollution, inherent in the nature of man; but of man, who "drinketh in iniquity like water;" verse 16. Neither does Christ speak of original sin, (John iii. 6,) but he only designed to show, that the birth, of which he spake, was not natural; but spiritual: "that which is born of flesh [the earthly man] is flesh; [the earthly man:] but that which is born of the spirit, [the heavenly man,] is spirit [the heavenly man.]"

If we were to suppose, for a moment, that the scriptures afford a semblance of proof of this belief, which the fathers of a self-styled orthodox church affect, catechetically, to inculcate on the minds of children, do we not find that it is in direct opposition to a moral principle which is the fundamental pillar on which human society is based? If the teeming mother, or the anxious father, could imagine, that the doctrine was true in the extent which these would-be-reverend and pious propagators of gospel truths, would make the world believe, that all men were born, not to benefit mankind, as well as to please an all gracious God, the fountain of mercy and love; but in the gloomy predicament of sinners, as objects of the eternal vengeance and wrath of that being, who gave them life: where would be the incitement to the holy and just ordinances of marriage? If the idea could be seriously tolerated, that infants, in any possible case, were guilty before they could think, what would be the reflections of pious parents on the subject? We refrain from an answer to this question, because it attacks the well-being of society, at its very vitals; which, according to our creed, a God of love and justice never intended. Marriage, in that case, though dictated by an irresistible impulse of our nature, would be an execrable offence; and ought to be ranked, (if the doctrine were true) among the most atrocious crimes of man! We cannot dismiss this subject, without a farther consideration relative to some reflections which may probably belong to it. We hold that the creed laid down by the Associated Reformed church in America, is subversive of every moral principle that should be the rule of human action, that it is inconsistent with the order and economy of God's providence; that it inculcates a doctrine which has long been exploded and laughed to derision by men of sense. We hold it an emanation from the Manichean principle of evil. Those engaging in it, instead of adoring a God of love, whose attributes are manifested in every direction throughout the immensity of space: and which are giving us proofs upon proofs of his boundless mercy and goodness, could never have justified a belief in his revelations, that man was born in sin: and we, therefore, conclude, that those who entertain the horrible and unnatural idea, instead of adoring God, have created in their imaginations, an idol of their own, and hence they worship the devil!

M.

NICHOLS CREED.

"We believe in one God the Father Almighty, maker of all things visible and in-

visible, and in one Lord Jesus Christ the Son of God, the only begotten Son of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heaven, and the things in earth. Who for us men and for our salvation came down, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the heavens, he shall come to judge both the quick and the dead. And we believe in the holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirm the Son of God to be made, or to be convertible or mutable: these the Catholic and Apostolic church of God doth pronounce for accursed."

It will be perceived there is considerable difference between this and what is called "The Apostles' Creed," used by Episcopalians, at the present day. Neither is it known when, nor by whom that creed was framed. The Nicene creed does not contain the clause "he descended into hell," nor does it say that the holy Ghost proceeded "from the Father and the Son." These were added a long time afterwards.

It is stated that 318 Bishops agreed to this creed; and five only dissented, for which they were exiled by Constantine. They could not agree to the clause "of one substance," which afterwards caused so much dispute and bloodshed. The emperor ordered the clause of *one substance* to be added to the creed, as it had formerly stood, which he himself explained in these words,

"To be of *one substance*, may not be taken according unto corporeal affections, neither to consist of the Father by division, neither by incision or parting asunder. It may not be, that an immaterial, an intellectual, and an incorporeal nature should admit or be subject to any corporal passion, for it behoveth us to conceive such mysteries with sacred and secret terms."

What can any one know or understand from such an explanation? Mysteries explained in "sacred and SECRET terms!" In his letter to the church of Alexandria, written immediately after this famous council, which he says he had called together, "through the forewarning of God," in order to enforce this Creed which he had, in a manner, authorized, he writes thus:

"For that which seemed good unto the three hundred bishops, is no otherwise to be taken, than for the sentence of God, specially in as much as the holy Ghost was resident in the minds of so worthy and so notable men, inspiring them with the divine will of God himself. Wherefore let none of you stagger at the matter, let none of you make any delay at all, but all jointly with most willing minds, return unto the most perfect way of truth."

From the above facts and circumstances

connected therewith, too numerous to be mentioned here, we conclude that for both the *faith* and *spirit* of orthodoxy, we are indebted to Constantine the great, (but great only in iniquity,)* and not to Christ and his apostles. K.

RELIGION IN RUSSIA.

About three fourths of the population of Russia are attached to the Greek church; the other fourth is divided into a great number of denominations. In the city of Astrachan, near the Caspian sea, there are 40,000 persons, of forty different modes of faith—Jews, Christians, Mahometans, and Pagans,—who live together in peace, each worshipping the Deity after his own manner, and all tolerating each other.

Mr. Henderson, in his "Biblical Researches and Travels in Russia," describes a sect of dissenters from the Greek church, who refuse to have any intercourse or concern with members of other denominations. When compelled to cook for others, they destroy the utensils used on the occasion. They detest tobacco and snuff, and if a snuff-box has been laid on a table belonging to them, the part on which it lay, must be planed out before it can be used again.

Another religious sect is called the "Priestless." They have a superstitious fancy, (which prevails also in some parts of Germany,) that nothing but milk will quench fires kindled by lightning. Whole villages are sometimes consumed by lightning, in consequence of the inhabitants using nothing but milk to put out the fire.

Mr. Henderson estimates the Jews, subject to Russia, at near two millions. One sect are at enmity with all other Jews. They are called "Jumpers," from their manner of worship. They jump up and down in the synagogue, clap their hands, break out into fits of laughter, clench their fists, &c.

The Karaite Jews in the south of Russia are different from all other Jews. They are tidy in their persons, exemplary in their families, and upright in their dealings. One of their favorite maxims is, "Those things which a man is not willing to receive himself, it is not right for him to do to his brethren." In one of their villages, there has not been seen a suit at law for several hundred years.

Near the sea of Azof, is a sect of dissenters called Russian Quakers. They call themselves "Wrestlers with the spirit," and exclude all external rites and ceremonies. They told Mr. Henderson, who offered them copies of the scriptures, that they had no occasion for any Bible except that which they had in their hearts, that the light thus imparted was sufficient.

Separated from the "Wrestlers" by a river, are thirty-three villages of the Mennonites, a sect of Baptists, who consider war as unchristian and unjust, and deny the lawfulness of opposing force to force. They formerly resided in Prussia; but in 1805, on refusing to become soldiers, they were forced to sell their property, pay ten per cent. of their capital to the government, and leave the country. They emigrated to Russia, where lands and important privileges

* Constantine had a father-in law, whom he impelled to hang himself; he had a brother-in-law, whom he ordered to be strangled; he had a nephew, twelve or thirteen years old, whose throat he ordered to be cut; he had an eldest son whom he beheaded; he had a wife whom he ordered to be suffocated in a bath!!! This is the man who stands at the head of the orthodox faith, and who has been honored, by his devotees, with the name of GREAT!

were allowed them by the Russian government. They are an industrious sober people.

Contiguous to the Mennonites were found 1000 families of German emigrants, partly Catholics and partly Protestants, who dwell together in harmony.

In the province of Georgia is a colony of German Millenarians, who, believing that Christ's visible reign on earth would begin near the Caspian Sea, in 1838, emigrated from Wurttemberg to Georgia in 1817, that they might sooner experience the blessings of the millennium. Some of them, believing that a second deluge was to take place, thought it necessary to settle as near as possible to Mount Arrarat, that they might save themselves on its summit, where the ark of Noah rested. When they left Germany, they amounted to 1500 families, two-thirds perished on the way. The survivors now occupy seven villages near Teflis.

The Chevalier Ganiba (whose travels in Russia are reviewed in the London Quarterly Review, with the Biblical Researches of Mr. Henderson) notices a sect of eunuchs, near the Black sea, who have made many proselytes within a few years. About eight years since, the government attempted to punish these fanatics, but all were willing to suffer martyrdom, and persecution only increased their numbers. They found their doctrine upon Matthew v. 29, and xix. 12: "Ces hommes consentent une entiere mutilation; une vieille femme est chargée des fonctions de sacrificeur."

At Baku, near the Caspian sea, is an ancient monastery, occupied by the disciples of Zoroaster, or fire-worshipers. They adore the all-holy flame, which they suppose to have been kindled at the creation of the world, and will continue till time shall be no more. At the four corners of a large altar, tubes carry the inflammable gas, which comes from the ground, up into the air, where it is ignited, and a flame issues, something like the gas lights of our cities, burning continually, night and day.

INTERESTING to AGRICULTURISTS.

The following is a history of that valuable plant—Flax; and the uses it may be applied to commercial and domestic purposes extracted from the Albany Masonic Recorder.

FLAX.

This valuable annual plant is said to have come originally from those parts of Egypt, which are exposed to the inundations of the Nile. It now grows wild in the fields in the south of England, and is cultivated in large quantities. It flowers in July.

Linseed contains about one-fifth of mucilage, and one-sixth of fixed oil. The mucilage resides entirely in the skin, and is separated by infusion or decoction; the oil is separated by expression. It is one of the cheapest fixed oils; but is generally rancid and nauseous, and unfit for internal use. The cake which remains after the expression of the oil, contains the farinaceous and mucilaginous part of the seed, and is used in fattening cattle under the name of oil-cake.

Medical use.—Linseed is emollient and demulcent, the entire seeds are used in cataplasms, the infusion is much employed as a pectoral drink, and in ardor urinæ nephri-

tic pains, and during the exhibition of corrosive sublimate.

Linseed abounds with a quantity of oil and mucilage; it yields its mucilage to water, and infusions of it sweetened with sugar or honey, or prepared with the addition of some liquorice root, prove good and useful remedies in coughs and rheums, and the oil got by expression may be used as other mild oils.

Bergins recommends this oil as a good remedy in the iliac passion and volvulus; it is much employed in manufactures of different kinds.

Preparations.—Cure for recent cough or cold. Put a large tea-cupful of linseed with a quarter of a pound of sun raisins, and two ounces of stick liquorice, into two quarts of soft water, and let it simmer over a slow fire till reduced to one quart; add to it a quarter of a pound of pounded sugar candy, a table spoonful of old rum, and a table spoonful of the best white wine vinegar, or lemon juice, the rum and vinegar should be added as the decoction is taken; for if they are put in at first, the whole becomes flat and less efficacious; the dose is half a pint, made warm, on going to bed; and a little may be taken whenever the cough is troublesome, the worst cold is generally cured by this remedy in two or three days; and, if taken in time, is considered infallible.

To dress flax to look like silk.—Take one part lime and between two and three parts of wood ashes; pour over them a due proportion of water to make a strong ley, after they have stood together all night, which must be poured off when quite clear. Tie a handful of flax at both ends, to prevent its entangling, but let the middle of each be spread open, and put it in a kettle, on the bottom of which put a little straw, with a cloth over it, then put another cloth over the flax, and so continue covering each layer of flax with a cloth, till the kettle is nearly full. Pour over the whole the clear ley, and after boiling it for some hours, take it out, and throw it in cold water; this boiling, &c. may be repeated, if requisite. The flax must be each time dried, hackled, beaten and rubbed fine; and at last, dressed through a large comb, and through a very fine one. By this process the flax acquires a bright and soft thread. The tow which is off, when papered up and combed like cotton, is not only used for many of the same purposes, but makes lint for veterinary surgeons, &c.

Teasel.—Some of the farmers of Williamsburg have undertaken the culture of the teasel, or fuller's thistle, and it is estimated that this plant now occupies about 90 acres in that town. It is gratifying to see the attention of farmers turned to new articles of agriculture which promise to reward their labors, especially at the present time, when foreign markets for our products are becoming more and more limited, when measures for extending our domestic markets are violently exposed by the statesmen and planters of the south, and when the vast and fertile regions of the west are pouring their

productions into the cities of the northern states.

The teasel is cultivated in England, France, Holland, Germany, &c. for the purposes of raising the nap upon woollen cloths. The following remarks upon its culture are abstracted from Mr. Loudon's Encyclopedia :

"The teasel grows strongest on deep, loamy clays, not over rich. The soil should be ploughed deep, and well pulverized. In England it is frequently sown broad cast, but it is better to sow it in rows with intervals of 18 to 24 inches between them; the plants in the rows may be 8 inches apart. The ground should be kept clean and mellow by ploughing and hoeing. The heads are cut at three different times as they become ripe, by means of a knife with a short blade. A pair of strong gloves are necessary in the operation. The heads attached to a few inches of the stem, are tied in handfuls, and put in dry sheds, whence they are taken out and exposed to the sun daily till they become perfectly dry. No rain should fall upon them. In England they are sorted into three kinds according to the quality, and then made into packs. The produce varies from 150,000 to 250,000 heads of the first and second sorts on an acre. The crop often fails. Parkinson observes, that "by burning the straw and refuse stuff after the crop is gathered, the teasel will be found not to impoverish, but to improve the land. To save seed, leave a few of the best heads, and when ripe, the seed may be separated by flails.

THE BENE PLANT.

We mentioned, a week or two since, that the seeds of the Bene plant might be had on application at this office. On similar notice, given two years since, many applications were made for seed; and we were much gratified to learn, in the course of the summer, that the expectations of our friends, as to the value of the plant, had been fully realized. We again offer to distribute the seed gratuitously, from a conviction, that the plant is eminently useful. For the information of those who have not become acquainted with it, we extract the following from the description given by Dr. Smith, of Baltimore.—*Bal. Amer.*

THE SESAMUM INDICUM, OR BENE PLANT.

The Bene Plant, or Sesamum Indicum, is a tender annual plant, that is easily injured by the frost, and requires a warm climate to bring its seed to maturity. The plant grows erect, stems from three to six feet high, with numerous branches, bearing their seed in small square capsules.

The seed should not be planted until very late in the season. The middle of May, or the month of June will be soon enough in the middle states. The Bene seed will not vegetate while the weather is cool. A rich soil and ground, (where the plants will not be shaded,) should be chosen, and the young plants kept clear of weeds.

One leaf of the Bene Plant, immersed in a tumbler of pure water, changes the whole of it immediately into a mucilage; that is clear, tasteless and inodorous—Sick children take this mucilage with the same avidity they would drink cold water—and as it is

perfectly innocent; they may be allowed to drink as much of it as they like.

The Bene mucilage is useful in all cases where other mild and mucilaginous remedies are proper to be recommended. It is particularly useful in the dysentery and summer complaints of children; and the leaves may be supplied in case of inflammation of the eyes, and as a dressing for burns, cuts, bruises, gun-shot wounds, &c. There is no provident family, who knows the value of the Bene Plant, I believe, that would ever neglect planting a few of these seed every spring, to have fresh leaves always at hand, in case of need during the summer season. Although the Sesamum requires a warm climate to bring its seed to maturity, it will grow well enough in any part of the United States to furnish its leaves, from which the mucilage may be obtained, during the whole of the season it is most generally wanted.

The greatest quantity of this mucilage is obtained from the youngest leaves; and it is best when made from them while green, just as they are pulled from the plants. These leaves however, may be gathered at any time during the summer, and if carefully dried, they will afford mucilage until green leaves may be had again.

When the dried leaves are used, warm water must be poured on them to extract their mucilage.

Items of News.

GREECE.—It appears by the accounts which have been received from various quarters, that the affairs of this country are approaching towards a favorable crisis. The following is a copy of a letter written by Lord Cochrane after the first combat in the Piræus :

"To the Committee of the Government of Greece.

"A Battle, glorious to the Greek Arms has been fought to-day. It was commenced by the marines who were landed on the several points of the Coast of this Peninsula, (Munichya) and drove before them the enemies who were posted there. The land troops not willing to be surpassed in courage by the marines, also rushed on the enemy. While the Hydriots and Spezzioti were making themselves masters of the enemy's position in the Peninsula, the troops advanced on the other side of the Piræus, whence, at this unexpected attack of the heroic courage of the Greeks, the Turks fled like a flock thrown into confusion. From this day begins a new era in the military system of modern Greece.—If every one behaves tomorrow as all without exception have behaved to-day, the siege of Acropolis will be raised, and the liberty of Greece ensured. My wishes and desires are that the Greeks may obtain liberty for a period, longer than that in which they endured slavery, and that their glory may equal that of their Ancestors.

COCHRANE."

*"The Port of the Piræus, }
April 22, 1827."*

Proclamation of General Church on leaving his head quarters at Megara to march to Athens.

"The Generalissimo of all the Greeks :

Appointed by the Greek nation, and by its representatives at Trazene, to the dignity of commander in chief, I cannot but make known how sensibly I feel the greatness of the sacred duty which this post imposes on me, and how highly I appreciate the honor which it confers on me. I know that neither my talents nor my acquisitions render me worthy of the glorious title of Generalissimo of Greece, but the seal with which I have long since devoted myself to the service of that country, recommends me to the love and confidence of the whole nation, and the more so, as a great number of those who have signalised themselves in fighting for their country, were formerly my companions in arms.

The Greek nation, happily united in a national assembly, at Trazene, must already expect great advantages from union, patriotism and energy; and, soon delivered from tyranny, it will be recognised by the whole Christian world, as a celebrated and independent nation. Hasten, then Greeks, of all ages and ranks, who are able to bear arms, and range yourselves under the standards of your country. Hasten to deliver the illustrious Athens, and expel the barbarians from its sacred walls! Hasten, and doubt not that the trophies of victory, which you will gain in Attica, will surpass the preceding in splendor, and lay the foundation of the safety and the immortal glory of Greece.

On my part, I will endeavor, by all imaginable means, to support the courage of the warriors, and to preserve from all acts of violence the inhabitants of the country through which the troops shall pass; and if, with the assistance of Heaven, we have delivered Athens, the warriors must then receive the reward of their valor, and the citizens, in the introduction of a system which permits no violation of the laws.

Such, in a few words, are my sentiments, which I make known to all the Greeks, at the moment when I take command of the army at Megara; and be assured, that the glorious commander of the navy, as well as myself, is firmly resolved to contribute, by all his efforts, and all possible means, to lay the foundation of your happiness, your glory and your independence.

CHURCH.

The Generalissimo of Greece."

Given at Megara, April 20, 1827.

Extract of a letter from a young gentleman attached to the Army of the United States, stationed in East Florida, to his friend in the city of New-York.

In speaking of the proposed Canal across the Isthmus of Florida, he observes. "The contemplated Florida Ship Channel, has turned out like building Castles in the air, altogether impracticable. The highest intermediate summit level, is 150 feet above the level of either the Atlantic or Gulf. All the memorials and letters therefore that Col. W——, has written relative to the subject, to say the least of them, are—exaggerations."

Southern District of New-York, ss.

◆◆◆◆ BE IT REMEMBERED, that on the 27th day of April, A. D. 1827, in the 51st year of the Independence of the United States of America, Abner Kneeland, of the said District both deposited in this office the title of a Book, the right whereof he claims as Author, in the words following, to wit:

"THE AMERICAN DEFINITION SPELLING-BOOK: in which the words are not only rationally divided into syllables, accurately accented, the various sounds of the vowels represented by figures, and their parts of speech properly distinguished, but the definition and signification affixed to each word. Carefully revised and compared with the most approved authorities. Designed for the use of Schools. By ABNER KNEELAND, Author of the American Pronouncing Spelling Book."

In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FRED. J. BETTS,

Clerk of the Southern District of New-York.

From the Christian Repository.

POETRY.

THREE VIEWS OF GOD'S PLAN IN CREATION.*

1.

CALVINISM.

VENGEANCE & Love, awake! & bring to birth
Hopeful and hopeless millions from the earth;
Let keen, immortal pow'rs, their souls possess,
Suited to happiness, or long distress.

To praise my glory, let the first be given,
Never to hope, aright for joys in heaven,
But sink to endless woe! and fix their fate
As changeless, and as lasting, as 'tis great.

This Justice does require—and what remain,
Let Mercy share, and shun eternal pain;
Let all, alike, to sin subjected be,
The mean of future bliss and misery.

Those whom I made to love, I call my sheep,
And must from final loss, securely keep;
The rest are goats, and tares, and Satan's sons,
Although I made them like my lovely ones.

Now go, my Son—with Satan share the spoil,
And on my chosen cast a heavenly smile;
Tho' great their sins & sorrows, love them still,
And save and bring them to my holy hill.

But most of all my works, our Foe must share,
To tempt, delude, and lead to long despair:
Lend such no aid, nor look with pity's eye;
Leave them to Satan, and they all will die.

Teach all to love their neighbors whom I made
In wrath and hatred for eternal shade;
To seek their good, whose ruin I design,
To pray for goats and tares which are not mine.

Lo! now I give thee charge; and power I give;
Do all my will—and bring a few to live.
But bid reluctant nature on to turn,
Till men, most of them, fitted are to burn.

When all is done, the saints will praise me well,
To see these hated objects burn in hell;
And burn they must, degrees beyond account,
Else marr'd will be the praise of Zion's mount.

The Father spoke—the sun, eclips'd, appear'd;
Night's empire fell, in part, but chiefly rear'd:
The Seraphs dropp'd their wings, and silent by,
Lay, the shrill harp that us'd to sound so high.

Two kings were crown'd, if subjects monarchs make,
And both their sep'rate jurisdiction take,
Christ hath, in part, his Father's work restor'd,
And o'er them reigns, Deliver'rer, King & Lord.

Satan, quite different from his fear before,
But as he wish'd, is troubled now no more;
He fear'd destruction—but he lives and reigns
O'er more than Christ, & will while God remains.

2.

ARMINIANISM.

POWER divine, awake! and from the earth,
Let doubtful millions usher into birth;
With keen, immortal powers, suited to dwell
In heaven above, or in eternal hell.

Suspend events, all thought beyond, so vast,
On man's volition, while his hour shall last;
Permit a tempter, cruel, strong, who may,
Who surely will, delude their souls astray.

When wrapt in dark and deathly veils of sin,
Entail'd propensities, and weak within,
Provide a Saviour—rather, offer, send,
Of life eternal, and assistance lend.

From many ages all their hope conceal,
To num'rous others, gospel truth reveal;
At sixty years let some repent of sin,
Others destroy the day they first begin.

When bound in hell, incline none to restore,
Whether for million sins, or three or four:
But fix their fate, and make them strong to bear
My wrath divine, in remed'less despair.

As many years let floods of torment rise,
As twink'ling stars that speck the gloomy skies
Or dust of earth, or particles of light;
The distant end still fleeting far from sight.

As many more increase the fire of hell,
As all of these, when multiplied can tell;
When numbers faint, and fancy fails to run,
THEN let eternal woe be BUT BEGUN.

In view of these, place all the happy race,
Who by a work or two, had shunn'd the place:
But let no bowels yearn—no falling tear
From Christ, though once he bled, nor saints appear.

To make the mother, while her child shall cry,
In useless wailings but for leave to die,
Adore my justice, banish from her far
Nat'ral affection, and all tender care,
Though such, brute beasts, in scripture lan-
guage are.

The Father spoke—the Son obedient went,
Offer'd his grace, but men would not repent;
A few adher'd, and wish'd to share the crown,
But most to Satan's seat were sentenc'd down.

The angels rose, but could not fairly scan,
Whether to sing to God, to Christ, or man;
The lyre was useless, and lay silent by,
While constant jarrings sound, 'tis You or I.

3.

UNIVERSALISM.

AWAKE. Eternal Love! and from the earth
Let hopeful millions usher into birth;
Thine image give, and fit them all to raise
Unbounded Praises to their Maker's praise.

To make my glory more conspicuous shine,
And man more happy in my praise divine,
A plan devise, which will my grace reveal,
In saving souls from misery, death and hell.

The bitter cup in man's volition place,
The sure insolvency of all his race;
Thus all to vanity subject, but still
Preserve in hope—this is my holy will.

When all are lost, and in their nature dead,
By union with her first, and fed'ral head;
Reveal thyself, that to their nature join'd,
Eternal life may flow to all mankind.

Let, by degrees, the day and night divide,
To teach the world their darkness, shame, & pride,
Their prodigal Free-will—and what would be,
If left to self, their final destiny.

But yet be near, my Son, when foes invade,
Lest some one spirit faint which I have made:
Correct and punish men for good, but stay
Thy rod—the precious soul might waste away.

Behold, my Son, all power to thee is given,
With all that I possess in earth or heaven;
Thou art my HEIR—go, do my blessed will,
And what my law requires in man, fulfil.

Go take the bitter cup—man's freedom free,
Be for my wandering sheep, the way to me.
Gird on my might—my sword of truth employ:
Destroyers of the lower world destroy.

To thee I give the charge of all that man has made,
Restore all that have wander'd from their Head.
Let not the wheels of nature cease to roll,
Till in thee centre every living soul.

The Father spoke—the Sun refulgent bright,
Shone through thick vapors of eternal night;
Struck her dark portals open to the day,
And endless burnings swept the chaff away.

All that was evil, finish'd—ALL IS NEW,
And second Eden kindles into view—
A world is free; a Conqueror now they own,
And shouting, crown him on a golden throne.

No tongue is silent—every creature sings;
Through vast immensity the echo rings:
The KING of GLORY! all respond as one;
The KING of GLORY! rolls the triumphs on:
'Tis done in GOD—and must in man be done.

Monies received from our country Subscribers for the first volume of the Olive Branch; from May 19, 1827, to May 19, 1828.

A. SHERMAN, Middletown, Conn. \$2 00
MARCUS BAXTER, Philipstown, N. Y. 1 00
JOHN J. WEEKS, Buckram, L. I. 2 00

DAVID ROSE, Esq. South Hampton, L. I. 2 00
DANIEL SNYDER, Esq. Chesnut Hill, Pa. 2 00
ADAM PARKER, Barre, Mass. 2 00
JESSE STONE, Jr. Sackets Harbour, N. Y. 2 00

* These three ideas are supposed to be the real definition of the three systems, though not what each individual of the orders may be apprised of.

THE OLIVE BRANCH
Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.
TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, AUGUST 4, 1827.

|| No. 12.

SERMON,

On Psalm ix. 17.—*The wicked shall be turned into hell and all the nations that forget God.* By Rev. ABNER KNEELAND.

(Continued from page 83.)

We contend that to preach any hell which cannot be set forth as an example to those who live ungodly, which cannot be realized, experienced and felt in this state of existence, where alone the idea can have any good effect, serves only to destroy weak and effeminate minds, without producing any good effect whatever. It never yet has reformed the world, and, as we believe, never will. As great crimes as ever were committed, have been committed where this future and endless hell has not only been preached to the fullest extent, but also where the truth of it has not been so much as called in question. Punishment of any kind can only operate on the mind as an object of fear; and hence, even if it should restrain some from outward acts of vice, as probably it may, it leaves the heart as much in love with sin as ever; and therefore after all, is no cause of reformation.

Let us then turn our attention from these visionary dreams of fanaticism, and consider a hell which is nearer home; and which, if we will only cast our eyes about us, we may know to be an awful reality.

It is to be earnestly prayed and sincerely desired, when we shall turn to the testimony on this subject, that it will embrace no one in this assembly; but this is hardly to be expected, and therefore, rather than to reject the testimony, let such take the matter home to themselves and be admonished. For we promise no escape; no, not even by repentance, any further than that produces a change of life and conduct; for the hell of the wicked is present with them, and as long as they continue in the state and are guilty of the crimes which constitute them wicked, it will remain with them, let that be longer or shorter. Let us then attend to the solemn admonition.

To avoid the most awful hell of which the Scriptures speak, the wise man (Solomon) giveth his son the following instruction. Prov. vii. 1—5, 26, 27. "My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers; write them upon the table of thy heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman; that they may keep thee from the strange woman, from the stranger who flattereth with her words—. For she

hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Permit me to ask you, my hearers, and let candour and conscience give the answer, Is the hell here spoken of in this world or the world to come? It may be said, perhaps, "It is in the world to come, and the conduct here alluded to is the way to it." Then look on a little further, and you will find you are mistaken. Prov. ix. 13—18. "A foolish woman is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are IN THE DEPTHS OF HELL!" Here we have a striking picture of hell in all its most awful and horrid deformity. We not only have the description of a house which leads to hell, but those who become guests are in the very DEPTHS of hell already. Let it no longer be said, then, that Universalists preach that there is no hell. You have only to look around you, and you will find it nigh home; if not at your very doors, at least within the limits of your beloved city. And what is more, this is no visionary, no imaginary hell; but is what may be known by any one to be an awful reality.

Go, then, to the haunts of vice and wretchedness, and there you will discover hell with its ten-fold horrors!

Neither let it be supposed that this is the effect of one crime, one species of vice only, for it is the effect of every vice and of every crime, in proportion to its magnitude and enormity. An apostle has said, "Whoever doeth wrong, shall receive for the wrong he hath done; and there is no respect of persons." Hence this is the doctrine of the New Testament as well as that of the Old. "The wicked are like a troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked." Isa. lvii. 21. This troubled sea, this mire and dirt, this want of all peace, is the HELL into which the wicked shall be turned, and all the nations that forget God. The prophet does not say that those who are wicked here shall be like a troubled sea in the world to come: but the wicked ARE, that is now, in the present tense, like a troubled sea. While on the other hand, "The ways of wisdom are ways of

pleasantness, and all her paths are peace." Not, that the wise shall find peace hereafter, in consequence of walking in the paths of wisdom here; but "HER PATHS ARE PEACE."

Now, what shall we say to these things? Is it possible that any one can be so blind as to say there is no difference between the "way of the transgressor," which is "hard," and the paths of wisdom, which are "peace?" If you can see no difference, my friends, between these two pictures, you would not be able to perceive any difference, though painted in the most glowing colours, between heaven and hell. And if you can sufficiently realize the difference between the paths here marked out, namely, the paths of vice, and the paths of virtue, then you have a sufficient motive to shun the paths of vice; and may I not presume that you will shun them, as you would shun the most deadly poison; while on the other hand you will pursue with pleasure and delight the paths of virtue, as the only road to heaven and happiness.

It may still be said, however, by way of objection, notwithstanding the reasonableness of this doctrine, that it sets aside the plan of salvation by Jesus Christ. But pause one moment, my hearers, and judge not too hastily. What is there in this doctrine which militates against the doctrine of Christ? So far from it, as we have already shown, it is evidently the doctrine both of the Old and the New Testament; and of course, it must be perfectly congenial to the doctrine, precepts and examples of Christ. And this we shall more fully perceive by taking Christ for our example; who has declared himself to be "the way, the truth, and the life."

"The fear of God is the beginning of wisdom." Hence as Christ is "the wisdom of God," and as he [of God] is made unto us, "wisdom, and righteousness, and sanctification, and redemption," when persons walk in that wisdom which Christ has set before us, that is, when they imitate his examples, then they walk in the "way," (not of the transgressor, which is "hard;" but in that way) which giveth "peace." Christ is also the "truth;" by being brought to the knowledge of which we are made "free," not only from the bondage of sin, through fear of punishment, (other than that which sin has already occasioned,) but also from the very disposition to commit sin: and being saved from sin itself, we are saved from all its consequences. Christ also is "the resurrection and the life;" and since we believe that God raised up Jesus Christ from the dead, so we

believe on the testimony of the apostle, that he will "raise up also by Jesus, and present us together with him;" for the dead shall be raised "incorruptible, and we," that is, those who shall be alive at that period, "shall be changed." Then shall be brought to pass the saying that is written, "Death is swallowed up in victory." In this light we understand the glorious doctrine of Christ and his apostles; the whole of which, is perfectly congenial to the doctrine maintained in this discourse.

Another very powerful argument in favour of the doctrine for which we have contended, is clearly set forth by the apostle, when he saith, "Christ hath abolished death, and hath brought light and immortality to light through the gospel." 2 Tim. i. 10. Hence it evidently appears, that life, that is, eternal life, and immortality were not "brought to light" under the legal dispensation or first covenant. "Life and immortality," not death and eternal misery! were brought to light "through the gospel." No punishment, therefore, denounced under the law, ought to be so construed as to carry the punishment into a future state of existence; for such a state of existence was not then brought to light. For although the Pharisees professed to believe in a resurrection, yet they had no rational idea concerning it; and such ideas as they had, seem to have been borrowed from the oriental philosophy. Whoever will examine for himself, all the curses denounced under the law,* will find that they all relate to things of time and sense. There is not a single blessing promised, or a single judgment or curse denounced under the first covenant, which has any necessary relation or connexion with a future state of existence. If the doctrine, therefore, of an ever burning and never ending hell, in the world to come, be true, it is a doctrine which the world was kept ignorant of for at least *four thousand years*! Now to suppose, that under the gospel dispensation, wherein "good tidings of great joy" are proclaimed "to all people," a punishment is unfolded, infinite in degree, and endless in duration, which was not taught to Adam in the garden, nor to any who lived before the flood, nor to Noah a preacher of righteousness, nor to Abraham the father of the faithful, nor to Moses the servant of God, nor by Joshua, Samuel, David, and all the holy prophets who spoke of "the restitution of all things," exceeds all possibility of belief by any rational and reflecting mind. It is often asked, by the opposers of the doctrine of universal grace, "If the doctrine be true, why was it not preached before?" We may be allowed to ask, in our turn, If the cruel and unmerciful doctrine of endless misery be true, why was it not revealed to the world before? or why should it have been revealed at all? It is not even pretended that the revelation of this doc-

trine will ever save the subjects of it from hell, (for this would destroy its truth,) but that it will only be the means of increasing the misery of the damned in the world to come! But we do not admit that it hath ever been revealed from heaven at all. It is by no means a heavenly doctrine, and therefore cannot owe its origin to that source. It could have originated only in the cold and unfeeling heart of misanthropy, nurtured in the limited views of bigotry and superstition, and proclaimed in the unhallowed spirit of malevolence! For the doctrine can no more be proved from the New Testament than from the Old. No, not even by the common version, with all its imperfections, which are known and acknowledged to be many, and however much they favour the idea, yet let any one avail himself of all these, and after all, with any fair construction, the doctrine of endless misery cannot be proved from the New Testament.

(To be concluded in our next.)

From the Religious Inquirer.

SECTARIAN CORPORATIONS.

In addition to the reasons given last week we believe that those societies which are formed and continually forming in our country, soliciting money from all classes of community and applying it to sectarian purposes, are calculated to prove injurious to the public, we would take the liberty here to add another which deserves, what we believe it has not yet engaged, the serious attentions of the guardians of the public weal. We object to giving any class of men the privilege of accumulating—no matter by what means, whether by begging or taxation—unlimited sums of money and other standard property, and permitting them to hold such property forever, independently of the demands of government, and without contributing any thing towards the public burdens. This objection we confess was suggested to us on reading the late message of the governor of Massachusetts to the House of Representatives of that state. He has advanced an idea, which seems to have been heretofore overlooked by politicians; but one which is obviously weighty and important. He objects to those incorporations "where a mere trust is to be executed, coupled with no personal interest," unless they are of a character to "alleviate the wretchedness of human infirmity," &c. and then even he suggests "there should be some limited time, when the legislature might exercise the power of revision or revocation."—"There are," he says, "two descriptions of corporations known to our laws. The one, in which a pecuniary concern is created, and exists in the members—the property of which is made to contribute to the public burdens and is liable to be disposed of," &c. Such corporations cannot be objected to. But the other description is dangerous. It includes all the sectarian institutions of which we speak. "In them," says he, "the property is locked up from individual control, is subtracted from the mass of trans-

missible wealth, and is held in perpetuity to be applied only to the purposes and objects" of sectarian ambition and party proselytism. Such institutions have "a tendency to absorb individual property in the capital of corporations, and thereby to destroy its future divisibility and voluntary distribution to an extent which, says he, I believe, is hardly apprehended by the community. It may well deserve regard to what consequences an unrestricted indulgence in this policy may lead.

The worthy and able governor of that commonwealth has here laid the axe, where it ought to have been years ago, at the very root of all those orthodox institutions which have fattened upon the indulgence of the people. He has shown, in a manner which cannot be resisted, that they are robbing both the government and the country of the very means of existence, and building up a privileged aristocracy absolutely dangerous to equal rights. Heretofore it has been uniformly customary for our legislature to throw their protecting arms around these sectarian money-makers; giving them the desired act of incorporation, and authorizing them to hold property forever, secure from taxation. "And it has been done," says he, "to an extent hardly apprehended by the community."—Our legislatures, wishing to patronize whatever is calculated to improve the moral condition of the country, have suffered themselves to be blinded by the appeals of men *professing* to be engaged in the cause of benevolence. They seem not to have looked to the *consequences* which an unrestricted indulgence in this policy may lead." They were not aware that they were authorizing a set of aristocratical men to drain the country of almost all the money there is in it, and thus enabling them, in the midst of their sacred influence to look down upon the poverty of the government and the people, bidding defiance to all their attacks.

Our readers will now perceive with us the injurious tendency of these corporations. They obtain immense sums of money that never can return again to the body of the people from whom it was extorted. Their institutions are made rich and can never become poorer. The influence of wealth which they possess can never be lessened. The public treasury may become impoverished, the arm of government may be paralyzed, the country may become poor, still they must be rich. On them no taxes can be assessed, and though the former should fail, their power cannot be impaired.—The time may come when these orthodox institutions will have absorbed a majority of the actual property of the Union, and when, therefore, the supreme power will be in their own hands.—"These apprehensions," says Gov. Lincoln, "are not idle or visionary. They may yet be *fatally realized*. Grants, requests, and contributions will occasionally fall in, and ultimately the mass will be accumulated. There is here no countervailing principle to apply. Death executes no statutes of distribution.—What is once received

* Read the 28th chapter of the book of Leviticus, and the 28th chapter of the book of Deuteronomy, where you will find all the blessings promised, and the curses denounced distinctly stated.

is held forever! And although each one of the corporations may be restricted in the extent of its acquirements, yet the *continued increase* of their number (the number of such institutions) operates to an unlimited and infinite accumulation." And, unless government declines granting such corporations, by which they are allowed to hold the money they extort from the people, he says the time must arrive when *violence and revolution* will be the only means of bringing the state of things back to its original equality. This worthy governor deserves well of his country. He has had the courage to broach a solemn truth in political science, which we devoutly hope may be improved in all our states. Hereafter we hope our legislatures will be more cautious how they authorize a set of ambitious men to drain the community of its circulating medium which can never return again, or contribute to the public burdens.

It has been well said that the people hardly apprehend to what an extent these societies have already robbed the nation. What is given to them might as well be annihilated; for it is taken effectually and forever from the public.—And we suspect that they have been in no small degree the cause of the complaint of the present scarcity in the circulating medium throughout the country. Hear what Gov. Lincoln says, "within five years only, more than *thirty millions of dollars* have been authorized to be held" in Massachusetts alone by corporations of this description. Suppose, what is perhaps not unlikely, that the other states have extended an equal proportion of this kind of misplaced indulgence; the result would be, that in the United States within the short time of five years only, authority has been given to certain institutions to take forever from the public, property which can never again return or be taxed, to the enormous amount of *six hundred millions of dollars*. Let this policy continue, and how long will it be before all the wealth of this nation must be under the control of a certain number of corporations.

The orthodox are continually petitioning for acts of incorporation. They are permitted to hold money in trust—property which must descend for ever to their disciples only. They obtain money by begging and extortion which they are authorized to hold. Government cannot tax it—unless it be an advantage to have the country overrun and enslaved by their priests. In this way a religious aristocracy is growing up among us, which threatens destruction to the very vitals of national and individual prosperity.

This is another reason why we are opposed to the patronage of those numerous sectarian corporations, which, like the horse leeches' daughters, are continually crying, give, give, and never say enough. Those who encourage them, however innocent may be their motives, are contributing to create a power that is already dangerous, and may yet prove fatally destructive to our national freedom and independence. And we hope our fellow citizens will give this subject at

least a serious consideration; and not suffer their confidence in a few religious leaders, to make them forget or neglect a paramount duty which they owe to their country.

From the Universalist Magazine.
DIALOGUE CONCERNING MAT. XXV.
SECTION IV.

Child.—Dear Parent, I wish to embrace this opportunity to ask you a few questions in relation to the 24th and 25th of Matthew. I am convinced that the subject of these chapters has no reference to a judgment in the future state; but solely to the judgments which at the time the predictions were uttered were about to fall on the unbelieving Jews, and the careless, unfaithful professors in the church. Nevertheless there are some things which relate to this subject that I do not fully understand.

Parent.—I shall be happy to give you satisfaction on any point of inquiry.

Child.—It is stated, Mat. xxiv. 29, that immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, &c. Did such events transpire at that time?

Parent.—Yes, my child, but not in the literal sense. This figurative style of writing was very much in use among the eastern nations. If they wished to express the commencement and advancement of nations, they made use of images, taken from the most striking parts of nature, for that purpose. The moon becomes like the meridian sun, the sun's light is augmented even fold, and a new heaven and a new earth are created. On the contrary, the overthrow and destruction of kingdoms are represented by opposite images: the sun and the moon are made dark, the stars fall from heaven, and earth tremble, and all things seem tending to their original chaotic state. The figures of speech in Mat. xxiv. 29, denote the overthrow of the Jewish polity and people.

Child.—Did Jesus Christ actually make a re-appearance upon the earth, during the generation of which we have frequently spoken?

Parent.—Here, my child, you again labor under an inconvenience by not being acquainted with the style of Jewish writers. It was their practice to represent any signal display of divine power as the visitation, or presence, or coming of the Lord. This figure frequently occurs in the Old Testament. The very signal interposition of divine authority in the destruction of the Jewish polity is expressed by the coming, or presence of Christ. This is a figure of speech, and a similar figure occurs when it is said that Christ was seated upon the throne of his glory. When you have arrived to years of greater discretion, and are better acquainted with the style of the sacred writers, you will be enabled more fully to comprehend this subject.

Child.—Why it is said that *all nations* were gathered together at the destruction of Jerusalem?

Parent.—There was a very general gathering of people at that time. The Jews, from every part of Judea, were collected at Jerusalem. The Roman army, composed probably of people of various nations, were encamped around the city. The numbers slain during the siege, almost defy belief; how much more when the numbers of the living are added. The phrases *all the world*, and *all nations*, in the sacred writings, are of equivocal significations, sometimes signifying more, sometimes less.—In

Mat. xxiv. 9, it is said to the disciples, "and ye shall be hated of *all nations* for my name's sake." In the 14th verse we read, "and this gospel of the kingdom shall be preached in *all the world*, for a witness unto *all nations*, and then shall the end come." No person understood these phrases in their literal sense. Indeed we know from the connexion in which they are found, that they are not to be so understood.

Child.—Indulge me with one or two questions more, and I shall be satisfied. How do you understand the following: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels?"

Parent.—Fire, my child, is a figure, very often used in the Scriptures to represent temporal calamities. As you read the Bible, you will of yourself discover the truth of these remarks. The "devil and his angels" for whom this fire was prepared were the hypocrites several times addressed in the 23d chapter, and to whom Jesus said, "how can ye escape the damnation of hell?" *Gehenna*, the word rendered *hell*, is here used by the Saviour, agreeably to the Jewish writers, to signify those calamities then impending over Judea. The great wickedness of the ruling Jews, or as Paul expresses it, "spiritual wickedness in *high places*," was the cause of these great calamities, represented by the "fire, prepared for the devil and his angels." Into this the Jewish nation generally was cast, for adopting the policy and aiding the efforts of their wicked rulers. That the term *devil* is used in the Scriptures to represent the leading enemies of Christ, is evident from a great number of instances, among which we find the following: "The *devil* shall cast some of you into prison." Rev. ii. 10. Those who cast the Christians into prison were certainly human beings, and leading enemies of Jesus Christ.

Child.—And why was this punishment called *everlasting*?

Parent.—It was not called *everlasting* by the Saviour. This is a word which uninspired men have selected to convey the meaning of the word he used. But it does not convey the meaning of it, unless we give to the word *everlasting* a limited sense, as we are obliged to in many passages of the Scriptures. These passages are too numerous for me to bring forward now. I will notice one out of many. In Exodus xl. 15, the Levitical priesthood is called "an *everlasting* priesthood." Now if you will turn to Heb. vii. 11, 12, you will perceive that the apostle informed his Hebrew brethren that this priesthood was abolished. This is one among many proofs that the word *everlasting*, in the Scriptures, must not always be understood in an unlimited sense.

Child.—I must now thank you, my dear parent, for the patience with which you have listened to and answered my questions. I rejoice that I am able, in my youth, to understand in some measure, the holy Bible. And I pray God to grant me wisdom to see the right way, and resolution to pursue it.

Parent.—So does your fond parent also pray. Reflect now upon the subjects to which we have attended that they may be impressed upon your memory. And recollect that the great mistake which people have made with respect to Mat. xxv. consists in applying to the future state what has sole reference to this.

Note.—The above Dialogue is the first of a series we intend to publish on those parts of the Scriptures which are used for the purpose of deceiving and frightening people, particularly the

young, with respect to the future state of mankind. It struck us forcibly, that if such subjects were discussed familiarly in the form of Dialogue, even children might be made to see and understand their true sense; and no one can doubt, who considers the efforts which are now making by means of tracts, catechisms and Sunday schools, to instill prejudices into their minds against what we conceive to be the true doctrines of Christ, that whatever we can we ought to do, to prevent their being deceived. These dialogues will be furnished, some by one editor of the Universalist Magazine, and some by another. It is the intention of the publisher to issue each one in the form of a tract, immediately after its appearance in the Magazine. Parents will permit us, we trust, to call their attention particularly to this subject. Let them first make themselves acquainted with the true sense of the Scriptures discussed in these dialogues, and then, let them pay attention to their children, and assist them in understanding the same Scriptures. Not that these parts of the Bible are the only ones which it is necessary for us to know and understand; but that it is peculiarly necessary to understand them at a time when, by a false and injurious use thereof, the youthful mind is tormented and led astray.

Editors of Magazine.

The following letter addressed to the Rev. J. Cambell, Hacktstown, Warren Co. N. Jersey, is one of those candid appeals to the public, which can neither be misconceived or misunderstood. We should be sorry if the able writer of the letter in vindication of his principles, should so expose himself, as to injure his business; but even should that be the case, we shall solace ourselves with the hope that the reasoning of a mind untrammelled by visionary creeds, will finally triumph over the ignorance of enthusiasts and bigots, whose contaminating spirit has for some time past been spreading among the orthodox churches. The man that can break through these restraints, is one born of light; he sees with an eye of just criticism, and a heart of religious fervour; what they (the orthodox) never saw. He is truly the child of God and Christ his Saviour.

A letter to the Rev. J. Cambell, Hacktstown, Warren Co. N. J. dated

Schooly's Mountain, July 23, 1827.

REV. SIR,

I am now about to perform a task which I would gladly have avoided. But duty to my own feelings; to a society of christians; and, as I believe to the character of God, compels me to perform it. I am aware of the peril to which I expose myself by thus singly opposing my frail abilities and influence to one who, borne along by the tide of popularity, and supported by the prejudices of education and Pharisaical traditions, is bolstered up by all the false philosophy which the orthodox schools have borrowed from the religion of heathenism. I am aware that such a Goliath will be enabled to hurl back upon my devoted head, a heavy storm of spiritual thunders, fulminations, and furious declamations, from the fortification which defends him. I am aware also, that I expose myself in a pecuniary point of view; inasmuch as I am dependent (pursuing a mercantile business) upon many of your friends and firm supporters, for my liv-

ing. Knowing, however that truth needs not an able advocate, and trusting in him who clothes the lillies of the field and provides food for the fowls of the air, I shall run the hazard of addressing this letter to you without any further apology. My object is to recall to your mind some ideas you advanced in a funeral sermon, delivered at the church at Pleasant Grove, on Sunday the 20th inst. I shall only notice that part of your sermon which relates to the denomination to which I profess to belong, and which I believe was intended expressly for my ear. In describing the blessed state of those who die in the Lord, you endeavored to enforce your ideas upon the minds of your audience by bringing forward the hackneyed parable of the rich man and Lazarus. You described Abraham's bosom to be heaven, and Lazarus as enjoying the glories thereof. To all this I should not have objected, (though, by the by, others as able as yourself, give it a very different construction,) had you not gone completely out of your regular path, and brought the rich man in by the head and shoulders and represented him to have been an infidel Universalist, and that in his life time he taught the doctrine that there was no hell.

Now, sir, you profess to be an ambassador of Jesus, a meek and humble teacher of the gospel; and I presume will confess that you are bound to teach nothing which is not contained in the word of God. Considering you, therefore, in this light, and that you are thus situated, I would ask you to point out the chapter and verse where the idea is contained, that this rich man was a Universalist; or, that before he died, he taught or believed that there was no hell. If, sir, you are able to produce a single passage in the scriptures, where this information can be obtained, you shall be exonerated from all blame. If you cannot; remember, my dear sir, you have exposed yourself not only to the plagues that are to be added to those that add to the book; but you have evinced yourself to be of the character of those who are to have their part in that dreadful lake which is the principal theme of your declamation!

Again, sir I would wish you to take a retrospective view of your conduct on that occasion, and see how it comports with that Christian charity you so highly and very justly eulogized. Consider, sir, that Universalists are a Christian society, that they believe and teach nothing but what they can bring a "thus saith the Lord" to prove; that they have a right as well as yourself, to examine and interpret the scriptures; and, following the advice of an eminent apostle, to be fully persuaded in their own minds respecting these things. And, although they may be, as our Saviour predicted they should be, reproached in the earth because they trust in the living God who is the Saviour of all men; still, sir, we take courage when we recollect

the words of our Saviour: "They shall put you out of the synagogue; yea, the time cometh that whosoever killeth you will think that he doeth God's service; & these things will they do unto you because they have not known the Father, nor me." "But I trust ye shall know we are not reprobates, and if we are, who hath given you liberty to slander us?"

Consider, sir, whether it comports with the character of a Christian, an honorable opponent, or even a gentleman, thus behind the ramparts of your own desk, where common politeness and the law of the land will shield you from a reply, thus to deal out slanderous insinuations and misrepresentations against a sect, who, whenever they have a chance to be heard or read, are able from the arsenal of their Lord and Master, to wield his spiritual weapons of divine truth, to the utter destruction of the beast and his image, arrayed with all the anti-christian doctrines invented by the self-styled orthodox of the day!

This letter, sir, is wrote under the impression that its author was the object at which your shot was levelled:—and that it was your intention to wound his feelings, and leave a reproach upon the doctrine he professes upon the minds of your audience; many of whom knew his sentiments. He therefore considers it an ungenerous and illiberal attack; and has no other means to defend himself but by means of a public and impartial paper. You are now informed, sir, that if you will condescend to come out boldly from behind your battery into the columns of some public paper, where you may be opposed upon equal ground, or if you will admit an "Infidel Universalist" (as you call those who believe in the doctrine of God's impartial and universal grace,) into either of your pulpits; you shall have your gloomy and heart rending doctrine of future punishment, a personal devil, and endless hell, so demolished; and that too from reason and revelation; that you will have sufficient employment the remainder of your days, however long,

to re-establish them in the minds of your hearers.

Respectfully yours,

A Universalist at Pleasant Grove, whose name will be given if required.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, AUGUST 4, 1827.

ORIGINAL SIN—No. 6.

Having discussed the subject of original sin in five successive numbers, with a view to show that the institution of infant baptism was a human contrivance of the clergy, to arrive at power through the weakness of the devotees of religion, and that they had no authority whatever to enforce the ordinance, we will now indulge in a few reflections upon the subject; and show, from the present condition of the world, the evils that have never ceased to flow from bigotry, superstition and clerical domination. If we turn our eyes to Spain and Portugal, and contrast them with other nations in that hemisphere, less favorably situated, in regard to soil and climate; we shall be at a loss to ascribe the difference in their circumstances from any other cause than to the tyranny that is exercised over their religious opinions; which in the last hundred years has been operating like an incubus on their civil and social prosperity, until wretchedness, want and poverty, can go no farther with these victims of an all-grasping clergy. In Spain, where the population is not more than eleven millions, they have to maintain nearly 300,000 of the regular and secular clergy! This enormous weight on the productive industry of the country, speaks in language that cannot be mistaken. The evils they endure at the present time, in comparison with other states whose civil and religious institutions are upon a different footing, are past all calculation; and by them they are oppressed to the last degree. In England, for instance, although there is a government religion, still the spirit of their civil institutions are such, that a toleration of religious opinion is there enjoyed among all ranks of people; and they exercise it without restraint. What is the consequence of this freedom of thought? Let the progress of society for the last fifty years, in that country, decide the question. The human mind, as it were, let loose and encouraged to explore every labyrinth of art and science, has brought national product to a height beyond the ordinary physical powers of man, that never could have been anticipated. Their inventions in the last fifty years have more than compensated the enormous expenditure of the Nation; and all this the effect of religious and civil liberty.

In relation, however, to national product, the circumstances of the people of Spain, under a regime purely catholic, have more to contend with, than merely maintaining an overburdened lazy priesthood. The number of religious festivals and holy days instituted by their church, abstract so much labor in the

course of a year, from the mass of productive industry in that country, as would give the protestant English a decided advantage, even if they were not aided by machinery and all the improvements in the arts which have been developed in the last half century; which is the result of those noble faculties operating uncontrolled, the precious gift of the God of nature: and hence we perceive the comparison, between the two countries, on the score of productive wealth, holds no parallel. Bigotry, superstition, and ecclesiastical persecution in Spain have dried up almost all the sources of wealth, by not only relaxing from the ordinary operations of labor, but by cramping the human mind and preventing those inventions which would be a substitute for labor. This is one of the inevitable consequences of a religion that on the one hand pervades the inmost recesses of thought, and brings the actions of men to the standard of an overwhelming corrupt orthodox clergy, and it will always be the case in any country, and every country, where the supremacy of the clergy is established, and the laws of the land are made instrumental in their hands of advancing their power. No nation under the sun has progressed in the arts more rapidly, than the United States, since their emancipation from the slavery of old England; and the cause is no doubt ascribable to their hitherto perfect enjoyment of civil and religious freedom. But do we not see our orthodox clergy as ambitious of power, as the clergy of other countries? They appear to us, on first view, as fellow mortals favored by no peculiar privilege, enjoying that equality, and those immunities, which the laws extend to all. But when we trace them to their bible societies, their tract societies, their missionary societies, and perceive the amazing grasp they have already made on the circulating wealth of the nation, can we say, they have no ambition? that this rapid and mighty accumulation is purely to serve the cause of Christ and religion? If we say so, we deceive ourselves. Money is power! and although in some of the state constitutions the clergy are interdicted any participation in legislation, yet have we not witnessed long since, that by well-timed combinations, and an adroit use of their influence over credulous minds, they have rendered this barrier to their ambition more harmless, than if it did not exist! Being thrown in the shade as it were for fear they would avail themselves of an opportunity given them to make laws to suit their purposes, they covertly achieve their purposes through the medium of human credulity and weakness. The Episcopalian, Baptist, Methodist, Presbyterian, Congregationalist, and every other denomination of the orthodox faith, surrender their sectarian differences on the altar of expediency; and combine to effect by stratagem and concert, what they were sure they would fail in doing unaided by the participation and influence of each other. By this

singular combination the whole body of the people of the nation are brought within the active agency and designs of the priesthood; as much so as if there were but one faith or religious creed tolerated in the country! If these efforts of clerical ambition, which have already made such strides to power, are not checked, where can we imagine will they end? The notice which Governor Lincoln in his late message to the legislature of Massachusetts, [see page 90, column 2,] takes of the prodigious accumulation of wealth going into the hands of the Clergy by successive incorporations, where a mere trust is to be executed, coupled with no personal interest, is a matter of the first importance to every reflecting mind, and unfolds a scene of ambition, on the part of the Clergy, that calls upon every good man to oppose. In vain may be the task at some future day to stop the career of these holy zealots. Power, like water, when it has acquired a certain momentum, overwhelms every thing in its course! M.

Extract of a letter from the Rev. HOSEA BALLOU, of Boston, to the Rev. ASNER KNEELAND of this city; dated,

"Boston, July 23, 1827.

"Since your brethren in the ministry, in this vicinity, have learned the unhappy separation which has taken place between you and the First Universalist Society in your city, we have not ceased to feel a lively sympathy both for you and them. For you, because we well know and duly appreciate your long continued services in the promulgation of liberal sentiments, and the tried and improved talents, which you have so arduously employed in this common cause, in which we have been mutually engaged, and in the promotion of which we earnestly hope your future exertions will be as influential as formerly: for them, because to that Society we had turned our eyes, as to a city whose location was so commanding, that it would be seen from far, and whose influence we fondly expected would be felt, in a most salutary manner, through various regions which have long groined in darkness.

"Our acquaintance with the versatility of human concerns, and human feelings, admonishes us not hastily to justify one party and condemn the other unqualifiedly, but with confidence in the Disposer of events, patiently to wait the operation of things, which we trust may result in the disappointment of the enemies of truth, and the furtherance of that redeeming grace and heavenly wisdom, which delights in bringing good out of evil, and in turning the machinations of sin to the means of abounding mercy.

"When Mr. Holden was here to engage brother Adin, he suggested the question, whether I would by and by exchange with him a few Sabbaths? To which I gave some encouragement, entertaining, among other motives, a hope that such a visit would, by the blessing of God, have some desirable effects, and produce consequences, in which we might have occasion for mutual rejoicing."

To the above sentiments we can cordially say—AMEN. And in so doing, it is presumed that we speak the sentiments of all the mem-

bers of the Universalist Book Society, as well as of the Second Universalist Society in this city. The letter to which the one from which the above extracts are taken is in answer, was written with an express design to obtain a knowledge of the impression the late overtures have made on the minds of our ministering brethren in Boston and its vicinity; in order, in some measure, to counteract an erroneous report that has been industriously circulated here. If all mankind were disposed to judge with as much caution, and decide with as much prudence, as this highly esteemed brother appears to have done, how many feelings might be spared; and how much difficulty would often be prevented! As the Second Universalist Society is now incorporated and firmly established; as it is also respectable both as to numbers and character; and as their worthy pastor has heretofore been an object of "sympathy," so we trust he will now be an object of *congratulation*. Were we altogether indifferent spectators; so far as motives can be judged by actions, we should be warranted in saying, that his have been pure and conscientious in all that he has done, in relation to the overtures which have recently taken place. It has been his object to promote pure love to God, peace on earth, and good will to men. And when he saw that his labors were not productive of these happy consequences, he had no alternative but to stop short in his course. The measure having succeeded even beyond his most sanguine expectations, he now possesses no other feelings towards the society he has left, than those of pure friendship. Their number is not much diminished, if any, below what it was when he was first called to labor with them in word and doctrine; and no one will rejoice more than their late pastor, to see them prosper as a religious society; and he has no doubt but that they will prosper in the ways of *well doing*. And above all things, he wishes to maintain the most perfect friendship and cordial fellowship with those who may labor with them, from time to time, in the ministry. As for those who are disposed to believe false reports, or be the bearers of them, he can only pity and forgive them; and as to all those that have counselled an evil counsel against themselves, they will find their destiny in the words of the prophet, (2 Kings xix. 28: Isa. xxxvii. 29,) which are firmly believed by him, who has been so much calumniated of late, as a *revelation from God!*

As editors of an impartial paper, devoted to the cause of universal truth, we shall rejoice in the prosperity of each and every religious society whose object is to promote liberal principles, and more especially the doctrine of Universal Salvation, which, as we believe, is the doctrine of Christ and his apostles.

Since writing the above, the following notice has been put into our hands, which was publicly read from the desk in the Universalist church, in Prince-street, on Sunday morning the 22d ultimo.

The Trustees of this Society have the satisfaction of being able to state publicly, that the measures pursued by them, in relation to their late unhappy differences with Mr. Kneeland, have met with the *unqualified* approbation of their brethren in the ministry, in the Eastern states. They have also the pleasure of stating, that their arrangements for supplying their desk, with faithful preachers of the word of life, are very encouraging, inasmuch as they have prof-

fers of assistance from brother Hosea Ballou of Boston and other zealous advocates of the gospel of God our Saviour.

A true copy of the original notice.

ADIN BALLOU.

The above needs no comment, and we shall be sparing in our remarks. We can only say, that if our "brethren in the ministry in the Eastern states," have done, what this notice says they have, on *ex parte* testimony, and especially on the representations of an *individual*, they have done what, as brethren, and as Christians, they ought not to have done; whereas if they have acted agreeably to what is stated by our worthy friend and brother in Boston, they have acted like wise men, and their conduct in this respect, will meet with the "unqualified" approbation of the wise and good of all parties. Therefore it is due from our ministering brethren at the Eastward, to the New-York Universalist Book Society, as also to the members of the Second Universalist Society in this city, who are the friends of Mr. Kneeland, either to acknowledge, or else deny, that they have authorized the Trustees to make the above statement, as publicly read in their church in Prince-street.

BENEVOLENCE.

Happy is the man who is free from envy, who wishes and rejoices in the prosperity of his neighbor, being contented with his own condition, and delighted at the good fortune of those around him, his sympathetic heart beats in unison with the sufferer, and from his little store bestows a generous mite to the children of poverty. Enjoyment attends him through the various walks of life, and misfortune rests lightly on his head; the morsel which he eats is sweet and nourishing; the water he drinks is cool and refreshing, and the straw which supports his weary limbs, soothes him into soft forgetfulness. When he visits his neighbor in trouble, such benignity appears in his countenance, that the eye of sorrow wears a smile, and the distressed breast ceases to heave a sigh. Like a minister of peace he is received among them, and his very words prove the oil of consolation. Surely he, above the rest of his fellow mortals, partakes of heaven here below, and a bliss, which none but the good and virtuous, can ever claim.

Rel. Inq.

RELIGION.

No subject within the compass of our knowledge, claims our attention more justly than religion. Placed as we are here, occupying the station we do, it is natural to inquire whence we came, and what is our final destination—what being gave us birth, and what allegiance we owe him, what kind of service will be acceptable to him and profitable to us? The first of these queries is easily answered. Whoever marks the various events, the dependencies of cause and effect observable in the whole of nature will readily admit the existence of some great first cause, who gave birth to the whole, and established the laws by which it is governed. Hence from him we took our existence, predicted by the same Almighty fiat that called nature into being. The second—our final destination, is not so easily answered or readily ascertained. On this point, we have no positive evidence, the whole rests on revelation, and ana-

logical reasoning. The effect may be inferred from a knowledge of the cause. When it is clearly ascertained that Jehovah is the cause of our being, a knowledge of his perfections will enable us to draw a rational conclusion what will be the result of our existence. Strengthening this conclusion by the assertions of inspiration, our proof may amount to a moral certainty. Admitting God is a being of infinite goodness, I naturally infer all his acts must be like himself, good. Hence if he confer existence upon any being, that existence on the whole must be a blessing to that being, or God would, by conferring that existence, contradict the first principle of his nature. When to this I add the numerous declarations of Scripture, representing God as infinitely good and just, willing and actually taking measures to effect the ultimate good and happiness of all his creatures, consequently there can be no hesitancy in drawing the conclusion that whatever the final destiny of man may be, it will on the whole be a thousand times better than a state of non-existence. Thence the third query naturally presents itself. If God has made us and destined us to a state of happiness, what allegiance do we owe him? what kind of worship will be acceptable to him and profitable to us. With regard to allegiance, we owe him the most unfeigned gratitude and submission. We owe him ourselves and all we have, and all our powers of body and mind should unite to obey his commands, and yield that pleasurable service his law requires. To this are all other inquiries subservient. A knowledge of our origin and end, the existence and perfections of the being who made us have no other use, than to determine our duty to ascertain what must be done, and persuade us to its performance.

Utica Magazine.

Extract from Dr. Watts.

ON CHRISTIAN CANDOR AND RELIGIOUS INQUIRY.

If it be an unreasonable thing to dictate to our fellow Christians, and urge our particular sentiments on them, in these mysterious points, (more particularly referring to the doctrine of the trinity,) how much more culpable and domineering is it, to establish any special form of human explication of this doctrine as a test of orthodoxy and christianity! How vain a presumption is it with a pretence of divine authority to impose mere human explications upon the consciences of men, and to forbid them all, the sacred blessings of especial communion in the gospel, unless they testify their assent to such a particular hypothesis or scheme of explanation, which the imposers confess to be human, and yet impose it in their own mere prescribed form of words. The persons who are guilty of this most uncharitable practice may consecrate their impositions, and their excommunications, with holy names, and call it pure zeal, but I suspect it will be found in the great day to deserve no better character than a mistaken zeal for the honour of Christ, mingled with zeal for the divinity of their own notions. If we are to be condemned to hell for believing inconsistencies, then we be to every son and daughter of Adam. What man is there in the world free from error? And yet every error

he holds, is perhaps inconsistent with some truth which he believes.

It is hard to write Anathema upon a man's forehead, because of some inconsistencies in his opinions while he believes all necessary truths, and practices the necessary duties relating to God and Christ, and his own soul. There have been many and very different explications of this doctrine, embraced by some persons of the most exemplary piety; concerning whom I could even venture to say "May my soul be where ever theirs is, in the other world."

For the Olive Branch.

When I see one zealously professing Christian religion, and at the same time making it his practice if the poor should be his debtor, to harass them, and otherwise grind the face of the poor, either by extortion of interest, or any other way which he would not wish done to himself, and who thinks lightly of overreaching his neighbour in a bargain, or in other words, in purchasing any article or commodity after asking the price, and he knowing it to be a reasonable one, to wish or desire to obtain it at a less price than he thinks his neighbour really can afford to sell it for, that man is a hypocrite, and his conduct informs me that he is a practical Atheist.

GROUND SWELL IN THE POLAR REGIONS.

The ice in the polar regions, accommodates itself to the surface by bending, but when several yards in thickness, it refuses to yield beyond a certain extent, and is broken in pieces with dreadful explosions. The best account that we know of the appearances presented on such occasions is given by a party of Moravian Missionaries, who were engaged in a coasting expedition on the ice along the northern shore of Labradore, with sledges drawn by dogs. They narrowly escaped destruction from one of those occurrences, and were near enough to witness all its grandeur. We extract it from the recent interesting compilation of the Rev. Dr. Brown, on the history of the propagation of christianity.

"The missionaries met a sledge with Esquimaux turning in from the sea, who threw out some hints that it might be as swell for them to return; after some time, their own Esquimaux hinted that there was a ground swell under the ice; it was then scarcely perceptible except on lying down and applying the ear close to the ice, when a hollow disagreeable grating noise was heard ascending from the abyss. As the motion of the sea under the ice had grown more perceptible, they became alarmed, and began to think it prudent to keep close to the shore; the ice also had fissures in many places, some of which formed chasms of one or two feet, but as these are not uncommon even in its best state, and the dogs easily leap over them, they are frightful only to strangers; as the wind rose to a storm, the swell had now increased so much that its effects on the ice were extraordinary and really alarming.

The sledges, instead of gliding smoothly along on an even surface, sometimes ran with violence after the dogs, and sometimes seem-

ed with difficulty to ascend a rising hill; noises, too, were now distinctly heard in many directions like the report of cannon from the bursting of the ice at a distance; alarmed at this frightful phenomena our travellers drove with all haste towards the shore; as they approached it the prospect before them was tremendous; the ice having burst loose from the rocks, was tossed to and fro, and broken in a thousand pieces against the precipices with a dreadful noise; which added to the raging of the sea, the roaring of the wind, and the driving of the snow so overpowered them as almost to deprive them of the use of both their eyes and ears.

To make land now was the only force that remained, but it was with the utmost difficulty that the frightened dogs could be driven forward, and as the whole body of the ice frequently sunk below the summits of the rocks and then rose above them, the only time for landing was at the moment it gained the level of the coast, a circumstance which rendered the attempt extremely nice and hazardous.—Both sledges, however, succeeded in gaining the shore, and were drawn up on the beach, though not without great difficulty; scarcely had they reached it when the part of the ice from which they had just escaped, burst asunder, and the water rushing from beneath, instantly precipitated it into the ocean. In a moment, as if by a signal, the whole mass of ice for several miles along the coast, and extending as far as the eye could reach, began to break and to be overwhelmed with waves; the spectacle was awfully grand, the immense field of ice rising out of the ocean, clashing against one another, and then plunging into the deep with a violence which no language can describe, and a noise like ten thousand cannons, was a sight which must have struck the most unreflecting mind with solemn awe. The brethren were overwhelmed with amazement at their miraculous escape, and even the pagan Esquimaux expressed gratitude to God for their deliverance.

Lon Pap.

From the Charleston Courier.

Melancholy Shipwreck of the Sloop Fulton, Captain Delano.

The schr. Eliza, Captain Casey, arrived here last evening, from Newbern, brought in part of the passengers, together with Captain Delano, and part of the crew of the sloop Falcon, which was wrecked on Cape Look-out Shoals, on the night of the 14th inst— from whom we learn the following particulars.

The Falcon sailed from Savannah on the 12th inst. bound for New-York, having on board a cargo of Cotton and Rice, and 23 passengers. On the 14th at 11 o'clock P. M. the vessel struck on the outer shoal of Cape Look Out, and bilged. The sea beat her over into deep water, where all sail was made for the land, the crew employed in throwing overboard every thing they could at, the vessel sinking fast. Captain Delano, to save the lives of the ladies, (passengers) gave permission to them to take the boat

with two hands, and if possible, procure assistance from the shore—but the panic became so great, that instead of eight persons going in the boat, the following persons jumped on board, viz:—Mr. Coult, lady and child, of East Haven, Conn.; Mr. Fort and lady, of Milledgeville, Geo.; Mr. Little and lady, of Savannah; Mrs. Dougherty of Ireland; Mr. W. Scott, of New-Haven, Conn.; Mr. Brown, mate of the sloop, of Wiscasset; and Thomas, a youth about 15 years of age, of Charleston, who was working his passage; and who had been employed in one of the steam boats between this city and Augusta.—In about a quarter of an hour after the boat left the vessel, the sloop filled and capsized, the persons on board sustaining themselves by the rigging; the sea breaking over them in this situation. Attempts were made to make a raft of the quarter boards, but not being sufficient it was abandoned. The only recourse left was to stay by the sloop and sink with her, or attempt to swim to the shore, six miles distant, both of which was alike desperate.

During the time when they were in this situation, they were much bruised by the washing of the sea. At 2 o'clock P. M. on Sunday, the remaining persons on board, viz: Mr. James Furse and son, of Barnwell, S. C.; Mrs. Catharine Lamba, of Ireland; Captain Macy, late of ship Commerce, of New-York; Mr. H. Prescott, of New-Haven, Conn. John Cany, of Ireland; John Gready, of do; Patrick McCater, of do: Lewis Carter, of Philadelphia; and James Heron, of Ireland, (the latter died on board the Eliza on the 18th;) Captain Delano, of sloop Falcon; Arthur McDonald, Josiah Briggs, and Joseph Raymond, a black man, seaman: Benjamin Ross, black, cook; and George, a black boy, were taken off the wreck, by the schr. Eliza. At the time the boat left the Falcon, the Light House was in sight, and which those on board probably endeavoured to reach. Capt. Casey informs us, the shore is so very difficult to land upon, that there is every reason to fear all on board perished. When they left the wreck, she was almost entirely under water.

JESSE STRANG, charged with the murder of **JOHN WHIPPLE**, has had his trial at Albany, and brought in guilty.

ANECDOTES OF ELEPHANTS.

In Mr. Griffith's edition of Baron Cuvier's *Animal Kingdom*, the question of the mental faculties of brutes is discussed, and the conclusion drawn, that the difference between brute and human reason is not in kind, but in the capability afforded to the former and denied to the latter. In illustration of this opinion, some curious anecdotes are related, from which we extract the following.

"An elephant which a few years ago belonged to Mr. Cross, at Exeter Change, attained to the practice of a curious trick, which, by repetition, might be said to have acquired, if indeed instinct could be acquired, something of an instinctive character; but which, the first time it occurred at least, seems attributable to something short of reason. It is the usual part of the performances of an elephant at a public exhibition, to pick up a piece of coin, thrown within its reach for the purpose, with the finger-like appendage at the extremity of the trunk; on one occasion a sixpence was thrown down, which happened to roll a little out of the reach of the animal, not far from the wall; being desired to pick it up, he stretched out his proboscis several times to reach it; he then stood motionless for a few seconds, evidently considering—we have no hesitation in saying, evidently considering, how to act; he then stretched his proboscis in a straight line as far as he could, a little distance above the coin, and blew with great force against the wall; the angle produced by the opposition of the wall, made the current of air act under the coin, as he evidently intended and anticipated it would, and it was curious to observe the sixpence travelling by these means towards the animal, till it came within his reach, and he picked it up. This complicated calculation of natural means, at his disposal, was an intellectual effort beyond what a vast number of human beings would be considered as a lucky thought, a clever expedient, under similar circumstances in any man.

"Some young camels belonging to a much respected friend of the editor, and brother of a very valuable contributor to this work, were travelling with the army, when they had occasion to cross the Jumna in a flat-bottomed boat; the novelty of the thing excited their fears to such a degree, that it seemed impossible to drive or induce them to enter the boat spontaneously; upon which one of the mohauts, or elephant keepers, called to his elephant, and desired him to drive them in; the animal immediately put on a furious appearance, trumpeted with his proboscis, shook his ears, roared, struck the ground to the right and left, and blew the dust in clouds towards them; and so effectually subdued one great fear in the refractory camels, by exciting a greater, that they bolted into the boat in the greatest hurry—when the elephant re-assumed his composure, and deliberately walked back to his post. The same elephant was appealed to by his mohaut to remove a branch from a tree which hung too low to raise the tent-pole: the animal looked at the pole as if measuring it with his eye, then at the tree and impending branch; he then turned his rump towards the trunk of the tree, stepped a couple of paces forward, took the branch in his trunk, and felt as if examining where it would split off; finding it easy at this place, he moved a little back to where it was thicker; then taking a firm hold, he gave it three or four successive swings, increasing his force, till, with one powerful effort, it tore and fell on the ground. Being ap-

pealed to, to remove a branch still higher, he looked up; stretched his proboscis, and caught only a twig or two and some leaves; he was urged again, but he shook his ears and gave a piping sound of displeasure; but the mohaut still insisting, after another vain attempt, he caught the bearing pole of a dooly (a kind of palanquin,) and shook it with violence, making a poor sick soldier immediately start out of it; the hint was sufficient, he would not be trifled with.

"At the siege of Bhurtpore, in the year 1805, an affair occurred between two elephants, which displays at once the character and mental capability, the passions, cunning, and resources of these curious animals. The British army, with its countless host of followers and attendants, and thousands of cattle, had been for a long time before the city, when on the approach of the hot season, and of the dry hot winds, the supply of water in the neighbourhood of the camp necessary for the supply of so many beings began to fail; the ponds or tanks had dried up, and no more water was left than the immense welts of the country would furnish. The multitude of men and cattle that were unceasingly at the wells, particularly the largest, occasioned no inconsiderate struggle for the priority in procuring the supply for which each was there to seek, and the consequent confusion on the spot was frequently very considerable. On one occasion, two elephant drivers, each with his elephant, the one remarkably large and strong, and the other comparatively small and weak, were at the well together; the small elephant had been provided by his master with a bucket for the occasion, which he carried at the end of his proboscis; but the larger animal, being destitute of this necessary vessel, either spontaneously, or by the desire of his keeper, seized the bucket, and easily wrested it away from his less powerful fellow-servant: the latter was too sensible of his inferiority openly to resent the insult, though it is obvious that he felt it; but great squabbling and abuse ensued between the keepers. At length the weaker animal, watching the opportunity when the other was standing with his side to the well, retired backwards a few paces, in a very quiet, unsuspecting manner, and then rushing forward with all his might, drove his head against the side of the other, and fairly pushed him into the well.

From Colman's Anecdotes.

DR. GOLDSMITH.

A poor woman, who had seen betters days, understanding from some of her acquaintance that Dr. Goldsmith had studied physic, and hearing of his great humanity, solicited in a letter to send her something for her husband, who had lost his appetite, and was reduced to a most melancholy state by continual anguish. The good-natured poet waited on her instantly, and after some discourse with his patient, found him sinking into that worst state of sickness, poverty. The Doctor told him they should hear from him in an hour, when he should send them some pills, which he believed would prove efficacious. He immediately went home, and put ten guineas into a chip box, with the following label: "These must be used as necessities require: be patient, and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to any thing Galen or his tribe of pupils could administer for his relief.

✂ We have received No. 26 of a paper entitled "The Anti-Universalist," with a request to "exchange."

This paper, like a *bastard child*, is owned by no one, or more, as Editor, or Editors; it is a semi-sheet, quarto, and comes out semi-monthly. Admitting the matter equally important, it would be a very unequal exchange with a full sheet weekly. As we perceive, however, that the ANTI-UNIVERSALIST is sent to several of the Reverend Clergy of the orthodox school, we hope it will have a very extensive circulation. For it appears to be a work well calculated, like most of the works of darkness, to promote the very cause it is ostensibly intended to suppress.

TO CORRESPONDENTS.

"Amana" is received, by which we learn that he is not the writer of the piece signed "Biblist," as "Veritas" seemed to suppose. This mistake being corrected, supercedes the necessity of publishing what Amana has written on the subject. We mean to be like the noble Bereans of old, who searched the Scriptures daily to see if these things were so. If it can be shown that Mr. K. has "peeled" any truth out of the Bible, we will publish it: but unless this can be shown, empty declamations would not be acceptable to our readers.

✂ Just published, and for sale at this Office, by the New-York Universalist Book Society, Tract No. 4, being a Reply to a Tract on "future punishment," published by the "Nassau Hall Tract Society, Princeton, N. J." The profits arising from this Tract are to be given to our worthy Secretary, Wm. W. Morris, who has hitherto volunteered his services, not only as Secretary to the Society, but also as Editor of the Olive Branch.

ERRATA.

Several typographical errors occurred in our last, among which the following are too important to go unnoticed.

Page 84, column 1, the word *change* occurs twice; for which, read *charge*. Same page, col. 3, for *heaven*, read *heavens*, and after the words "*a new earth*," literally; add *and whether the nature of the wolf, the lion, and the serpent, will be changed, literally*; and the last word in the piece, for *theory*, read *thing*.

✂ THE OLIVE BRANCH

Is Published every Saturday morning, in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

✂ TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

Digitized by Google C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, AUGUST 11, 1827.

|| No. 13.

SERMON,

On Psalm ix. 17.—*The wicked shall be turned into HELL and all the nations that forget God.* By Rev. ABNER KNEELAND.

(Concluded from our last.)

Here we might venture to dismiss this subject, were it not for one consideration, too important to be passed over unnoticed. Some may honestly believe, as we presume many do, that although it should be admitted that the awful doctrine which stands opposed to that of universal grace, cannot be proved true from Bible, yet it ought to be preached as a terror to the wicked. But in this we think they are honestly mistaken. As an object of terror, it only operates on the fears of men, but has no power to produce moral affections, or the love of virtue. Now, as an object of fear, being placed at a greater distance, and at best, in a doubtful and uncertain state, it has by no means the influence of the penitentiary or solitary confinement. But this is not all, those who preach the doctrine of endless misery as an object of fear, to deter the wicked from the commission of crimes, destroy the very thing which they mean to preach; for, while they build up with one hand, they pull down with the other. And hence they leave an object of terror, not to the wicked, but to weak minds only, to whom it can be of no use; (for they stand in no need of such awful forebodings,) but, with regard to them, it may be productive of indescribable evils. And it is to save this, which is often the most amiable part of community, from the melancholy consequences of these unnecessary fears, that we thus labour in this cause.

We have said that they pull down with one hand, what they build up with the other; for no one dare to preach endless misery as the absolute, certain, and inevitable portion of all the wicked. This, as it must be acknowledged, and as has been already proven, would doom too many to endless woe; even more than the advocates of the doctrine will admit; and, according to the reputed orthodox doctrine of total depravity, it would thus doom the whole human race. They must then hold up the possibility of an escape; and this too, even for those who have been guilty of the worst of crimes. Now, how easy it is for the wicked to magnify this possibility into a certainty? They are told that every sincere penitent, even on a death-bed, or at the very last hour of life,

shall find grace; and, of course, be certainly saved; or, at least, there is reason to hope that this will be the case. And notwithstanding all the uncertainty they may exhibit, and the danger of putting off repentance to so late a period, yet, it may be asked, who is so wicked that he does not mean to repent before death overtakes him? The greatest sinner in the world, who gives any credit to such a doctrine, undoubtedly calculates that he shall repent sooner or later. Hence, notwithstanding the supposed usefulness of the punishment, it is a mere *bugbear* after all; it being removed as easy as persons can wash their hands in clean water! It may be said, however, by way of objection, that the opportunity of repentance may be denied the wicked, by being suddenly and unexpectedly cut off by death. Let this be admitted, if you please, for the present, for the sake of the supposition; yet if the sinner calculates that he shall repent, as every sinner who gives any credit to such an awful doctrine undoubtedly does, and if he is taught to believe that this is even possible, your future hell (*as an object of fear*) is gone beyond even this dread or apprehension—it has vanished completely out of his sight. Therefore, so far as that is to be feared, he may sin with impunity. This is the natural effect of the doctrine, as no one believes it true for himself, but only for others, who he may think are greater sinners, or else may be less fortunate than himself, and therefore he may be as great a stickler for the doctrine as any; and yet, those others, in their turn, think the same: and it is in this way only that we can account for such crimes as are often committed even by some of those who not only profess to believe, but who preach the doctrine themselves.*

That these are the true features of the popular doctrine of endless misery, cannot be denied: and this is as well known to the wicked as to the righteous; or those who would be thought to be so. We hear it continually, not only from the pulpit, but also from the bench. How often is the criminal, being convicted of murder, or whatever may have been his crime, even when he is about to receive the sentence of death, after being reminded not only of the punishment which awaits him from the hands of men, but also of that more awful and interminable punish-

ment in the world to come; how often, I say, is he buoyed up with this delusive dream? for although the criminal is told (on the supposition of his being in an error in his calculations on futurity) that "the anguish which now rends your bosom, is peace when compared to the misery which awaits you," yet the Judge proceeds to inform him, that amidst the thunders of its dreadful denunciations, "the sacred volume breathes a whisper of consolation, even to the most hardened offender!" Thus he is encouraged to hope for an escape from that punishment which, as it is said, God has denounced with his thundering voice; for, continues the Judge "Yes, —, even you, all bloody as you are, may yet be within the reach of its [the sacred volume's] kind promises—Fly then, I beseech you, to the last stay of the sinner's hope for a happy eternity. While the light of life yet gleams upon your short and dreary path to the grave, catch the fleeting moment to bespeak the intercession of that Redeemer whose power is equal to your necessities. He may yet wash out the foul stain that renders you loathsome to the world, and raise you to the mansions of bliss!" Now this same doctrine, which is thus proclaimed to the criminal, is equally proclaimed to the whole gazing multitude; and the wicked among them calculate how easy it is to go from the commission of the greatest of crimes to a participation in all the joys of Heaven! How often is it that this criminal, through the interposition and assistance of weak, but pious friends, before he is brought to the gallows, is made, in the estimation or imagination of those who have "a zeal for God, but not according to knowledge," a *convert* at least, if not a *saint*! and as such he is conducted to the gallows, with his priests at his side, *singing hymns on the way*, in all the triumphant parade of a martyr to religion, or a sainted hero!!!†

This picture, my hearers, is by no means exaggerated. It is a truth which rests on facts of public notoriety. And now, what has become of the awful doctrine of endless misery? So far as it is designed as an object of terror to the wicked, it has entirely vanished. All its salutary effects, if it had any, are entirely destroyed by a mistaken zeal, for what can be no other (as we con-

* See the sentence of Judge Longstreet, on John M. Williams, convicted of the murder of his wife.

† Evidence is not wanting to justify the above remark, should its correctness or propriety be called in question.

‡ Many in this city will fully understand this allusion, when they recollect the circumstances which attended the execution of G—.

ceive) than blind fanaticism under the false garb of religion. For, the fear of a future hell is not only vanished, (and therefore might as well have never existed,) but the disgrace and ignominy which otherwise would have been attached to the punishment of the gallows, together with all the stigma of murder, and all the other crimes which led to that one, which alone could cap the climax, have vanished with it.

These, my friends, are some of the fruits of the doctrine of endless misery; none of which can be attached to the doctrine for which we contend. God has made no other hell for the wicked than that into which they plunge themselves by their wickedness. Let every one then, keep himself out of the hell which is the legitimate fruit of the conduct of the wicked, and there is no other hell to be feared. And this being too bad to be desired by any, or even to be endured for the sake only of "the pleasures of sin for a season," to fear any thing worse, is worse than useless. But, on the other hand, let every one remember, that all the hell there is, (and we believe in all the punishment of which the Scriptures speak,) is inevitably certain to the wicked. And their portion in this "lake of fire and brimstone," in these "sorrows of death," and "pains of hell," not only is, but ever will be, in exact ratio to the measure and magnitude of sin. It is on this principle that God rewards every man according to his works. The punishments inflicted by men have a beneficial effect, as an example, just as far, and no farther, than ignominy and disgrace are attached to them.—Any thing, therefore, which is calculated to lessen the ignominy, and do away the disgrace, is injudicious and impolitic. It is like the burning of heretics; who, although damned by one party, are canonized by another; and, therefore, as long as you will find those who will burn, you will find others embracing the supposed heresy, under all the dangers of being burned! For it is heroism! not punishment! to endure pain and suffering unaccompanied by any disgrace!—Hence, just in proportion to the stigma and disgrace attached to the person who suffers, so much is the punishment and no more. In this point of view, bodily diseases, when they are the fruits of intemperance and vice, may be reckoned among the greatest of all punishments; while persons labouring under other diseases, which may be considered providential, excite all our sympathy and affection; and we never think of calling the disease a punishment, but only think of the Christian patience and fortitude with which it was born.

Mild punishments will answer every purpose which can be answered by punishment, when they are believed to be inevitable and certain; but as long as a possibility of an escape is either made probable, or is even admitted as possible, some will be found hardy enough to run the risk. With the punishments which men may inflict, we know there is, and ever will be, a possibility of an es-

cape, and this is one, if not the greatest reason why human punishments do not, in so great a degree as could be wished, have their desired effect; or, in other words, do not deter every one from the commission of crimes. But in regard to the punishment which God inflicteth, we contend, there is no escape; and the reason why they have not yet prevented sin, is because they are not sufficiently realized, as the effect, and certain punishment of sin; while people have not only been looking for a more awful punishment in the world to come, but they have been also taught to believe that the punishment which God designs to inflict, is so much like the punishments inflicted by men, that, somehow or other, it may be avoided. All of which we believe to be contrary to the eternal and immutable principles of the truth of God.

As long, therefore, as people are taught to believe, and do believe, that there is great pleasure in sin, more than amply to overbalance all that is to be feared in this world in consequence of committing it; and at the same time, that all the punishment in the world to come may be avoided by repentance, you will find the world more or less wicked. But only let every one be brought fully to know, understand and believe, that the consequences of all sin are as certain as sin itself, and that the consequences of every crime, will, sooner or later, and at all times, produce more pain and misery, than the sin which occasioned it did pleasure and happiness, and as far as this knowledge shall extend and become the governing principle of the actions of men, the world will be saved, not only from sin itself, but even from a disposition to do that which is wrong.

That you, my respected audience, one and all, may be saved from all the horrors of a guilty conscience, together with all other evils which sin and wickedness can possibly produce, (which is the hell threatened in my text,) permit me to address you in the words of the prophet: "Cease to do evil—learn to do well." For, in doing thus, "although your sins are as scarlet, they shall be white as snow; although they be read like crimson, they shall be as wool. Then ye shall be no longer wicked, but shall be raised to a newness of life, even although ye were in the depths of 'the lowest sheol!' For it is the wicked, and the wicked only, who shall be turned into hell!"

That you, my brethren and friends, may not be of this character, *Remember*, and not *forget*, God. Which may God, of his infinite mercy, grant, through the medium of his Son, our example and mediator, Jesus Christ, to whom, and through whom, be glory forever. AMEN.

ORATION

DELIVERED AT THE CELEBRATION OF THE
FOURTH OF JULY, 1827.

Fellow-citizens and fellow men.

"We have met this day to commemorate an event, which shall long be remembered

by every son of freedom with unceasing satisfaction. We are here assembled in commemoration of an occurrence, which millions of freemen yet unborn shall hail as the first dawn of the glorious morn of liberty, which even now is spreading a genial glow over that portion of our continent which, enlightened by our example, is emerging from that dark and slavish thralldom, in which for ages it has been held by the united power of political and mental tyrants, and which, unrestrained by the countless billows of an ocean, is shedding a ray of light over the helpless inhabitants of another hemisphere, who, for centuries past, have slumbered under the benighting influence of tyranny and superstition. We have met in remembrance of a day, when a nation, which had long suffered under the iron rod of oppression, and had vainly sought redress from that power, whose duty it was to guard her rights, and to shield her from wrong, stood forth, in the sight of an admiring world, dared to assert those rights and that liberty, which is the birthright of every human being, and hesitated not to deny the legitimacy of the authority, by which a foreign power assumed the right of dictating to her laws and regulating her government.

"True—this authority was based on the ties of consanguinity, it had been sanctioned by the power of custom, it had been strengthened by a similarity in habits and in language, it had acquired stability by a lapse of years,—but, delegated originally for the benefit of a people, it had long since been diverted from its original channel; it had become the instrument of oppression over those, whose liberties it was intended to establish; it served but as a means of aggrandizement to a distant nation, at the expense of the one, for whose benefit it ought to have been exerted; it had become but a pretext for the invasion of rights, which it was the duty and interest of those in whom this authority was vested, jealously to preserve and permanently to secure. Thus was the legality of the tenure, upon which this authority was grounded, destroyed, the bond upon which it rested, by the nonperformance of the conditions on which it was framed, was become void, an injured people asserted their lost rights, claimed their long sought liberty, pledged in its defence their lives and fortunes, willed their freedom, and were free.

"In former ages, when men were few in number, when all lived isolated in the forest like the animals, on which they relied for a subsistence, in that early period in the history of the human race, when man left his rude dwelling in the rock, but to allay his thirst at the chry-tal spring, or when allured by the excitement of the chase, at once the pleasure and the business of his life—then was mankind free, then did man enjoy true political liberty, unawed by his fellow man, unhackled by those numerous regulations and restrictions, which civilization has imposed upon society for the benefit and secu-

rity of her offspring. Then were man's wants but few, his desires limited to the means of satisfying these wants. He had not yet learnt to tyrannize over his equals, nor felt the maddening flame of ambition, stifling every generous feeling in our bosom, exulting in the miseries, in the destruction of thousands of our fellow beings, when it lead to glory, to a throne; the intoxicating draught of power, the source of endless cruelties, of countless crimes, of untold suffering, had not yet passed his lips. Man—in-
 nocent man, had not even dreamed of the thousand ills and woes and wrongs, which mark ambition's path; he knew not yet the toils and sufferings, the bloodshed and devastation, which lead to martial glory, to despotic power; his creative fancy had not yet learnt to conceive the unheard of tortures, the burnings and massacres, which superstition's votaries have heaped on our devoted race; he wist not the wars and destruction, the famine and desolation which should flow from the blind zeal of infuriated fanaticism; much less did he suspect, that religious bigotry could so blind the understandings of her deluded followers, as to guide the sword of the midnight murderer, to steal the blade of the secret assassin, to arm friend against friend, child against parent; to rend every kindred tie; to set at naught every plea of justice; to wound every feeling of humanity, while she taught them to regard these atrocities as highly meritorious; to believe each crime virtue; each murder a peace-offering to their God.

"Man had yet to learn the value of the liberty he enjoyed, to prize the blessings which he then possessed. Happy ignorance! could man ever have progressed to a state of society which could boast our present experience—happy! could he have exchanged his isolated position in the forest, which afforded a subsistence, at best uncertain, for the more secure and more sociable situation of civilized man—happy! could he have gained knowledge—except by experience, except by enduring all the sufferings and tortures, the evils and woes, the strife and contention, with which the inexperience and credulity of man has overwhelmed, in every clime, his misguided, his devoted race. But such is not the nature of man! Born, ignorant of his own nature, unacquainted with the properties of the objects which surround him, man learns only by experience; he acquires knowledge from his faults, and gains wisdom by his errors; his vices point out to him the path of virtue; the sufferings of one generation lead to the happiness of the next; he knows not crime, till its baneful consequences warn him against a repetition of the act; seeking happiness, he finds it only by avoiding those paths, which have led others to pain and to misery.

In the primitive state of man's existence, if his wants were few, his means of satisfying them were still more limited: if care was unknown, his enjoyments were equally curtailed; if, untrammelled by laws, he was

left at perfect liberty, to follow the dictates of his own will, his inexperience changed this blessing itself but too often, into a source of misery, if unrestrained by his fellow man, he enjoyed political freedom, his actions were circumscribed to the result of his own unaided power, he knows not yet the pleasures, the benefits of social intercourse.

"But a rapidly increasing population together with the additional knowledge, that man continued daily to acquire, soon led him to exchange this free but helpless state of existence, for a mode of life more suited to his nature; renewed experience induced the adoption of a new form of society, which, if it made him more dependent on his fellow man, afforded him enjoyments till then unknown, and taught him to accomplish undertakings, to which, as a solitary being in the forest, he had vainly aspired. The bonds of family connection, the ties of friendship were too pleasing to be voluntarily relinquished by the rude savage, who had once experienced the pleasures they afford. An injury to be revenged; an offender punished, a favorite hunting-ground to be secured; the advantages of co-operation were, on these occasions too plainly seen to be again neglected or forgotten. Thus did their feelings and their interest, equally dictate to our fathers the policy of a union for all the purposes of life.—Men congregated together.

"The new state of society brought with it however new cares and unforeseen difficulties. In the exercise of the freedom, which the lawless hunter enjoyed unrestrained in his native wilds, he encroached but too often on the rights and liberties of his fellows. To enjoy the anticipated benefits of union, each must yield up a portion of his primitive liberty. Salutary laws were enacted, and new customs were established to remedy this newly discovered evil. A condensed population was incompatible with a hunter's life. The objects of the chase forsook the haunts of man, to seek, in far distant regions, more secluded, more secure retreats. Then did man, deprived of his resource, begin to till the ground as a means for his support, to assemble around his dwelling, flocks and herds. Unwilling, however, that others should enjoy the fruits of his toil, each sought to secure to himself all the advantage of his labor. Thus were the rights of *private property* instituted; and here again did man discover the necessity for new regulations and new restrictions: each willingly ceded another portion of his liberty, when he discovered how much he lost when this right was exercised by another. The most powerful, the most experienced or the most influential among a people were appointed to frame these necessary regulations and to enforce their execution.

(Concluded in our next.)

For the Olive Branch.
 TO THE CONGRESS, AND CITIZENS
 OF THE UNITED STATES.

I have long lamented the English Orthogra-

phy, and long desired a new and perfect one. For I have tried much to find twenty or thirty words correctly and truly spelt, and have not been able, I dare venture to give any one a dollar for every word, over 30, truly spelt in the English language;—wherein are about 80,000 words!! The 80,000 characters of the Chinese are quite as good, if not better, than our method of writing. Because people of any language, may read their writing, when once learned. It will suit all.

Alphabetical writing should possess the following properties.—1. Each letter should have but *one specific sound*.—2. That sound should be no other than that *heard in the pronunciation* of words in which it occurs.—3. Every specific sound should have but *one specific character* to represent it.—4. Each character should be easily distinguished, whether written, or printed, and the written characters should be so constructed as to be formed easily with a pen. Its orthography teaches but one language.

These are four important requisites worthy the attention of the United States of North America.—For the facilities of knowledge are more important than the facilities of trade and commerce by treaties, ships, roads, canals, and federal coin.—The discovery of printing by increasing the facilities of knowledge, removed the darkness, bigotry, and tyranny of ages.

Dr. Franklin's and Dr. Thornton's alphabets are worthy of attention. Thornton's Cadmus ought in my opinion to be published at the expense of Congress, and distributed to the principal persons, at the head of our civil and literary institutions;—and a reward offered for the most unexceptionable alphabet of our language.—When an unexceptionable alphabet and orthography are discovered, could Congress do a better deed, than to bring it into use, as they have already brought into use, the federal system of coin?

By attention to the 2d rule for a pure and correct pronunciation of the alphabet, every one who is properly taught the alphabet of 30 simple sounds, can, although a deaf and dumb person, readily pronounce every word of our language correctly, when truly written. Foreigners and children would require but a few weeks to read and pronounce correctly our whole language, thus truly written or printed.—Now, orthography and orthoepy are never learnt by any one. CORN'S C. BLATCHLY,

527 Greenwich st. New-York.

TO ABNER KNEELAND—

I hope thou wilt not be discouraged, on account of the neglect of thy fellow-citizens to thy attempt to improve the orthography of this country.—Every attempt does a little to introduce, what will, in some future day, be brought into common practice. The sooner this occurs, the better it will be for us, and the world.—They who think differently would do well to produce their strongest and weightiest arguments:—and let the public decide.—I am pleased to see thy paper is free for such discussion.

BETA.

For the Olive Branch.

MESSRS. EDITORS.—I notice that the sentence of death pronounced against Jesse Strang for the murder of John Whipple, by his honor Judge Duer, closes with these words: "and may God your Creator, God your Redeemer, and God your Sanctifier, have mercy upon your soul!" Query. Is the soul of Jesse Strang commended to three distinct Gods, or

one God acting in three distinct capacities? If the former, it is *Polytheism*! If the latter, repeating the word God, or using it three times where once is all that is necessary, is an unmeaning tautology, and calculated to lead the mind into an egregious error.

Unless three Gods are spoken of, the idea would have been much better expressed in these words—"and may God your Creator, Redeemer, and Sanctifier, have mercy, &c." These words will admit of but one construction, whereas the words of the learned Judge are quite ambiguous. But the words—"and may God have mercy on you!" according to my judgment and understanding, would have been more proper than either. Will the learned Judge be so condescending, as to signify to the public, in some way or other, what he meant by those three distinct phrases, "God your Creator, God your Redeemer, & God your sanctifier?" Does he only mean to say, that God the Creator, is also the Redeemer and sanctifier of Jesse Strang? And if Jesse Strang has three such faithful protectors, can the learned Judge any more doubt of his redemption and sanctification, than he does of his having been created by the first named of his three Gods?

Again. If Jesse Strang had no right to kill John Whipple, what right have the public to kill Jesse Strang? It may be said, that the latter is done in due process of law. But who authorized the people to make such a law? It can be justified only on the principle of self-defence, which is necessary only in an uncivilized state, where the public safety cannot be otherwise provided for. But if necessary at all, (the necessity of which I very much doubt in the present state of civil society,) why not let the culprit go to the gallows, with all the disgrace and ignominy upon his head, that he has so justly merited! Why attempt, by a mistimed and misplaced sympathy, to remove from a public execution all that constitutes it a punishment? There can be no question but that hanging, aside from the disgrace, generally attached to such a punishment, is not so painful as is generally the case in natural death. Each and every degree of sympathy, therefore manifested for the criminal, however much they may bespeak the humanity and the goodness of the heart from whence they proceed, they only serve to counteract the intended effects of the punishment, as they take away so much of the ignominy that otherwise would be attached to the punishment, and, therefore, in the same ratio, the punishment is weakened, as a means of preventing capital crimes. Hence the designs of government are thus far defeated. It shows the same weakness in government, as we sometimes discover in a tender mother, who never punishes her child except when she is in a passion; and having vented that, she feels so much for the sufferings of the child that she gives it so many pretty things,—sweet cake and a shower of a mother's kisses, that another child, as likely as not, will be induced to do the same thing, and undergo the same punishment, for the sake of the sweet cake and caresses, which it knows will follow, and which, otherwise perhaps, it would not have received.

Under this view of the subject, if the punishment of Strang could be commuted to hard labor for life, and the surplus of that labor go to support the woman whom it is but too evident he has seduced, or if she is considered too guilty to be entitled to such commiseration, if it were to go to the education and benefit of the child, whose father he has murdered, the public

would be equally safe, and the punishment would have the appearance of being founded in equity. But if there be no alternative, if it be absolutely necessary to kill him, why, then kill him, as the law directs; kill him as you would kill a venomous serpent; and let him go down to the grave with all the ignominy on his head which he has so justly merited! But if he is suffered to wipe away this reproach by a supposed well-timed repentance and go to the gallows with his priests by his side, like a *scinted* hero, as has been too often the case in similar circumstances, it may be expected that ere long, some other scoundrel, equally hardened in crime, will be guilty of similar enormities, for the sake of either accomplishing his object, in the first instance, or, on the failure of which, to excite in his behalf, like public sympathy, and thereby obtain a name and a character that otherwise could not by such a villain have been obtained. Let these things be too often repeated, & where is the public safety? I have set them in this glaring light, in order, if possible, to excite public attention. If any one is disposed to dispute any of the positions here assumed, I am prepared to defend them; and shall yield only, on a full conviction, that they are untenable. It is a subject that has occupied my mind, more or less, for nearly twenty years. And every year's experience has more and more demonstrated to my understanding, that all capital punishments, in the first place, are unnecessary in a civilized country. But where the law requires it, let the law have its due course. It is altogether impolitic to attempt, by feelings of sympathy or humanity, to wipe away the disgrace, which, after all, is the only punishment calculated to deter others from the commission of similar crimes. Unless such feelings can be suppressed, for the sake of the public good, it shows that there is something wrong in the law itself; and at which human nature revolts; and therefore the law should be altered. I will not enlarge upon the subject at present, but will wait and see what can be said on the other side of the question. K.

From the Vermont Gazette: GREAT AVALANCHE.

On the evening of the 17th ult. an event occurred in this vicinity, which is no less wonderful than many others which have heretofore excited the curiosity of thousands, and called from a distance crowds to behold with astonishment their awful exhibition. In Dorset there is a mountain which is about two thousand feet in height, and extends a considerable distance into the southern part of Danby. A part of this mountain (on the Dorset side,) as if weary of its elevated position, left its native inheritance, and with awful rapidity descended, sweeping before it every thing which opposed its progress, until it reached its destined vale. It has thus sided off in two places, both commencing at the height of land, about 200 rods distant from each other, and having slid half a mile, they united, and continued about three fourths of a mile further, when they came to a more level surface. The whole distance in which its ravages are seen is about one mile and a quarter, embracing upwards of twenty acres.

It appears that the very windows of heaven were opened, that the clouds were liter-

ally broken, and that a mighty column of unbroken water descended upon this mountain with unprecedented velocity, and swept in its resistless fury every thing with which it came in contact. As it passed along the winding rivulet which runs down the mountain, the vast quantity of earth and timber which preceded the great body of water, would now and then block up the passage, by bracing against the standing timber which thronged its way, until it would raise the water to the height of 25 or 30 feet, when the pressure of water and timber would overcome the resistance of rocks and trees, and the whole mass again resume its course with augmented rapidity.

The immense masses of earth and timber which now lie by its pathway, bespeak the terrible form of its power. Rocks are supposed to have been driven half a mile, which are judged to weigh from fifty to one hundred tons.

Others of four and five tons weight are found upon large piles of timber fifteen or twenty feet from the ground. Trees of all sizes were swept from their long standing places, as if they were but straws, and thrown into large piles of almost indescribable dimensions. No fiction is necessary in describing this place to make it awfully grand. Great numbers have already visited the mountain with expectations highly elevated, but on viewing the premises have been ready to exclaim "the half has not been told them." Finally, to gain a correct idea of this romantic scenery, ocular proof is necessary. The timber, and earth and rocks, which have thus in a moment of time been swept from upwards of twenty acres of a dense forest, tells us of a power we have never before seen thus exercised, of an arm which is able instantaneously to deluge the whole earth in ruins. K.

Dorset, June 29.

HOGARTH.

The celebrated Hogarth was one of the most absent of men. Soon after he set up his carriage, he had occasion to pay a visit to the lord mayor. When he went the weather was fine; but he was detained by business till a violent shower of rain came on. Being let out of the mansion-house by a different door from that at which he had entered, he immediately began to call for a hackney coach. Not one could be procured. On which Hogarth sallied forth to brave the storm, and actually reached his horse in Leicester-fields without bestowing a thought on his own carriage, till Mrs. Hogarth, astonished to see him so wet and hurried, asked him where he had left it.

Definition of a Drunkard.—A pious divine of the old school says: "A drunkard is the annoyance of modesty, the trouble of civility, the caterpillar of industry, the tunnel of wealth, the ale-house benefactor, the beggar's companion, the constable's trouble, the woe of his wife, the scoff of his neighbour, his own shame, a walking swill-tub, the picture of a beast, and the monster of a man."



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, AUGUST 11, 1827.

SECTARIAN CORPORATIONS, NO. 1.

Ambition, if it have a place to stand on, like that *fulcrum* wished for by Archimides of old, would move the world. To say that the Clergy of the orthodox faith are not ambitious, is to say that men in their dreaming moments do not fancy all that can be realized, and realize all they fancy. We are urged upon an enquiry upon this highly important subject by facts that have reached us, and which in our estimation contain, in their nature and operation on the well-being of society, the most alarming consequences. These facts go directly to show, that under the present system of the orthodox Clergy for obtaining money and investing it in funds, of such a nature that, as soon as it is in their possession, it becomes an inert mass, and no longer remunerates the State by circulation. For the truth of this position we have the unequivocal declaration of governor Lincoln of the state of Massachusetts. He observes that incorporations "where a mere trust is to be executed coupled with no personal interest," unless they are of a character to "alleviate the wretchedness of human infirmity," &c. And then this accomplished statesman with more than ordinary human sagacity suggests the following "there should be some limited time when the Legislature might exercise the power of revision or revocation." "There are," says he, "two descriptions of Corporations known to our laws the one in which a pecuniary concern is erected and exists in the members, the property of which is made to contribute to the public betterment, and is liable to be disposed of," &c. Such Corporations cannot be objected to. But the other description is dangerous, it includes all the sectarian institutions of which we speak. "In them," says he, "the property locked up from individual control, is subtracted from the mass of transmissible wealth, and is held in perpetuity, to be applied only to the purposes and objects of sectarian ambition and party proselytism." This idea comes from high authority, and ought therefore, to make a corresponding impression as to its importance, and to create in the mind of every reflecting individual, a desire to investigate the evils which may in future result from these already gorged sectarian Corporations. The light in which the actions of men are viewed by the mass is one thing, and is not material on the present occasion, except in as much as they mean to judge correctly; but it too often happens, that through this medium the designing hypocrite escapes censure, and the upright and good incur blame.

But when an individual, elevated by the suffrages of the people to provide over the concerns of the State, notices a transaction of this nature, we are bound to turn our attention to the warning voice of that illustrious individual.

We will now examine the hypothesis of sectarian Corporations on the only ground in which it can be viewed as detrimental to the whole community.

Suppose for instance that the circulating money of the United States, in order to stimulate the industry of the country, and to impart to it the utmost blessing possible; should amount to a given sum, and that no less a sum would be equivalent to circulating the whole annual produce of the land and labour of the nation. We say, and it is very easy to demonstrate the truth of our position, that any amount of money periodically abstracted from the maximum of the circulating medium works an evil, and is a direct injury, by abridging the annual productive wealth of the country. It withdraws from active circulation a portion of that which is necessary to sustain the general industry. We do know that money, like oil applied to machinery, lubricates the springs of industry and keeps every thing in motion.

The subject of an adequate circulating medium adapted to the exigencies of any country, is a subject little thought about and less understood. The fact is, that metallic money, or its substitute, bank paper, has in itself no intrinsic value farther than that of setting in motion the combined industry of the nation, with the exception, however, of its furnishing a material for the ornament, and decorations of luxury, and that too requires labour, and skill to prepare it for use, which is a branch that in a measure compensates for the quantity of metal taken out of circulation.

The maxim of those best versed in political economy is simply this, that the labour of every country constitutes its annual productive wealth—and hence we infer that if there be not, from any cause whatever, sufficient circulating medium to keep up the industry of the country, and invigorate it to the whole extent as far as its circumstances of commercial exchanges and consumption demand, the affairs of that country cannot but soon feel the effects of such an abridgement of the circulating medium.—Whence we conclude, as it is a concern of every one, that the notice in which his Excellency, Gov. Lincoln, has taken of this subject will make a deep impression on the minds of reflecting individuals. The sectarian Corporations to which he alludes, have, without all doubt, a direct tendency to abstract from the given circulation, a certain annual sum. It is very clear and conclusive, if this sum be hoarded and does not re-enter any of the channels of circulation, that it operates injuriously, and is a direct obstruction to the annual productive wealth of the nation. Upon this ground, we consider that the notice which the Governor takes of the subject, is material to every individual in community. In science, in morals, in religion and in politics, we often find that a single hint elicited from responsible individuals, is of great weight, and this among them, we are inclined to think, is rather pre-eminent in consideration, and shall attract our attention on a future occasion.

For the Olive Branch.

Messrs. Editors—The following declaration which fell from the lips of a Presbyterian priest, I have from an eye-witness; who, although a presbyterian in sentiment, was made very unhappy at the statement, under an impression that it was not only *not true*, but that it was got up for the wicked purpose of slandering a doctrine which, it would seem, they are unable to refute. For if they can refute the doctrine by Scripture testimony, or any thing like fair argument, why

resort to such contemptible means to put it down. If you think proper, you will give it a place in the Olive Branch. W.

A presbyterian priest, preaching in one of the Churches in Newark, New-Jersey, on Sunday the 29th ult., undertook to show his hearers, what kind of persons Universalists were. And in order to discredit the doctrine, he related a circumstance which he said took place not long since in the city of New-York.—"A lady who was a member of one of the presbyterian Churches, wished to give a ball to some of her friends; and although prevented for some time, (it being against the morals of the presbyterian Church) at length gratified this her wished inclination: She was consequently dealt with and *excommunicated* from said Church: And what then?—why, to crown the climax of her iniquity, she turned *Universalist*! horrid! worse and worse! and then became a common *prostitute*!!!" I know not but all this statement is true, yes as true as *preaching*—and what does it prove? why, that at least, there was one wicked Presbyterian! Hence, if it proves any thing, it proves too much for the gentleman's purpose. For it proves that Presbyterians are not infallible; but that they are as liable to do wrong as Universalists.

It might not be travelling out of the record in this case to relate another, which came directly under the eye of the writer, namely, respecting a lady of this city who was a member of Dr. Spring's Church, and was excommunicated, not for giving a ball, nor for any other immoral conduct; but for denying the never-ending misery of any of God's creatures in another world, and believed in the doctrine taught by the Apostle Paul, who says, "For this cause we labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them who believe," and this lady did become a Universalist; and has proved by her subsequent conduct that she was a Christian, in the true sense of the word; for she goes about doing good; feeding the hungry, clothing the naked, visiting the sick, &c.—and this, says the Apostle, is pure and undefiled religion, "To visit the fatherless and widows in their afflictions, and to keep one's self unspotted from the world."

I am almost inclined to believe that this was the person alluded to by the priest; for I have not heard of such a case as he represents; and if such had been the fact, the *locus* would have been sounded throughout the land.—Can it be possible that the circumstance has been so misrepresented for the purpose of bringing into disrepute the doctrine of Universal grace? If so, how contemptible! how wicked! But, perhaps, this is orthodoxy!!! W.

REMARK.

Is Mr. ———, aware that the individuals to whom the above statement can possibly apply may be identified? Those who are thus guilty of spiritual wickedness in high places may find to their cost that there is a

punishment which awaits them in this world, if there is none in the world to come.

Editors.

CHARITY.

Of all things put on charity. Whether it be in the common concerns of life, in religion, or in politics, charity is equally bright—whether it be in community, in a society, or an individual, it appears with equal lustre, and is equally honorable. It is commonly deemed charitable to give to the poor; to alleviate the distress of the unfortunate; to bind up the broken hearted, and to be a friend to those on whom the world casts its frowns. But all these things may be done without a particle of that spirit which is the essence of charity. The rich may scatter their gold, as the rains fall, on the righteous and on the unrighteous; they may extend a liberal hand to the wants of others, but if it be not accompanied by a corresponding spirit, they have no claim to charity. It is not the donation itself which constitutes it—it is the manner of bestowing it, and the spirit which prompts to that bestowment. And if it be good to relieve the wants of the needy, how much better is it to pass the failings of our fellows with a sigh for their existence, instead of a sneer for their committal. It is good, very good, to give to those who need our gifts; but it is better, far better, to forgive those who need our forgiveness. Man is frail—human nature is weak—and those who contrive to pass as spotless among the crowd, are more indebted to the absence of temptation, or to their own distaste for the more glowing species of folly, than to any virtues implanted in their breasts. But neglecting to take this view of themselves, they are prone to attribute to others, vices, against which they suppose they have of themselves borne up, and for which they have consequently no charity. There are none, at all times free from error—and none always errorous. All are liable to be drawn into the same vortex of crime—all may at some time need the same boon they bestow.—Is it not well, then, while we strive to keep the path of rectitude, to cover with the best of mantles, the faults of those who err, that we, in our turn, may have the benefit of its folds?

Full River Monitor.

For the Olive Branch.
HELL!

One fact has recently come to our knowledge, which has in some measure given rise to our present remarks, and is only one of a thousand of a similar kind, perhaps more appalling in their nature, and more fatal in their effects. A young gentleman from the country, was, one day last week, enticed into a gambling house, or as our European friends have very properly denominated similar places of resort, a HELL, —and there in a short period eased of \$300, perhaps not absolutely his own. This occurrence was attended with distressing circumstances,..... which probably may be detailed in a future number. The house of depredation is situated in Ann-st. The freebooters had the cruelty to deny the victim a sum sufficient to defray his expenses home. Had the young man committed a robbery—or in a fit of despair, put a sudden end to his existence—whose heads would have been visited with just and terrible retribution? of the gambling we will conclude in the language of holy writ, "Go not near it, pass not by it, turn from it and pass away." *N. Y. Spy.*

Extract from a Sermon on Psalm ix. 17.

"Give the answer, Is the hell here spoken of in this world or the world to come? It may be said, perhaps, 'It is in the world to come, and the conduct here alluded to is the way to it.' Then look on a little further, and you will find you are mistaken. Prov. ix. 13—18. 'A foolish woman is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not the dead are there; and that her guests are IN THE DEPTHS OF HELL!!!' Here we have a striking picture of hell in all its most awful and horrid deformity. We not only have the description of a house which leads to hell; but those who become guests are in the very DEPTHS of hell already. Let it no longer be said, then, that Universalists preach that there is no hell. You have only to look around you, and you will find it nigh home; if not at your very doors, at least within the limits of your beloved city. And what is more, this is no visionary, no imaginary hell; but is what may be known by any one to be an awful reality."

Messrs. Editors—The foregoing circumstances applied so strongly to the above extract from the Rev. A. Kneeland's sermon, lately published, that I could not refrain from offering it to the Olive Branch for re-publication. B.

LATE FROM GREECE.

Constantinople, May, 25, 1827.

The Acropolis is about to fall. Intelligence has been received here of the total failure of the attempt of Lord Cochrane and General Church, and Karaïskaki, to relieve this bulwark of Greece. After several days of combat, the Greeks were entirely beaten on the 8th of May; lost the flower of their troops, including near three thousand killed and wounded! Among the dead are eight chiefs, and the brave Karaïskaki himself. The combat was desperate, and the Ipsariotes and Missolonghians particularly distinguished themselves. All hope of saving the Acropolis being at an end, Lord Cochrane requested the French Admiral de Rigny, to propose a capitulation for the garrison to the Seraskier. Redschid Pacha was at first unwilling, but finally consented, if the garrison would march out without arms. A flag was accordingly sent in to submit these terms; but the heroic garrison, certain too of the fate that awaited them, refused to lay down their arms, resolving rather to perish in the ruins of these last monuments of the glories of ancient Greece. The standard of the cross was, however, still flying on the walls of the Acropolis.

New-York Spectator.

Tunnel through the silver mine of Kingsburg in Norway.—A wonderful gallery has been pierced through the side of the mountain, at the depth of six hundred feet, through which the ore is now transported, instead of being hoisted to the top. Its length is six thousand feet, and it occupied twenty-three years in its completion. It had been commenced in 1792, but during seven years of the time it was discontinued: it had just been opened.—The process was most tedious, being entirely by calcination and hammering, which brought the rock in flakes. Only two men could work at a time; it was

commenced both externally and internally; and to their credit be it recorded, that upon meeting, they were only two or three feet difference in the level, and none in the direction. It is from six to seven feet wide, and from ten to fifteen high.—*Jones' Travels.*

Florida.—The following extract from Godden's address to the Florida Institute, enumerates products as numerous and valuable as are to be found in any region of the world:

"Florida is no less remarkable for the natural, than the foreign productions which have been found congenial to her soils. All the varieties of pulse, the tuberous and the esculent roots; the farinaceous grains; the Indian and Guinea corns; wheat, barley, rye, oats, and the millets; peas, beans, yams, and potatoes, have been cultivated to great advantage. Cottons, the black and the green seed, produce, as if natural to the climate; and the experiment in sugar cane, have been crowned with no ordinary success. Banana, the plantain, the pine apple, the cocoa nut, and most of the tropical fruits, flourish near the southern extremity, and may, it is believed, be gradually naturalized to the northern limit; some few experiments near St. Augustine, have been very encouraging. Figs, oranges, limes, lemons, and all the varieties of citrons, nectarines, peaches, olives, and pomegranates, thrive in the eastern section of the territory, as if indigenous; and if any conclusions to equal results from the similarity of soils and climate, can be relied on, a well grounded expectation may be entertained, that almonds and the palms, and all the varieties of the grape and the oleaginous grains, that have contributed alike to the luxury, the comfort, and the wealth of the south of Europe, and of the countries washed by the Mediterranean, may be successfully introduced into Florida."

The North American Review remarks, that the acquisition of Florida is one of the most important occurrences in our history. The acquisition of Louisiana, indeed, was hardly complete without it, nor could there be any security to the south-western frontier, while Florida remained in foreign hands, and opened a way to one of the most vulnerable parts of the United States. Its acquisition, after a negotiation which had baffled the skill of our ablest statesmen for thirty years, entitles Mr. Adams, by whom the negotiation, was conducted to a praise second only to Mr. Jefferson's for the purchase of Louisiana. Florida is rapidly peopling and improving. The address referred to above, is from the press of a settlement three years old. The township granted to General Lafayette, adjoins that of Tallahassee, and is probably to be soon surrounded by one of the most fruitful regions not only of the United States, but of the world. In the event of the completion of the great Florida canal, the citizens of this territory will possess every incentive to industry, which a free and enterprising people can wish.—*Balt. Amer.*

Hampshire and Hampden Canal.—This great and useful enterprise is rapidly progressing in our vicinity, and some portions of it are already completed and others in a good state of forwardness. The two aqueducts in our village, one of which is 350 and the other 500 feet in length, are going on with astonishing rapidity, and afford striking evidence of the almost unnatural triumph of art over nature. The number of workmen employed on the canal in our village, is about one hundred and fifty, exclusive of about forty-five teams.

This grand object is one of unrivalled public and general interest, and although it has met and may continue to meet with some trifling embarrassments and obstructions; its friends may rest assured that it will outlive them all, and that the narrow minded and interested policy which governs some of its present opposers, will be swallowed up in admiration of its beneficial effects, and of the great and masterly schemes of internal improvement, which in this inventive age, is rousing into action all the energies of our sister states.—*Westfield Recorder.*

A farmer, who resides at Rolvenden, having attended the late Tenderden Fair, and feeling some what fatigued, after the business of the day was over, proceeded to a public house to partake of some refreshment. He had not been long in the room before a stranger got up, and offered to bet one present five shillings that he could produce more money than any other person in the room. The farmer above alluded to, having a pretty good supply by him, accepted the challenge, and took from out of his pockets all the money he had, which, on telling over, he found amounted to twenty-five pounds in bank notes, at the sight of which the stranger expressed great surprise, and said, if the farmer had told it correctly he had won the wager, for he could not produce so large a sum; but requested that he might be allowed to tell it himself to see that all was right, with which request the farmer very readily complied. The stranger, after having counted the money over, told the farmer all was fair, and gave him the five shillings together with the notes, which so pleased the farmer, that he never took the precaution of looking at them to see if they were the same, but immediately put them into his pocket and proceeded home; when, having occasion to take money again out of his pocket for some purpose, he to his great mortification, found that instead of his bank notes, he had nothing more than a parcel of blank paper.

Maidstone. (Eng.) Journal.

From Halifax.—The editor of the Boston Traveller has dates to the 15th inst, which represent the distress of the emigrants who have landed there from Great Britain, to be melancholy in the extreme. Five hundred of them are dependent upon charity, and death is daily thinning their numbers. Many are already tenants of the poor house.

The same is said of those emigrants who have been landed in large numbers in St. John, Miramichi, and P. Edward's Island. Whole families have travelled across the country from Miramichi to Fredericton in search of work, with nothing to subsist on, save the scanty contents of a knapsack, and the charity of the settlers along whom they passed.

Curious fact.—The Westfield (Mass.) Register states that "some workmen felled a large oak in Southwick recently, and on cutting it into logs, came upon a cavity in the trunk near the lower limbs, from which ran out, as was judged, about 100 gallons of water. The part containing the water was perfectly sound above, below and around, and the topmost branches were green and thrifty. As we have never heard before of the like circumstance, we refer it to the speculations of the Naturalist."

CURIOUS PIECE OF MECHANISM.

The following account of a curious piece of mechanism is taken from a Persian manuscript, entitled "The History of Jerusalem." It is an account of the throne of King Solomon, and we think, surpasses any piece of mechanism produced in modern times, notwithstanding the wonderful inventions and improvements which have lately taken place in every branch of science.

This famous throne was the work of the Demon Sakhur; it was called Koukubal Jinna. The beauty of this throne has never been sufficiently described; the following are, therefore, the particulars:

The sides of it were of pure gold, the feet of emerald and rubies, intermixed with pearls, each of which was as big as an ostrich's egg. The throne had seven steps; on each side were delineated orchards full of trees, the branches of which were composed of precious stone; representing fruit, ripe or unripe; on the tops of the trees were to be seen figures of beautiful plumaged birds, particularly the peacock, the etaub, and the kurges. All these birds were hollowed within artificially, so as occasionally to utter a thousand melodious notes, such as the ear of mortal has never heard. On the first step were delineated vine branches, having bunches of grapes, composed of various sorts of precious stones, fashioned in such a manner as to represent the different colours of purple, violet, green and red, so as to render the appearance of real fruit. On the second step, on each side of the throne, were two lions, of terrible aspect, as large as life, and formed of cast gold. The nature of this remarkable throne was such, that when the prophet Solomon placed his foot upon the first step, all the birds spread forth their wings, and made a fluttering noise in the air. On his touching the second step, the two lions expanded their claws. On his reaching the third step, the whole assembly of demons, and fairies, and men repeated the praises of the Deity. When he arrived at the fourth step, voices were heard addressing him in the following manner.—"Son of David, be thankful for the blessings of the Almighty has bestowed upon you." The same was repeated on his reaching the fifth step. On his touching the sixth all the children of Israel joined them; and on his arrival at the seventh, all the throne, birds, and animals became in motion, and ceased not until he had placed himself in the royal seat, when the birds, lions and other animals, by secret springs, discharged a shower of the most precious perfumes on the prophet; after which two of the kurgesses, descending, placed a golden crown upon his head. Before the throne was a column of burnished gold, on the top of which was a golden dove, which held in its beak a volume bound in silver. In this book were written the Psalms of David; and the dove having presented the book to the king, he read aloud a portion of it to the children of Israel. It is further related, that on the approach of wicked persons to this throne, the lions were wont to set up a terrible roaring, and to lash their tails with violence; the birds also began to bristle up their feathers, and the assembly also of demons and genii to utter horrid cries, so that for fear of them no person dared be guilty of falsehood, but confessed their crime. Such was the throne of Solomon the Son of David."

Enduring Affection.—The Montreal Herald

contains an advertisement, stating that "Mr. Francis Healy, by profession a gardener, and a native England, returns his sincere thanks to those gentlemen under whom he served, in this country, for the past seven years, and begs to mention, that his motive for leaving this province is, (although it may appear incredible to some) that he has for 14 years past, been faithfully promised to a young lady, of one of the first families, and heiress to the largest fortune in England; and now returns to fulfil his promise. Should he meet with any disappointment, he would return to this country again, and thankfully engage with some of the gentlemen under whom he served, or any other." This Mr. Healy deserves credit for his constancy, but he should beware of so ambitious a marriage as the one he has in contemplation. We advise him to stick to his garden.—*Statesman.*

NOBLE REPLY.

Frederick the Second, King of Prussia, was remarkable for an extravagant humour of supporting the tallest men that possibly could be procured; and he would give a fellow of six feet and a half high, eighty or a hundred guineas bounty, besides the charge of bringing him from the farthest part of the globe, if it so happened. One day, while his majesty was reviewing this regiment of giants, attended by all the foreign ambassadors, and most of the officers of rank both in the court and army, he took occasion to ask the French minister, who stood near him, if he thought that his master had an equal number of troops in his service able to engage those formidable men? The Frenchman, who was no soldier, said, he believed not. The king pleased with such a reply from a native of the vaient nation in the world, asked the imperial ambassador the same question; and the German frankly declared his opinion, that he did not believe there was such another regiment in the world. "Well, my lord Hyndford," said the king to the British ambassador, "I know you have brave troops in England; but would an equal number of your countrymen, do you think, beat these?"—"I will not take upon me absolutely to say that," replied his lordship, "but I dare be bold to say, that half the number would try."

Accident by Lightning.—A serious accident of this kind occurred in this village during the storm on Friday last.

The lightning was seen to descend in the form of a dense globe of fire towards the chimney of the house of Mr. Benjamin Kingsbury, and this sight was followed by a noise resembling a sudden crash not unlike the discharge of artillery. The electric fluid was seen to divide itself just above the top of the chimney, but a large portion of it went down the chimney on the outside as far as the mantel piece in one of the rooms; it there again divided—a portion of it running in a horizontal direction across the chimney, tearing the mantel-piece from the wall, and after reaching the extreme part of the chimney again descended, and passing through the hearth entered the earth in the bottom of the cellar. The other portion passed from the mantel-piece to the hearth, and then ran in a horizontal direction on the floor, splitting the sill of an inside door in its progress. A Mrs. Stickney in the chamber on the opposite side of the chimney from where the fluid ran down, was considerably injured. Mrs. Moffatt, who

was near the threshold of the inside door that was splintered, was also considerably injured.

Miss Moffatt, who was in the chamber about three feet from the chimney, was knocked down and found in a totally senseless state. Her face was of a black colour and its features distorted and swollen. A gentleman living opposite, and who was very soon in the house, took her up and ordered large quantities of cold water to be immediately applied to her face, neck and limbs, which had the effect of resuscitating her. Camphor was used upon her soon after the application of cold water. These are said to be excellent remedies in such a case, and they ought to be always applied without waiting for the arrival of a physician. But for their timely application she probably would never have survived. She is yet in a weak and feeble state, but hopes are entertained of her recovery.

Mrs. Stiekney and Mrs. Moffatt have, in a great measure, recovered from the injury they received.

Mrs. Kingsbury and her family were in the room where the mantel-piece was torn off, and not more than ten feet from the chimney, and all escaped unhurt.

The house was filled with a sulphurous smell, and appeared as if gunpowder had been exploded in it.

Cherry Valley Gaz.

Natural Curiosities.—Travellers in the low country have related to us the following facts:

A spot of earth, about an acre in extent, near the court-house in Lowndes county, (Geo.) suddenly gave way not long since, and sunk to the depth of a hundred feet! The place is now covered with water and trees standing as they grew—the tallest pines being 20 or 30 feet below the level of the surrounding country. Small ponds like this are frequently met with in the lower parts of the State, and are called **Lime Sinks**—produced probably by the action of the subterraneous streams.

In Thomas county, the waters of two creeks at their junction, formerly made a lake of considerable size, and then ran off in a large rivulet. But about a year and a half ago, the water of the rivulet, as well as of the whole lake has become entirely dry and covered with luxuriant grass. The lake disappeared so suddenly, that tons of fishes, terrapins, and alligators, totally unapprised of its transformation were left behind.

Travellers speak of the large ponds or lakes in Florida, as objects of curiosity. In Armonia Pond are several large Islands, said to be *floating*! A circumstance is mentioned of an individual having purchased a small Island, in this pond, which when he went the second time to see, could not be found!—He afterwards heard of it in another part of the Lake, several miles from where he left it.

Jackson Pond, in Florida, is said to be increasing in extent—the earth on the margin having settled: or, from its outlet becoming obstructed, the quantity of water having accumulated. Fields and orchards cultivated but lately by the Indians, are now entirely under water—the tops of the peach trees being nearly covered.

We have given the above particulars as they are stated to us, and from the respectability of their sources we have no doubt of their being substantially correct. An inquiry into the causes of these operations of Nature, will be an interesting employment for the admirer of Nature's Works.

Macon Tel.

POETRY.

[SELECTED.]

RECOLLECTIONS OF CHILDHOOD.

How often I think on the scenes of my childhood,

The meadows and fields where the wild flowers grew;

The orchards, the pond, the glade, and the wild wood,

And the social delights that my infancy knew.

The dew-spangled lawn, and the green grassy meadow,

The copse where the birds warbled sweetly their lay;

Where oft in the wide spreading tree's ample shadow,

We felt the sea breeze in the heat of the day.

I remember the road, with its winding and turning,

The green living hedgerow that skirted the way;

The field it enclosed where the brick-kiln was burning,

And the pits where they dug up the smooth yellow clay.

And I have not forgot when a storm was a coming,

The hoarse rumbling noise of the waves of the sea,

The old hollowed log where the partridge was drumming,

And the woodpecker pecking the hollow oak tree.

I remember the old fashioned mansion we lived in,

With the bay, and the beech, and the ocean in view;

The swamp and the brake, where the singing birds built in,

And the tree by the lane where the thorn apples grew.

In that old fashioned house, in this loved situation,

With small panes of glass, and the clean oak-
en floor;

Content was our lot, and no fear of invasion,
Not a bar, nor a lock, nor a bolt to the doors.

But what was the cause of that tranquil enjoyment,

Not the house, nor the fields, nor the prospect so rare;

Not the orchards, nor pond, nor rural employment,

But the dearly loved friends of my bosom were there.

And the day that we parted, the heart-rending anguish!

No pen can describe, neither pencil portray;
To me all the beauties around seemed to languish,

And all the gay scenes quickly faded away.
Those transient enjoyments, how fair and how fickle,

They spring up and bloom like the flowers in May;

But trouble and care thrust in the sharp sickle,
They're cut down, and wither, and die in a day.

But the joys of the faithful are ever increasing,
Their course is celestial, their author divine;

In the truth they rejoice, and their prospects are pleasing,

In glory and beauty forever to shine.

Items.

By the Colombian schooner Anna from Carthage, we learn that Bolivar arrived at that place from Daguira on the 9th June. He was received with great honour. There were 10,000 troops at Carthage in readiness to march against Bogota. Every thing remained quiet at Carthage.

Remarkable.—One of the cut-glass lamps on hack No. 53, was lit on Saturday forenoon by the reflection of the sun, while on the stand in Chatham square.—*Ev. Post.*

"We understand," says the Richmond Enquirer, "from a source in which we can place reliance, that despatches are to go out immediately, from New-York to the Erie, commanding Com. Porter to leave Key West."

MACKLIN AND DR. JOHNSON.

Macklin and Dr. Johnson disputing on a literary subject, Jonson quoted Greek. "I do not understand Greek," said Macklin.—"A man who argues should understand every language," replied Johnson.—"Very well," said Macklin, and gave him a quotation from the *Irish*.

TO CORRESPONDENTS.

"*Bibliot*" is received, and we shall commence it in our next; but we shall not be able to give it all in one paper.

NOTICE.

Owing to the extreme warm weather, the meetings in Tammany Hall will be dispensed with in the afternoon, for the present; and the public services there will be attended morning and evening only, of each Sabbath, till further notice be given.

MARRIED.

On Saturday evening, the 28th ult. by the Rev. Mr. Kneeland, Mr. Alexander S. Kennedy to Mrs. Eliza Trimble.

On Thursday evening the 26th ult. by the same, Mr. Joseph Rivera to Miss Agnis Laing, only daughter of the widow Jennet Laing, all of this city.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Balfour's Inquiry, 1st, and 2d. (each) \$1 25

The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, AUGUST 25, 1827.

|| No. 15.

ANCIENT COPY OF THE FOUR EVANGELISTS.

[The following we extract from the Gazetteer, published at Philadelphia, 1824; edited by Mr. KNEELAND, one of the Editors of the Olive Branch. It is one item, among many, of the sources of information which justifies him, in his opinion, in departing, in some respects, from the common mode of preaching. More of the like kind will follow hereafter.]

Fortunately, and at the same time rather accidentally, the editor, has obtained, at auction, a short time since, "Sacrosanctus Evangeliorum Codex S. EUSEBII MAGNI Episcopi et Martyris manu exaratus." Or, *The Sacred Books of the Evangelists, by St. Eusebius the Great, Bishop and Martyr, written out by his own hand.* It is a very rare and singular work: being a Latin version, translated from the Greek, by St. Eusebius, before the translation of Hieronymus, (Jerome,) who translated much of what is called the Vulgate. It must have been translated from a very ancient Greek copy, and perhaps more ancient than any now extant; that is, admitting what is stated by the publisher, in the preface, to be correct; by which it would seem that this Eusebius was contemporary with Constantine, and also with Eusebius the Historian. For it is there stated, that he was made a Presbyter by Julius, successor to Pope, or Bishop Marcus—that he opposed the Adrians, and was exiled from Italy, and being persecuted from city to city, he crossed the river Padus, built an oratory, and here translated the four Evangelists. It is also said that he did many miracles—to which Monkish account respecting his miracles, and other extraordinary things which happened to him, we attach no credit.

But of the antiquity of the work, there can be no reasonable doubt. It is stated, in an Ecclesiastical Chronography, attached to the History of Eusebius, that "Julius was Bishop of Rome after Marcus, (who was Bishop only eight months,) An. Do. 336, where he continued 16 years. Jerom." (Now, Eusebius, the Historian, died A. D. 338.) The same work informs us that another Eusebius, besides the Historian, (who was called Pamphilus, in honor of his familiar attachment to that Martyr,) namely, "Eusebius Emisenus, a godly Bishop; he was a great Clerk, and a profound Philosopher, in the days of Constantine." But neither can this be the one here called St. Eusebius the

Great; because Constantine died A. D. 337, the year before Julius was made Bishop, by whom this Eusebius was made a Presbyter. But to say nothing more of the translator and writer of the copy from which this work was published, we come to speak of the work itself.

It carries marks of antiquity on the face of it. For,

1. It is written wholly in capital letters, the manner of ancient writing, and the manner in which the most ancient Greek copies of the New Testament are written.
2. It is written in narrow columns, two on a page, with only about ten or twelve letters in a line, and without stops or pauses, or even a hyphen where a word is divided at the end of the line.
3. It is without any divisions either of the chapters or verses; but is divided into what may be called sections, some longer and some shorter, according to the nature of the subject, which, however, are not numbered, but the first word in every section, instead of being indented, as we now write, is set a little out from the rest, at the left hand of the column. These are all evident marks of its antiquity.
4. The order of the books, instead of being as is found in all modern copies, and in all copies of which we have before had any knowledge, stands thus. Matthew, John, Luke, Mark; and this, we are told in the preface, is the order in which they were first compiled. But the order is stated, by Eusebius the Historian, to be the same as it is now. This, perhaps, is as strong proof as any of the early copy from which this translation was made, unless we can suppose that the translator changed the order himself, for reasons not given.
5. Many parts of the work, although it had been kept with the greatest care, had become so defaced by time, (or by the hands of wicked men,) as not to be legible; in some places, almost whole pages; in some, parts of columns; in some, parts of lines; and in some, only here and there a letter or two are wanting; and the whole work was printed in the same manner, with only blank, that is, dotted lines, to show what was wanting; and even interlineations are printed in the same manner, so that the work appears as a fac simile of the manuscript at the time the present work was published, which is in two parts, or volumes, quarto, printed in 1748, the only edition (it is presumed) ever published of the kind.

It is spoken of in the highest terms by the publisher, "Johannis Andreæ Irici," who has accompanied it with notes, showing

wherein it differs from the Vulgate. To which is added other notes, showing different readings from the other MSS. versions, &c.—by all which the reader will discover something of the importance of the work. It agrees better with Griesbach, in many places, than the received text, or the common version.—Like the Syriac version, it wants the account of the woman taken in adultery.* John viii. 1—11 inclusive. We have several other ancient versions, of which we shall have something to say hereafter.

From the Telescope and Miscellany.

THE NEW BIRTH.

There is no principle of doctrine, as held by Universalists, less understood, or more reluctantly allowed by sectarians, than that of the new birth. I say, no principle, for although sectarians pretend that universalists reject the idea of the new birth, it is one of its fundamental principles, and is as much, nay more, relied upon by them than any other sect or denomination of Christians now extant. I am aware that many will deem this a hasty assertion, and will say—I have always understood that Universalists deny the new birth, and even scorn the idea of regeneration. Nor should the fact be at all wondered at; such assertions are frequently made, and generally by those who ought to be better informed. We frequently hear it asserted that Universalists teach that "all men will go to heaven at once, no matter what may be their moral or religious characters," even if they be the vilest of our race—"death pays the debt, and happiness ensues"!

That some portion of Universalists hold opinions which to the superficial observer, may convey this idea, is not denied, nor can the fact be too deeply lamented; but even these, hold to the new birth, as one of the most essential principles of their belief. The idea that mankind are happy immediately after death, no more supposes that they will be happy in depravity and wickedness, than any other. God has the power, and undoubtedly can change the heart and affections of man "in a moment, in the twinkling of an eye." Nor do I believe that any man will hazard an assertion to the contrary. Therefore until it can be shown, that such an act would be incompatible with his goodness, or contrary to his character it cannot be done away.

*This account, although not in the original, has his strongest mark of doubt, being inclosed with brackets.

All Universalists, whatever may be their peculiar notion of the time or means, agree that *man must be born again*, become a new creature, morally speaking, and experience the power and efficacy of God's regenerating grace. Man can no more be happy in sin hereafter—in eternity, than he can in time; and all know that sin brings its own recompense here, in just measure, upon the sinner, and so in the very law of nature, it continues so long as man is a sinner, for punishment and transgression are, and always must be, inseparably connected. A moral change, therefore, must be effected, before man can be prepared for the enjoyment of that happiness, which is pure and beatific in the sight of God. And to this change Universalists all assent, and the emphatic language of their hearts is, "*ye must be born again*,"* for "without holiness, no man shall see the Lord." W. S.

From the Universalist Magazine.

The following was written with a reference to the reasonings of Dr. Emmons against Universalism, contained in a Sermon, which he not long since published on that subject, in his late volume of discourses.

THE UNIVERSAL GOODNESS OF GOD.

It is frankly acknowledged by our religious opponents, and readily admitted by us, that one of the strongest arguments in favor of the doctrine we hold and maintain, is drawn from the *Universal Goodness of God*. It seems to be a natural inference, and one which necessarily follows, from the fact of God's universal goodness, that he will finally save the whole intelligent family of man. Goodness is, in itself, simply considered, a principle which delights in communicating happiness; and satisfied with nothing short of dispensing its blessings to all within the reach of its influence. In its nature, it is the same in man as in the Deity. In man, however, it is partial, limited and mutable—While in the Deity, it is universal, infinite and unchangeable. It is therefore on this ground, that we urge the doctrine of Universal Salvation as a necessary consequence of God's universal goodness. If the goodness of God is universal, it follows in course, that it embraces all mankind in its benevolent designs; if infinite, it will accomplish its designs;—if unchangeable, it will forever delight in communicating happiness. It must therefore be considered, as a just and natural inference from these considerations, that the goodness of God embraces the final and complete salvation of all created beings. No other inference would be justifiable or admissible.

Besides,—In reasoning from the goodness of God in favor of man's final salvation, we may be permitted to state, that it is a principle which influences and regulates his conduct, in all that he does. The Psalmist, in addressing the Deity, speaks thus—"Thou art good, and doest good." Goodness is not only an essential attribute of the Deity, but it is one which enters into all his designs, and governs his conduct. It has been justly observed,—but by one, nevertheless, who would not admit its legitimate and undeniable consequences,—that "it governs all the operations of his nature, and lays him

under a moral necessity of employing all his knowledge, wisdom, and power, to gratify his benevolent desires."—Admitting the truth of this remark, which we unreservedly do, it will necessarily follow, that he must "employ all his wisdom, knowledge and power," in accomplishing the benevolent object of man's salvation. And why should he not? When, in the early ages of eternity, he contemplated the creation of man; when divine wisdom proposed that he should be a frail, sinful, imperfect creature—Was it not reasonable and right and just, that goodness should dictate his final salvation and happiness? If goodness had not then interposed in favor of man's deliverance from sin and death, successfully interfered, we might consistently indulge fears with regard to his final destiny. But as the goodness of God was then active and influential, we may safely conclude, that his final salvation is unconditionally certain. It is a fair and reasonable inference, that goodness never would have submitted to any other arrangement, or design.

Again,—we may infer the doctrine of Universal Salvation, from the fact, that the goodness of God is now universally displayed. In this state of existence, we are constrained to witness the deep depravity of the human heart, the extensive prevalence of sin, and the obstinacy of sinners—and yet, we behold too, the universal goodness of God. The sun rises on the good and on the evil, and the rain descends on the just and on the unjust. If therefore, the goodness of God extends to all, in this world, notwithstanding all have sinned and come short of the glory of God, why is it not a reasonable inference—and certainly it is a scripture doctrine,—that he will be impartially good to all, in the future state? Even if sinners are to exist there, and continue in the practice of sin, why is it not fair to conclude, that he will be as kind, and as merciful, and as free to communicate happiness to them, in that world, as in this? If he wish to manifest his displeasure against sin, and punish the sinner, in a way to gratify vindictive justice, and to exhibit the sovereignty of his power, why does he not withhold from the impenitent, the incorrigible sinner, the blessings of providence in this world? Why reserve all the terrors of his law to be inflicted, and the vials of his wrath to be poured out, in a future state of existence? Why does he not treat them *here*, as we are told he will *there*? It would surely be the most effectual way of awakening the fears, and carrying conviction to the hearts of those, that are on the road to ruin. Let this be done, and it would be a stronger argument in favor of eternal torments, than has ever yet been advanced in the world. But the fact, that he is now good unto all, is to our minds incontestible evidence, that he will never cease to be so. He can no more cease to be good, and to do good, than he can cease to be what he now is. Unless it can be proved that he is a mutable being, that he is not to-day what he will be to-morrow, the conclusion is unquestionable, that he will always be "good unto all, and his tender mercies be over all his works."

But we need not insist on this point at any considerable length. Enough has already been said to show, that the doctrine of Universal Salvation, may be fairly and reasonably inferred from the goodness of God. And we cannot now to consider some objections which may be urged against this inference;—or, perhaps more properly against the argument in favor of Uni-

versal Salvation drawn from the Universal goodness of God. It is freely admitted by those who dissent from us in opinion, that God is universally good, and that his tender mercies are over all his works:—Who still, by some arguments which they suppose to be consistent and correct; deny the conclusion that all mankind will finally be saved. Some of these we shall now briefly consider.

And 1st. It is argued, that "the goodness of God consists in the love of benevolence, and in the love of complacency;"—that "his love of benevolence is universal, and extends to all creatures, without any regard to their moral characters;"—that "his love of complacency is not universal, but confined to those only who bear his moral image, and possess the same benevolent spirit that he possesses." It is not in our power, we freely confess, to show the distinction, clearly and intelligibly, which is thus made between the love of benevolence and the love of complacency. Yet it may be that one does exist, and is clearly and distinctly understood by those, who urge it as a necessary article in their creed. We do not pretend to any deep, metaphysical discernment, or mathematical accuracy, in making hair-breadth distinctions. Our system does not require it. But if it did, it should be our constant aim and object, to make something essential depend on that distinction, when it should be made and established. Nothing however depends, as we can perceive, on the distinction that is made between the "love of benevolence and the love of complacency." It is acknowledged that "the love of benevolence is universal, and extends to all creatures, without any respect to their moral characters." On the other hand, the "love of complacency" is limited to those, who bear the "moral image" of God, "and possess the same benevolent spirit which he possesses." Let all this be granted; and what will follow? Simply this,—that, if the time should ever come, when all mankind will bear the "moral image" of God, and possess his benevolent spirit, then he certainly will love them all, with a "love of complacency." While they are in their sins, he loves them with a "love of benevolence;" and when they shall have been converted, and turned from their evil ways, he will love them with a "love of complacency." Now, what point is gained, we ask, supposing the distinction in question to exist? Certainly, no one against Universal Salvation. But, on the contrary, if what the apostle asserts be correct,—that, "as we have borne the image of the earthly, we shall also bear the image of the heavenly,"—it conclusively proves, that "God will make them all finally and forever happy."

Again,—it is insisted, that "it is just as consistent with the universal benevolence of God, to make men miserable in a future state, as in this present evil world, where he inflicts ten thousand temporal evils and calamities upon them." Upon this hypothesis, we may first remark, that it is assumed as an unquestionable fact, that God will make men miserable in a future state—whereas this is the point which should first be considered. If it can be as clearly proved to our minds, that God will make men miserable in a future state, as it is, that he inflicts "ten thousand temporal evils upon them" in this, we will give up the controversy. We no more question the benevolence of God, in inflicting upon us temporal evils, than we do, in creating us imperfect beings. We consider the evils of this world as originating in, consequent

* "ye must be born again," Eds. of O. B.

upon, and ending with our present imperfect organization. Now if it can be satisfactorily proved, that we shall be such frail, sinful, imperfect beings, in the future state, as we are here, there is an end to the controversy. We say at once, and without reserve, that we shall be as miserable there, as here. But this is a point to be proved; and until that be done, we have nothing more to add. The reason, and the only reason, why we do not question the benevolence of God, in subjecting us to the evils of this transitory state, is, because he has given us assurance, that it shall be succeeded by one, wherein these evils will not exist. Let it be clearly and fairly proved, that we are to suffer the evils of this world, and then to suffer still more tremendous and lasting evils in another, and we should sincerely question the benevolence of the Deity, in giving us an existence. Until this be done, however, we may safely consider the argument in question, as having neither point nor force.

But the last and strangest argument we shall notice, is—that, as God is universally good, “He must therefore love the good of *all* his creatures, more than the good of any individual, or individuals: And consequently must be disposed to give up the good of any individual, or individuals, for the sake of promoting the greatest good of the universe.”—To illustrate and defend this sentiment the following argument is used.—“If a rich man sees his house on fire, and values every article in it according to its worth, but cannot save them all, which will he give up to save the rest? There is no doubt in this case, but he will give up the lumber and least valuable articles, and pass through one apartment after another, and seize his desk, which contains his silver and gold, and most valuable papers, while he suffers all the other articles to be consumed in the flames.” The application is easily perceived. By this argument, we clearly discover, that God is good unto all, and loves all, in a certain sense—as we have seen, with a “love of benevolence.” Yet, in order to promote the greatest possible happiness of all, he is under the necessity of sacrificing the happiness of individuals—of those, we presume, whom he does not love with a “love of complacency.” But does not this limit the Holy One of Israel? Does it not take from him the attribute of infinite power? Go back, for a moment, and examine the argument we have introduced. By *that*, you will perceive, that the “rich man” had not the power to save all the “articles” that were in his house; but only those that were the “most valuable.” We grant he did right, as circumstances were, in saving from the destructive flames his “most valuable property;” but if it had been in his power to have saved *every article*, would any one have been given up, think ye, to be consumed in the devouring element? The argument itself does not suppose it. Nor would it be consistent to conclude, from what thus appears, that God would sacrifice the happiness of any, if he could promote the happiness of all, without it. It comes to this, then—that God *could not* “promote the greatest good of the universe,” without rendering a part of it interminably wretched—that it was necessary, for the “greatest happiness of all,” that the happiness of some should be sacrificed—that therefore, it was consistent with the universal goodness of God, that some should be forever miserable to promote the eternal felicity of the rest!—Inquires the prophet, with singular and obvious propriety, “To whom will ye liken

God? Or what likeness will ye compare unto him?”

We might go on and notice still more objections of the same kind; but those already noticed, we apprehend, are the principal ones, and those on which the greatest stress is laid. The evident object of them, and all such ones, is to show, that the universal goodness of God is no argument in favor of the salvation of all men. Thus you see—if it be only the love of benevolence that is universal, if it be not inconsistent with the goodness of God to inflict temporal evils, if it be necessary that the happiness of some should be sacrificed to promote the greatest possible happiness to all, then it does not follow, from the universal goodness of God, that all will be saved.—By this process of reasoning, they hope and design, to overthrow the argument drawn from the universal goodness of God, in favor of the doctrine we maintain. But a single glance at it, from the eye of an intelligent mind, will discover its fallacy and its sophistry. Grant the premises, and we admit that the conclusions, if it would not justly follow, would seem plausible. But we deny them. We will not indeed deny the distinction which is made and urged, between the love of benevolence and the love of complacency. It proves nothing against us. It proves nothing in their favor. But we do deny, that it would be as consistent with the benevolence of God, to make man eternally miserable, as to subject him to the transient and transitory evils of this world. It is the part of benevolence to look at the end, as well as at the means. If it was necessary for us to pass through this state of imperfection and suffering and trial, in order suitably to prepare us for a better and happier and more glorious state, it was, of course, a dictate of benevolence that so it should be. But benevolence would not have dictated nor permitted it on any other principle. Nor would benevolence have suffered our existence, nor the existence of any one, to be everlastingly miserable in order to promote the happiness of others. Benevolence consults the happiness of all individually, as well as of all, collectively;—or it is the greatest possible happiness of each individual, that constitutes the greatest possible happiness of all. Every capacity that was made capable of receiving happiness must be filled, before the greatest degree of happiness will exist. Let us then be careful how we admit the premises that will justify wrong conclusions.—Let the ground be well examined before we venture to rest our hopes upon it. Let every foundation be tried, and tried faithfully—lest we should be found at last to build on “hay, wood and stubble.” G.

We were favored a day or two ago with a paper published at Providence, R. I. called the *Literary Cadet*, and *Rhode Island Statesman*. Having at no time before seen the piece under the Editorial head of that paper, dated Wednesday, May 16, in defence of the Rev. David Pickering, it is with sentiments of gratification and pleasure, that we give it an insertion in the Olive Branch.

“REV. DAVID PICKERING.—There is issued, semi-monthly from the press of Mr. J. B. Yerrington of this town, a little contemptible and filthy thing—the name of which we do not now recollect—pretending to be engaged in disseminating the truths of the gospel, but which in fact, is employed to throw upon the

world, a flood of scandal, obscenity and infamous jargon. The manager of it, is understood to be a half crazed irresponsible idiot, without character or talents, who is backed in his career of infamy, by one or two bigoted sectarians;—men who arrogate to themselves all the attributes of perfection, and who look into that Hell which is beyond them, all who do not subscribe to the peculiar tenets of John Calvin, the murderer of Servetus.

The paper, such as it is, has for the last six months, as we learn, been supported by a few fanatics; and the individual whose pen is employed in its columns, being a half crazed irresponsible idiot has been selected as a very serviceable tool, to communicate to the public, the scandal, malice, and vituperation of his unprincipled employers. And it is a wretch like this, that has for the last six months been engaged in the very laudable business of attempting to reduce to his own level, and to the level of his employers, one of our most worthy, pious, and exemplary Clergymen, the Rev. David Pickering, a gentleman, who, since he has been among us, has won the respect and admiration of all who have had the pleasure of his acquaintance. That this common depredator on the character of the community, will succeed in his unhallowed designs, we do not *exactly* believe, and he and his associates should know, that Mr. Pickering’s reputation is not to be destroyed, by the puny attacks of a band of unprincipled wretches, who have assailed him with all the engines of malice and infamy, and of almost unparalleled scurrility.

In the last paper issued from the infamous press to which we find it necessary to allude, the Rev. gentleman of whom we are now speaking, was openly, as well as by implication, charged with being guilty of the vice of intemperance; and the vile wretch, the conductor of the publication, had the audacity to express a hope that the authorities of the town, would drive him hence;—thus in effect pronouncing the reverend gentleman a vagabond, and an outcast, unworthy the civilities and kindnesses of society! That a paper like the one in question, should be suffered to exist, is disreputable to an intelligent community;—it is a libel on society, and a disgrace to the town—it is not patronized by the liberal or intelligent, and although it professes to be the advocate of the principles of John Calvin and his followers, it is despised, and looked upon with abhorrence, by the very worthy Clergymen of our town, who strive to propagate the doctrines of their Calvinistic idol;—and we are authorized to say, that there is not a respectable Clergyman of the town, who countenances the conduct of the crazed and senseless vagabond that conducts it.

The attacks that have been made upon Pickering, have been elicited by his liberality, and because he does not believe that the Almighty Ruler of the Universe, delights in punishing with the torments of hell, the children of his own creation, a paper is employed to traduce him, and heap a cloud of obloquy on his reputation. Openly and publicly, has he been charged with uttering falsehoods, by the paper in illusion;—and because he has not descended to the level of the calumniator, and has suffered the worm to spit out his venom and gangrene and gall, whilst he has sat, and laughed at his impotency, the infamous libeller has at last;—supposing himself so vile that no one will risk their reputation, by paying attention to his villany—had the boldness to charge him with being guilty of the same crime.

ance, and of lending his energies, to encourage that appalling evil and crime.

It is not for us to undertake the defence of this pious Clergyman and good man;—that we shall leave to his respectable and very worthy parishioners;—and we appeal to them to say, if they will see their venerable Pastor, wantonly assailed by the vile and malicious, and falsely charged with vices, which are as foreign to his nature, as the regions of the antipodes are to the heavens! They will do their duty;—and we hesitate not to say, that they will never see their Pastor insulted and abused by a vile and infamous half-crazed creature, without character, without talents, and without a name. As to the doctrine, preached by Mr. Pickering, we care but little about it;—we certainly do not subscribe to many of its positions;—we have been educated to a different creed;—we are not its advocates, nor are we advocates for any system of Theology. The doctrine of Universal Salvation, may, and may not be correct; but it is as likely to be founded on a proper basis as any other; and whilst the believers in it, deport themselves with propriety, and worship Almighty God in accordance with the dictates of their consciences, they should not, they *shall not* be abused and insulted.

With Mr. Pickering, we are personally acquainted, and are prepared to say, that his life is as exemplary as that of any other Clergyman; and all who know him, will bear witness to the purity of all his actions. He is a gentleman of happy and rich talents, which have been nurtured by himself, with a hot house culture; and overcoming the obstacles which in early life, presented themselves to retard his progress, he now ranks among the most learned and eloquent Divines of the community. His congregation and Society are composed of the respectable classes of the town—of individuals who have long sustained irreproachable reputations, and whose conduct has been looked upon as examples for others to imitate. Although we do not give our assent to all the theological positions assumed by Mr. Pickering, and have not attended his Church, we are not disposed to see a Clergyman, who is entitled to the reverence of the public, abused, villified and traduced; and the respect we bear him has induced us to offer these incidental and casual remarks.

If this reverend and worthy gentleman is to be lugged before the public, and libelled with impunity, where will the abuses of his assailants end! If they are suffered to go on, the day will soon arrive, when all who believe in the doctrines of liberal Christianity will be pounced upon by a half-crazed ignoramus, and fanatic, and the press will be prostituted to subserve the unhallowed purposes.

Praise God, in this free country, the privileges of Religious worship are guaranteed to us by the blessed charter of our liberties;—and the man who offers up his orisons at the throne of one God, or three Gods, is protected by the laws of the land, and no one can disturb him with impunity. Such is our happy condition, so far as religious affairs are concerned, and we trust in Heaven, that by the wisdom and foresight of our rulers, it will always remain as it is.

The vile wretch, mantled by a hypocritical veil, pretends to be engaged in the dissemination of the gospel of the Redeemer, and contends, that he is justified in uttering his profanity and obscenity by the precepts of the gospel. Such a man should not be suffered, and in the State, and the glory of the State, we hope that the pub-

lic will frown upon it indignantly, and in suppressing it, consign its infamous aiders and abettors, to the ignominy their depravity, blasphemy, and obscenity so richly merit.

From the Universalist Magazine.

QUESTION ANSWERED.

My respected friend at Saco, Me. desires an answer to the following question; "*In what sense is Christ the Saviour of those who lived and died before he came upon earth?*"

In replying to this question, I am inclined to believe that very little need be said, and that little only to present divine testimony directly to the subject.

1. That Jesus Christ is not the Saviour of any, only as he manifests the power and wisdom of God, is evident from the following testimony: John v. 19, "Then answered Jesus, and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Chap. xiv. 10, "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." Such testimony clearly shows that the Son of Mary, of whom St. Peter spake as follows, Acts ii. 22, "Jesus of Nazareth, a man approved of God, among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know," taught the people to look to his Father and their Father, who is in heaven, for all needed mercies.

2. Why was Jesus Christ called a Saviour more than any other man whom God appointed to minister to the people? Because the divine power and wisdom were more fully manifested through him than through any other agent. See John iii. 34, "For God giveth not the spirit by measure unto him." On account of the divine fulness being manifested in Jesus, St. Paul calls him the power and wisdom of God. See 1 Cor. i. 23, 24, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." The Christ whom Paul preached, was the power and wisdom of God.

3. We may now state our question thus; In what sense were the power and wisdom of God the Saviour of those who lived and died before this wisdom and power were manifested thro' Jesus Christ the son of Mary? The answer seems easy. The power and wisdom of God save in one age of the world as they do in another; but in different ages and among different people, may employ different means; but the sense in which men are saved, in different ages, may be the same.

For further illustration, see John xiv. 6, "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me." Now the *truth* is from everlasting; the *truth* was always, in all ages and among all people, the right way, and in its nature all the salvation ever needed by man. John viii. 32, "And ye shall know the truth, and the truth shall make you free." Verse 36, "If the Son therefore shall make you free, ye shall be free indeed." Here we see that by *truth* and by *Son* the same thing is meant. The *truth* is that "true light which lighteth every man that cometh into the world," John i. 9. This *truth*

Jesus relied on for the sanctification of his disciples. John xvii. 17, "Sanctify them through thy truth, thy word is truth." Jesus calls himself this *truth* because he is, in a most eminent degree, the medium through which it is revealed. H. B.

From the New-York Daily Advertiser.

WEBSTER'S DICTIONARY.

Mr. Dwight.—I have noticed the following paragraph in several of the newspapers, and beg you would insert it in the Daily Advertiser, with the accompanying remarks.

"*Orthography.*—A correspondent of the Baltimore Patriot, has announced a fact likely to affect the reputation of Mr. Webster's forthcoming Dictionary, viz. that it spells the word *Batteau*, a boat, thus—*Bat-toe*. It will be a hard case, if after so much "hope delayed," we shall have no improved standard for our anomalous mutable language—"where we may sit and rightly spell," as Milton says."

I know not on what authority or from what motive, the correspondent of the *Baltimore Patriot* says that Mr. Webster's Dictionary gives the orthography of the word *Bateau* as he has given it. *Bateau* is a French word adopted in our language, and the large Dictionary preserves the French orthography. To indicate its pronunciation, Mr. Webster inserts the word *Batto*, after the manner of *Walker*. As publisher of the Dictionary, I beg leave to state, that Mr. Webster proposes no changes in the orthography of the language that have not already been adopted by good authority. Mr. W. will not spell the word *music* with a *k*, nor the word *honor* with a *u*—and if the omission of these letters in these words can be called *changing the orthography of the language*, some few changes will be made, and very few even in that case.

I have no fears myself, for the merits of the work; deeply interested as I am in the success of the publication, I feel no disposition to shield it from fair and manly criticism when it shall appear. The public are generally informed that I have undertaken the publication of the work on my own responsibility—they understand also that I rely on *their liberality* to sustain me in the laborious and expensive undertaking; and while I acknowledge the prompt support with which my efforts have thus far been met, I hope it will not be forgotten that further efforts and further support are necessary to complete the enterprise. It will not be possible to read the *proof sheets* of the work in season to deliver it *entire* (which is my purpose,) sooner than one year from the approaching fall.

Respectfully, &c. S. CONVERSE.

Editors who have given currency to the error, will oblige the publisher by inserting the correction.

A COMPARISON.—It is with narrow-souled people, as with narrow-necked bottles—the less they have in them, the more noise they make in pouring it out.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, AUGUST 25, 1827.

SECTARIAN CORPORATIONS.—No. 3.

In our last we pledged ourselves to set forth to the nation, the dangers which may be justly apprehended from the strange but eventful combination of the clergy of the orthodox faith in the present day. Schemes have been devised to reach the pockets of the people, which have been the more successful because they have been supposed to have proceeded from motives that could not be impeached; from a pure desire to inculcate the religion of Jesus, and to disseminate the scriptures of divine truth far and wide throughout the world. Under this specious and imposing mask they have proceeded in their career of ambition for the last ten or fifteen years. It is observable that nearly all these reverend gentlemen greet each other as friends: their *sectarian* differences are laid aside; and the whole body combine to bring about a project which they know would be a vain effort for any single sect to attempt. The maxim that a house divided against itself must surely fall, is familiar with them; they know that a clerical aristocracy is not so easily established in a country whose civil institutions all forbid such a state of things; and, therefore, if it be brought about at all, it must be the effect of preconcerted plans. These people approach their object with great caution; but there is no question their aim is a *church establishment*; a union between the civil power and the ecclesiastical; an alliance between Church and State. Having once effected this darling object of their ambition, and being thus authorised to call on the civil power with impunity, to further their plans of selfish aggrandizement, their point is gained. But two very potent engines of obstruction lie in their path; the one is the freedom of the press, and the other is the liberal doctrines of the believers in Universalism promulgated through that medium. These meet them in every direction, and thwart them at every turn they take. They are considered by the hierarchy as a stumbling block; and how to overcome this palladium of the rights of the people, they know not; it is a *desideratum* with them to discover the clue by which they can dissolve these bands of difficulty and find an inlet to public opinion, not through their reason, but through their prejudices. To this end they have resorted to the means which is now familiar with the public. That is, of educating, annually, a batch of pious young men to the ministry. These theologians, being once enlisted in the cause of orthodoxy, know nothing of the mystery which brought them there, or procured their education; but considering themselves, in honor and interest, as well as principle, bound to promote the doctrines and tenets of these sects; like hirelings, they do not hesitate for a moment to lend their aid to their teachers. This is one source of power that they have aimed at, and which may be considered not

the least. It is natural that young men, owing their elevation and consequence in life, to what may appear to them a generous and spontaneous liberality, should consider themselves bound to promote the views and interests of their patrons. It is thus that the soldiers of this standing army of the church militant are recruited and prepared to operate as agents in the secret but steady system of ecclesiastical ambition. There is an ardor in youth that seldom tires; and counting upon the zeal of these shoots of the orthodox faith, dispersed over the entire face of the land & in constant correspondence with the prime movers of the system, the charge of their education in comparison with the influence they have & may have over the minds of the people, is a matter of no consideration. It is a link in the plan, that by its operation rather recruits their faith than absorbs them. These pious young men, with sanctified looks, and habited in black, have their parts assigned them in the general scheme of contribution; and they perfectly know how to acquit themselves in their several vocations: some are busied in spreading *Tracts*, for which they collect the money; some in watching the progress of liberal opinions, and endeavoring to combat them at the very source from whence they emanate, declaiming against their demoralizing tendency; some are stationed to watch over the press, and sound the tocsin of alarm if any thing appear to militate against the views they entertain of ultimately arriving at power. And hence the corps ecclesiastical annually sent out into the world in order to propagate the doctrines of the orthodox faith, have their usefulness; and directly lend their aid to the end in view. There is something very imposing upon weak and credulous minds on occasions where people assume so sacred a character as being the vicegerents of God on earth. It gives them a sort of pre-eminence of sanctity and reverence, which appals the timid mind and holds it in complete subjection. Having gained possession of the feelings, the conscience yields of course; and hence every avenue to the mind, which might otherwise act independently, is blocked up, and predisposed to further their views and to consider all opposition to their ambitious designs as blasphemy, as heresy, as tending to destroy the precious ligaments of society, and of throwing the whole into a state of moral confusion and religious debasement.

This is but a faint picture of what we shall hereafter present. We are now only sketching the drapery of the picture; we shall give the outline with a boldness that shall show, that no consideration whatever shall deter us from the task; and as long as we continue in the belief, that there is in this country a settled plan so to order things (no matter through what channel) to connect the ecclesiastical power with the civil, we shall persevere in exposing their wicked designs. We shall adhere to our promise given in our last number, and endeavor to point out the danger of sectarian corporations. But before we can arrive at that result, it will be necessary to detail all the plans which are connected with the whole system.

M.

BIBLICAL CRITICISM.

ISAIAH ix. 6. "For unto us a Child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty

God, The everlasting Father, The Prince of Peace."

It is not because I find any difficulty in the above text, when applied to the Messiah, that is to Christ, that I object to such an application: nor is it for the sake of opposing popular opinions; but it is because that I think such an application is totally unwarranted from the text itself; and especially when it is considered in its connexion with the preceding and following verses; as I shall proceed to show. That whatever is implied in the appellations given to the *child born*, or the *son given*, spoken of in the text, when correctly translated, is all true when applied to Jesus, I admit; and perhaps those terms "Wonderful, Counsellor, &c." are more descriptive of the character of Jesus, than of the person of whom the prophet wrote; but this is no proof that the prophecy was originally designed for Jesus; and, when the whole verse is correctly translated, I do not see how it can possibly be so applied; at least unless it be purely by way of accommodation, or by considering the person of whom the prophet wrote, as a type of Christ, to whom we are ultimately to look for a complete fulfilment of the prediction. But Faber, and other eminent commentators, object to this double meaning of prophecy. As proof of what is here suggested, I shall in the first place give the Septuagint version, as translated by Mr. Charles Thomson, taking into view the whole connexion, which commences at verse 3. "With regard to the bulk of the people, whom thou hast brought back in thy joy, they shall rejoice in thy presence, like them who rejoice in harvest, and like them who are dividing spoils; because the yoke which lay upon them, is taken away, and the rod which was over their neck. For he hath broken the rod of the exactor, as in the days of Midian: for, with a renewal of friendship, they shall make compensation for every robe collected by deceit, and for every garment; and shall be willing to do so, if they were burned with fire; because for us a child is born, and to us a son is given, whose government is on his own shoulder; and his name is called, 'The Messenger of Great Council.' For I will bring peace on the rulers and health for him. His government shall be great and to his peace there is no boundary, on the throne of David and over his kingdom, to re-establish it, and support it with judgment and justice, henceforth and forever. The zeal of the Lord of hosts will do this." As this version of the LXX, that is of the Septuagint, was evidently made from Hebrew copies much more ancient than any which now exist, and from which our printed Hebrew bibles were made, and as no part contained in the present Hebrew copies of the above text could have been any more objectionable to the Jews then, than now, no good reason can be offered why the LXX translators should not have given the same in most of the words they found in their Hebrew copies.

I will not disguise the fact, however, that a

late London edition of the Septuagint, printed in 1821, which contains the various readings, collated by Grabe, and which make more than fifty pages of very close print, have the following words inserted among the various readings, in the room of *Μεγαλὸς βουλῆς ἀγγέλων* *The Messenger of Great Council*, which are inserted in the text: *θαυμάσιος* *wonderful* *συμβουλῆς* *Counsellor*, *ισχυρὸς* *strong*, *ἐκτιστὸς* *aut* *native*, *ἀρχὴν ἡμετέρας* *prince of peace*, *πατὴρ τῶν μελλόντων αἰώνων* *father of the coming age*. This agrees very well with the Hebrew, (as we now find it,) excepting the two last appellations are transposed. In the Hebrew it is *Father of the age*, (or as some render it *Father of eternity*.) *Prince of Peace*. The Hebrew word *בן*, which is here rendered *ισχυρὸς* *strong*, and which is also rendered *kraft* *strong* in Luther's German Bible, (but which is rendered *God* in the common version,) Mr. Parkhurst says, "is one of the most difficult roots in the Hebrew language, and various methods have been taken by learned men to account for its several applications. After the most attentive consideration I think the notion of *interposition*, *intervention*, or the like, bids the fairest for the ideal meaning of it, and best reconciles its different uses." If, therefore, this word is to be taken substantively, and the word following adjectively, as in the common version, they might have been rendered *The Mightier Interposer*, &c.

But whatever be the meaning of these words, they were all applied by the prophet to a person whom he well knew, who was then born, and who had then taken the government upon himself, and not to a person who was to be born *seven hundred years* afterwards; as I shall now proceed to show. And in doing which, I shall give a new, but literal translation of the former part of the verse, putting down all the words which I shall after from the common version in Italic, and then the correctness of my translation I shall support by the uniform rendering of the same words in other parts of the Bible.

"For unto us a child *was born*, unto us a son *was given*; and the government *hath been* upon his shoulder: *and* his name *was called*, &c."

Now for a justification and defence of this translation, I shall state the following facts.

ὁ γεννηθὲν *was born*. Out of the many passages which might be given, I shall only give the following where the same verb will be found, Gen. iv. 26. "And to Seth, to him also there *was born* a son, *and he called* his name Enos." For the Greek verb, see also Acts vii. 20. "In which time Moses *was born*." Many more examples might be given; but it is unnecessary.

ἡ δόξα *was given*. The Hebrew verb will be found in this sense, Num. xxvi. 62; "there *was given* them no inheritance;" Josh. xxiv. 33; which *was given* him;" and many other passages which might be named. It is used in the same sense, about 186 times in the Old Testament, and in the New Testament we have it

in the same mode and tense, Matt. xiv. 11, "his head was brought in a charger, and *was given* to the damsel." The verbs, *was brought* and *was given*, are both in the same tense. "*Is given*," does not suit the connexion; much less does it suit the tense & construction of the verb.

ἦν ἡγεμονία *hath been*. I have not been able to find any other example in the Hebrew: but in the Greek there are several; of which, take the following, Rom. xvi. 2. "For she *hath been* a succor of many." The most general sense, however, is, *was, came or became*; but never future, *shall be*.

καλεῖται *and was called*. This verb is found in this form, exactly, no less than 196 times in the Hebrew Bible, about *thirty-seven* of which is connected with the word *name*: but it has been uniformly rendered in the preterite or past tense, except in the text under consideration. That is, "*and he called his name*," (as Gen. iv. 26, quoted above,) or "*and he called her name*;" or else as I have rendered it, and as it is rendered twice, Gen. xxxviii. 29, 30, "*and his name was called*, &c."

Now what motive can any one imagine the translators could have had in departing so widely both from the letter and spirit of this text. Is it possible that it could have been all accident? I am aware that accidents may happen, which, on close inspection, may have all the appearance of design! But if they thought that no one would ever have the industry, and take upon himself the labor, to detect the fraud; or, when detected, have the honesty or boldness to expose it—(unthankful office!—) then they might have had a most powerful motive; and a motive which possibly overcame, at the time, every other consideration: viz., this text, thus rendered, would be, as it has ever been, and is still thought to be, by all the orthodox, a very excellent one to make out, what may be termed, one of the angles, of a triangled, or triune God! For this purpose, it has no doubt been honestly used by thousands. It is time therefore that its true translation and explication be clearly shown; and the hypocritical dress it has so long worn, should be exposed to the world.

It may be asked, then, What is the true application of the text? Answer. I can only state my own impression, from all the light which the scriptures afford on this subject. The *child born* and the *son given*, whose name *was called Wonderful*, &c. was probably Hezekiah, the last and only good king of Judah, who lived in the days of the prophet Isaiah; and under whose reign the great and mighty army of Sennacherib, who had defied the God of Israel, was destroyed in one night, as we are told, to the number of 185,000 men. This Hezekiah had his life lengthened out *fifteen years*, as a special favor of God and as a reward of his goodness and piety. Of him it is also said, 2 Kings xviii. 5, "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that

were before him." And as a further evidence that he is the king alluded to—in the message which the prophet Isaiah sent to Hezekiah, 2 Kings xix. 20—34, we find precisely the same words with which the account in Isaiah closes; viz. "the zeal of the Lord of hosts shall do (or will perform*) this:" ver. 31. "For," it is added, "I will defend this city, to save it, for mine own sake, and for my servant David's sake;" ver. 34. Whether the testimony in Isaiah, therefore, is to be understood in the light of prophecy, or history, or both; these are my reasons for believing that Hezekiah was the subject of this scripture. He did set upon the throne of David, (which Jesus never did; for his kingdom was not of this world; that is, it was not a worldly kingdom,) and he "prospered in all his works;" 2 Chron. xxxii. 30. So that after the signal destruction of the great army of Sennacherib, "of the increase, and peace of his kingdom" there was "no end" while he lived. Thus he was placed "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice *ἐν τῷ καιρῷ τῷ αὐτοῦ καὶ ἐν τῷ αἰῶνι* *from the present time and to the age*:" that is, during his life, let that be longer or shorter; and therefore the time is expressed by these indefinite terms; but no Jew could have ever thought that Hezekiah, or any one else, could sit on the throne of David after he was dead. The above terms, therefore, as used in the text, could not possibly mean any thing more to a Jew, than *during the life of the king*. That this is the meaning, according to Jewish phraseology, I appeal to every learned Jew of the present day. I could bring an abundance of testimony to show that these words are often used in this limited sense, in the scriptures, if it were necessary. But the fact is notorious to all who have examined the subject for themselves.†

When the calamity that was to come on his posterity, was predicted by the prophet, that all should be carried into Babylon, &c: Hezekiah congratulates himself in the thought, that he should have peace during his own life. Hence he says, "Good is the word of the Lord, which thou hast spoken. And he said, is it not good, *if peace and truth be in my days?*" 2 Kings, xx. 17—19. The Septuagint, here, reads thus; "Good is that word which the Lord spoke. *There shall be peace in my days.*" Thomson's translation. That there is no longer a king on the throne of David, no more militates against this prophecy in Isaiah, according to my view of it, than the taking of the city and burning the temple, by Nebuchadnezzar, more than a century afterwards, militates against the promise of God, as stated above, verse 34. "I will defend this city, to save it, for mine own sake, and for my servant David's sake." God did defend it at that time, when his power was defied by the king of Assyria, and who is

* The verb is precisely the same, both in Hebrew and Greek, in both passages.

† See 1 Sam. i. 22: ii. 30: xiii. 13: xiv. 15, 42: 2 Sam. vii. 13, 16, 24, 25, 28: xii. 10: 1 Kings, ii. 13, 45: ix. 3, &c.

prepared to say, that Isaiah ix. 7, was not fulfilled at the same time?

To the Rev. orthodox Clergy throughout the United States, and to all the learned throughout the world.

Gentlemen,—You are hereby respectfully invited and humbly requested, as you have special regard for truth, and the welfare of the human family, and particularly of immortal souls, at heart, if you discover any error in the above statements, to point out the same, clearly and distinctly, for the benefit, not only of the writer, but also for the world at large. K.

In relation to what was stated in No. 12, page 94, col. 2, we have received the following from our highly esteemed brother H. Ballou, of Boston, Mass.

In a letter, dated August 18th, he says, "you will permit me to suggest in relation to what you seemed to request in the Olive Branch, that the Eastern brethren should either acknowledge or deny, having given authority for what was publicly read in the 1st Universalist Society, &c.; that as to myself, I never hinted to any one, that I believed that said Society had done perfectly right in relation to you; but I did give encouragement that I would visit said Society &c.

"Fervently praying for the unity of the Spirit and the bonds of peace throughout our whole connection, for the special tokens of divine favour to the several Societies in your City, and to you and your present charge in a particular manner,

I remain yours affectionately,
HOSEA BALLOU."

"Rev. ARNER KNEELAND."

A letter from the Rev. THOMAS WHITTEMORE, on the same subject, dated

"CAMBRIDGE, Aug. 18, 1827."

After alluding to the circumstances, states the following:

"If I am in any manner alluded to in the expression,—brethren in the ministry, in the Eastern States," so far as it relates to me, the communication of the Trustees is a mistake. I conceive that the above request lays me under obligations to make this statement. I have not had sufficient means to judge which is right; and therefore have not been able to form an opinion. I live at a distance from you, and have not attended to the publications on either side; which is to blame, therefore, I cannot say, and I have not said.

"While I pray, dear Br. for your prosperity and continued usefulness, I desire also, most sincerely, the prosperity of the three Universalist Societies in your city. It is my ardent desire, that the most perfect fellowship and love may exist between these three Societies and their respective Pastors, and this, I doubt not, is the feeling of our brethren generally. We wish you all well. There is no need of our abetting the cause of either side; and whosoever is injured, let him forgive. If we could be the happy instruments of a reconciliation, this would be all the agency I should ever wish to have in the business.

"Yours affectionately,
THOMAS WHITTEMORE."

To all the above, we respond—AMEN. (See Prov. xviii, 13.) Nothing would afford us greater pleasure than to be in cordial

ship with all the lovers of the TRUTH, of every name, sect, and opinion.

Editors.

For the Olive Branch.

DISAPPOINTMENT.

Messrs. Editors.—In passing by the Universalist Church in Prince-street, last Sabbath morning, I observed, posted up by the door, the following

"NOTICE."

"The person expected to preach in this place this day has been COMPELLED to disappoint us. The Church will not be open till next Sunday."

This is not the first time that a similar notice has been given. I should be glad to be informed whom they expected; what right they had to expect him; and who, or what COMPELLED him to disappoint them. I have always understood that Universalist ministers were very faithful in fulfilling their appointments.

AN OBSERVER.

MISTAKE CORRECTED.

It is stated in the Evangelical Repository that "The Hudson River Universalist Association will hold its next session, on the 1st Wednesday and Thursday in next month in the city of New-York." This is a mistake, as will be seen by the following

Extract from the Minutes.

"Adjourned the Association, to meet in the First Universalist Church, in Prince-street, city of New-York, on the second Wednesday and Thursday of September, 1827."

The Western Recorder of the 31st July, 1827, takes, as he supposes, a triumphant obituary notice of a fellow mortal who has descended to the grave, and whose death was caused by intemperance, because he was a Universalist.

The reply in the Gospel Advocate, printed at Auburn, is so excellent, in our estimation, as to deserve a place in our paper.

Died in Russia, Herkimer county, last week, an aged Mr. Folioe, by excessive drinking.—He was an Universalist.

REPLY.

*Absconded from Port Byron, about a year since, the Rev. Mr. — He was a father without the title of husband, and had for some time been a student in the Theological Seminary, Auburn.

*Auburn, July 20, 1827.—Sent to the county poor-house, S. N. an aged and confirmed drunkard. He was for many years a member of the Presbyterian Church in this place, and is now a firm believer in the Calvinistic faith.

The above is a specimen of the castigating course we might pursue, if we could descend to use the weapons of our orthodox opponents. And what is proved by such a course? Simply the truism, that there are bad members in all societies.

Such discussions are odious; yet, if provoked, we can mark more, infinitely more black sheep in the orthodox ranks, than can be found amongst professing Universalists; and that without respect to the numerical force of the two sects.

If the Editors of the Western Recorder, have better arguments against "the Abrahamic faith" than the sag end of an obituary notice, I

* Facts susceptible of proof.

beg they will call to mind the homely adage—"he that lives in a glass house, should not throw stones." S.

DEATH OF PRESIDENT HOLLEY.

The New-York papers of Friday announce the death of the Rev. Horace Holley, which happened at sea on the 31st of July. Mr. H. was on his passage from New-Orleans to New-York, having with him his wife and son.

If the greatness of man be properly estimated by the capaciousness of his intellect, we may truly exclaim, "Verily a great man is fallen." Few persons could ever approach Mr. Holley without perceiving the superiority of his mind. His views on religious subjects were liberal—much too liberal for the age in which he lived, and for the mass of the people among whom he passed a great portion of his life. Some men of narrow understandings and contracted feelings, objected to what they called his "peculiar notions in theology," without ever imagining that these peculiarities might possibly be the essential attributes of truth, not perceptible to the dull vision of ignorance and prejudice. As a pulpit orator, Mr. Holley lived without a rival among his cotemporaries and has left none that approach his standard within measurable distance.

Boston Courier.

Items.

GREECE.—The news relating to Greece is of the highest interest and most gratifying nature, if we may be allowed to place full credit upon it. It is contained in the following paragraph, copied from the London Globe—

"London, Monday evening, July 9th.—The Treaty of the Great European Powers for the Protection of Greece, has been signed in England. Three British ships of the line, from the Tagus, have probably, by this time, sailed for the Dardanelles, under Admiral Beauclerc."

Society for Mending the Morals and Manners of Young Misses.—The President of the Republic of Buenos Ayres has awarded three premiums, to be paid out of Government funds, under the auspices of the Benevolent Society, viz: One of \$200 to the most moral young woman in the country; one of \$100 to the young woman who makes the most money by honest practices; and one of \$100 for filial love, to be given to the young female person who behaves best towards her papa and mama—\$250 is assigned for distribution among young girls, at the Society's discretion. These things are very pretty, but sound very ridiculously, in the pompous style of Spanish proclamations.

A lead mine is now working in Eaton, New-Hampshire. The mine is of great extent, and the ore said to be equal to the best ore of the Missouri mines.

Benjamin Donica has been executed at West Florida, for the murder of Major Saunders Donohó, at Cantonment Clinch, in July last.

Joel Hotchkiss, of Guilford, has been committed to prison on a charge of murdering his wife.

A steam boiler belonging to an engine in a dyeing shop in Paris, lately exploded with great violence, and with a report said to be equal to that of a 36 pounder. The boiler was driven through a strong wall, into a neighbouring garden; and the fireman was killed, apparently by the concussion of the air, his body exhibiting no external marks of violence.

SALEM; (MASS.)

The Alms House is situated on a farm, 1 mile from town. This farm consists of 85 acres of land, not remarkable for fertility, though happily for the poor account, it possesses a quarry of good granite and beds of superior gravel.

The farm produces potatoes, turnips, corn, and all vegetables used in the house—the surplus being sold for an amount which added to the proceeds of the sales of gravel, and stone, and labour by the Paupers, exceeds the whole cost of maintaining the poor by an average of \$1000 per annum. The population of Salem is 13,000; the relief to the out door poor must always be applied for at the Alms House, and received there from the steward. Single persons, are taken to the house; a few, about twenty, respectable and aged individuals form an exception to both these rules.

The Salem Gazette says:—

The venerated Dr. Holyoke, entered into the Hundredth year of his age last Sunday. From the health of his body and the vigour of his mind, life is yet a blessing to him and his friends. He preserves his relish for literature and society. We occasionally observe him passing to and from our public library, and few of his juniors devote more hours to reading. His eye sight is so good that he reads without spectacles.

A strange aquatic visitor.—On Thursday afternoon, about five o'clock, says the Norfolk Beacon, while several gentlemen of this borough were amusing themselves upon a fishing excursion, near the Rip Raps, the head of a huge animal, resembling a pumpkin, both in color and smoothness of surface, more than twice the size of a human head, and having eyes about as large as the bottom of a quart bottle, suddenly emerged from the water, within one hundred yards of their boat. The unexpected and unusual appearance of such an object, produced both alarm and surprise with the party, and for several moments, they were awed into silence by its novel and terrific appearance.

After looking steadfastly at them for about a minute, it shook its head, and drawing it under the water, moved towards Cape Henry, leaving a long wake after it, which a nautical gentleman, who was of the party, describes as very similar to that of a whale.

Fatal Accident.—Mr. George Lindemuth, employed in a stone quarry, at Mont Carbon, was on Wednesday last, unexpectedly deprived of life.—We are informed that the deceased imprudently went to examine a charged rock, which burnt prime—without waiting a sufficient time to see whether the explosion would not take place, and that while in the act of boring with the priming wire, the charge was either ignited by some latent fire or the process of boring—and the unhappy man immediately received the whole charge—the piece of rock fractured his skull and exposed the brains to sight. He lay in a state of insensibility until the afternoon, and then expired.

MAIL ROBBERIES.

Martin H. W. Mahon, a physician with a respectable practice, and in easy circumstances, who was post-master at Waynesburg, Ten. has been found guilty of robbing the mail of a letter containing lottery tickets. One of the tickets purloined drew a prize of one thousand dollars, which he sold for \$700 in cash. It was a desperate effort to procure something better, held out by the fickle goddess, and on the "hazard of a die" he risked the "immediate jewel of his soul"—his reputation. The post-master at New-York has offered a reward of one hundred dollars for the apprehension of the person or persons who cut from the boot of the mail stage, the bags containing the letters and papers mailed from Boston and east-ward of that city, due in New-York on the 10th July.

TOOTH-ACHE—Lorenzo Daw has kindly furnished the following cure for the tooth-ache—*burnt alum, black pepper, and ginger*, equal parts, add *spirits of camphor*, and dip a piece of lint in the mixture, with which fill the hollow tooth by means of a blunt needle.—Tried more than a thousand times—never failed—always proved effectual. *N. H. Gazette.*

Nature and Nature's God smile upon the union that is sweetened by love and sanctified by law.—The sphere of our affections is enlarged, and our pleasures take a wider range. We become more important and respected among men, and existence itself is doubly enjoyed with this our softer sex. Misfortune loses half its anguish beneath the soothing influence of her smiles, and triumphant when shared with her—Without her what is man? A roving and restless being—driven at pleasure by romantic speculation, and cheated into misery by futile hopes—the mad victim of untamed passions, and the disappointed pursuer of fruitless joys. But with her, he awakens to a new life. He follows a path—wider and nobler than the road to self-aggrandizement—that is scattered with more fragrant flowers and illumined by a clearer light.

ANECDOTE.

A wag passing a livery stable the other day, in front of which several horses were tied, stopped suddenly, and gazed at them some time with a phiz indicating the utmost astonishment, and then addressed the owner who was standing near, and asked him "if he made horses?" "Make horses?" said the knight of the broom and curry-comb, "No! Why do you ask such a question?" "Only," replied he, "because I observed you have several frames set up."

TO CORRESPONDENTS.

"*Secundus*" is received, and is under consideration. As it seems to be a mere introduction of what is expected from the same source, we wish to see the next communication, which will probably develop more clearly the views of the writer, and in connexion with the present piece, lead to some important points which we shall be pleased to insert.

"*J. GROSH*" is received, and will appear in our next.

"*BIBLIST*," No. 3, in our next.

"*Veritas*" was unfortunately mislaid till our paper was made ready. It shall appear in our next.

MARRIED,

On Sunday evening the 19th inst. by the Rev. Mr. Kneeland, Mr. Samuel Trowbridge Champney, to Miss Mary Turpin Taylor, all of this city.

On Wednesday, the 23d inst. by the same, Mr. Thomas Darling, to Miss Phebe Paulding, all of this city.

On the 19th instant, by the Rev. Mr. Sommers, Mr. John A. Gaff, to Miss Mary A. Thompson, all of this city.

From the U. S. Literary Gazette.

THE RESTORATION OF ISRAEL.

Mountains of Israel! rear on high
Yon summits, crowned with verdure new,
And spread your branches to the sky,
Refulgent with celestial dew;
O'er Jordan's stream or gentle flow,
And Judah's peaceful valleys smile,
And far reflect the lovely glow
Where ocean's waves incessant toil.

See where the scattered tribes return,
Their slavery is burst at length,
And pure flames to Jesus burn,
And Zion girds on her new strength;
New cities bloom along the plain,
New temples to Jehovah rise,
The kindling voice of praise again
Pours its sweet anthems to the skies.

The fruitful fields again are blest,
And yellow harvest smiles around;
Sweet scenes of heavenly joy and rest,
Where peace and innocence are found!
The bloody sacrifice no more
Shall smoke upon the altars high,—
But ardent hearts from hill to shore
Send grateful incense to the sky!

The jubilee of man is near,
When earth as heaven, shall own his reign;
He comes to wipe the mourner's tear,
And cleanse the heart from sin and pain.
Praise him, ye tribes of Israel! Praise
The king who ransomed you from wo;
Nations! the hymn of triumph raise,
And bid the song of rapture flow!

REPORT OF DEATHS.

The City Inspector reports the death of 128 persons during the week ending on Saturday last.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation: among which are the following, viz.—

Kneeland & M'Calla, \$1.00
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1.00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CAMPBELL. 76

Greek Testament, according to Griesbach, \$2.50.—Greek and English do. with critical and explanatory Notes, \$3.50.; Do. in boards, \$3. English do. with all the Notes of the Greek and English, \$1.50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

BOOKS WANTED.

The Life of John Murray. Ballou on Atonement. Notes on Parables. Series of Letters (between Ballou and Kneeland.) We have had frequent calls for the above works of late, but have not a single copy to dispose of. Any person having them for sale, by sending them to this office, would soon find a market for a few copies at least.

THE OLIVE BRANCH

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2.50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

O. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, SEPTEMBER 1, 1827.

|| No. 16

ANCIENT COPIES OF THE BIBLE.

Next to the ancient copy of the four Evangelists, mentioned in our last, we shall speak of an ancient Latin Bible, the translation of Hieronymus, which is more ancient than the present Vulgate, but not differing very materially from it.—Through the politeness of a literary friend, we have had the pleasure of examining this ancient and scarce book. It is a copy of the second edition, printed in the year 1512; to which are added very extensive marginal notes, by the publisher, "Ioannis Benedicti," as also an explanation of all the Hebrew and Greek proper names used in the Bible. It is divided into chapters, but not into verses; but the chapters are subdivided, which subdivisions are not numbered, but are distinguished in the text by double marks, thus, "and in the margin by the letters of the alphabet, in capitals, thus, A B C D, &c. This is a proof of its antiquity, though not so ancient as the copy of the gospels which we have before mentioned.—The order of the books of the New Testament are like ours, except the Acts of the Apostles follow the Epistles of Paul; but the Old Testament is different; the books of Esdras, Tobit, and Judith, being before the book of Esther; the books of Wisdom and Ecclesiasticus follow the Songs of Solomon, and the prophecy of Baruch follows the Lamentations of Jeremiah, among the Canonical Books. Before we say any thing more of this valuable Book, we shall give the reader some further knowledge of the translator of the text, (for the marginal notes were probably by a later hand.)

"Jerome (St.) in Latin *Hieronymus*, was the most learned of all the Latin fathers. He was the son of Eusebius, and was born about the year 350." [He must have been born sooner, or else he could not have been the son of Eusebius the Historian, but he might have been of some other.] Being persecuted "for being a Sabellian," he went to Jerusalem, "where he applied himself to the study of the Hebrew language, in order to receive a more perfect knowledge of the Holy Scriptures; and about this time [380] he consented to be ordained, on condition that he should not be confined to any particular church. He had a quarrel with John of Jerusalem and Rufinus, about the Origenists. He was the first who wrote against Pelagius; and died on the 30th of September, 420, at about 80 years of age. There have been several editions of his works. The last is in 11 vols. folio. (See Encyclopæ-

dia.) The translation of the Bible above mentioned, is the first that is named among his principal works.

Our first object in examining this work, has been to ascertain all that it says about hell; a point which we are now trying to settle—and we find that the Hebrew *sheol*, in the Old Testament, and the Greek *hades*, in the New Testament, are invariably rendered by the terms, *inferi*, *inferos*, *infernus*, *infernus*, i. e. terms corresponding with the word HELL!—except 4 Esd. (2 Esdras ii. 29, of the Apocrypha,) where it is *gehennam*, but this is not his translation, as we shall show hereafter.

It would seem then, that, in Jerome's time, *inferi* and *infernus*, were considered as expressing so nearly the sense of the Hebrew *sheol*, and the Greek *hades*, as to be used invariably as a translation of those terms. Hence, if *infernus* signified a place of torment in another world, he makes Jacob say, "I will go down into a place of torment to my son mourning;" and Job prays that the Lord would hide him in this "place of torment," till his wrath should be past! But after all, even if such a construction was admissible, it would prove nothing in favour of *endless misery*—because God saith, (Hos. xiii. 14) "Ero mors tua o mors, morsus tuus ero inferne." *O death, I will I will be thy death; O hell, I will be thy sting.* Or, according to Tremellius, (which our translators followed,) "Ero pestes tuæ, o mors, ero exitium tuum, sepulchrum." *O death, I will be thy plagues; O grave, I will be thy destruction.**

"Jerome," says Hamilton, "is generally reputed to be the author of what we now call the Vulgate, but we may observe, that its version of the Psalms is not his, (though he did execute one which we now have in his works,)—and as he did not translate those books which were not in the Hebrew MSS. the present version of the Apocrypha, with the exception of Judith and Tobit, is not his." See Hamilton on the Hebrew Scriptures; who has given many proofs that the present Vulgate "is not altogether the

* We are of opinion, that if the Hebrew *sheol* and the Greek *hades*, had been invariably rendered *hell*, in English, and *Gehenna* retained as the proper name of the valley of Hinnom, it would have been much better than it now is: for, as hell, primarily, signified nothing more than a concealed place, or that of being buried under ground, it would have been a very proper translation of those terms; and had it been uniformly used, as it might and ought to have been, or else not used at all, it could not easily have been misunderstood. Its figurative use would then have always been drawn from its primitive and literal meaning; viz. death, darkness, and of course despair in a moral sense.

work of Jerome, but composed from his version, from the old Latin versions, and from translations of particular passages from the Greek versions; which perhaps was done with a view of conciliating those who disliked Jerome's work, or adhered to the old translations."

The authority of the Vulgate being confirmed by the Council of Trent, Sextus Quintus published, toward the close of his Pontificate, an edition of it, March, 1589; and although it was very incorrect, (for he corrected many passages with his own pen,) yet, "in the plenitude of apostolic power and infallibility, he announced, from the chair of St. Peter, a correct edition of the Bible, and all the temporal and eternal penalties of the *excommunicatio major* were threatened against any person whatsoever, who should, from any pretext, presume to alter it in the most trifling particular; and yet in November, 1592, Clement the 8th, sent out into the world, from the very same press, another edition, differing from the former in many thousand places, and contradicting it plainly in not a few; and this, like the other, was pronounced authentic and correct, by the same infallible authority, and guarded against alteration by the same threats of excommunication."

Thus much for the infallibility of Popes! and we consider the infallibility of Protestants no better! but the time is come when every man must look, examine, and judge for himself.

"Another edition," says Hamilton, was published by Clement, which also differed from the former ones; these Clementine editions are now used in the Church of Rome; and it is admitted, by candid critics of that communion, that they are susceptible of further emendation." With all these facts staring us in the face, can any one think it either presumptuous or audacious to attempt a revision and correction of the New Testament?

"Although," says the author we have been quoting, "we cannot follow the Vulgate Latin, in every part, nor ascribe to it the authority it possesses in the Church of Rome, yet it is by no means to be overlooked by the Biblical student; as an ancient version, it affords assistance in understanding the original, and contributes its share toward correcting some mistakes in the Hebrew text, for it undoubtedly has, in some places, preserved its true reading, which are confirmed by Kennicott's collations." Thus Hamilton.

Next to Jerome's translation, we shall mention again, that of Tremellius, which was alluded to in the discourse on Ps. ix. 17, which see. This, with one single exception, is as uniform as that of Jerome in having invariably the same word for the Hebrew *sheol*. But Tremellius, being a much more modern writer, has as uniformly rendered it *sepulchrum* (except in Ps. xlix. 14,) as Jerome has *infernus*: but the New Testament, which was translated from the Syriac, agrees in this particular with Jerome. Both of these ancient versions retain the word *Gehenna*. Jerome, however, writes "*gehennam*," not beginning it with a capital; but it must be observed also, that he invariably writes the word *Deus* (*God*) in the same manner, "*deus*."

The latest French version agrees with Tremellius in this particular. An old French version of the New Testament has been recently put into our hands, printed in 1710, in which (Acts ii. 27, 31, and 1 Cor. xv. 55,) *hades* is rendered *sepulchre*. Both these versions also (which differ considerably in other respects) retain *Gehenna* in all places where it is found in the Greek.

Thus, in a very concise manner, we have given (in substance) all the light we at present possess on this important subject. These remarks are intended as a justification, as far as they go, of our recent attempt in publishing a new version of the New Testament. It is now nearly six months* since the Greek and English Testament, with our new version, was published; and although a considerable part of the edition is disposed of, yet we have not heard a single objection to it from any source. We are not anxious to have it read to the exclusion of the common version: but we are certain, with the critical and explanatory notes which it contains, it will throw much light on many subjects which the common version leaves obscure; yea more, it will correct some very important errors. That it is still susceptible of further improvement, we admit, and shall give the subject all due and possible attention, before another edition goes to press: but if it contain any material or important errors, let them be pointed out, and they shall not only be corrected, but we will acknowledge the favour in these columns.

Copy of a letter from the Honourable J. GROSH to JOHN C. BECHLER.

[To give our readers a perfect understanding of the importance of the following letter, it may be proper to state that the writer was born and brought up in the Moravian or U. Brethren's Church, and continued a member thereof until he was 20 years of age, when he married a lady who was not a member, and was consequently excluded. Yet all his children were baptized by their Clergy. About five years ago, when he was forty-five years old, he made application to be again admitted, being at that

time a member of the Senate of Pa. He was, as stated in the letter, admitted without hesitation, the questions proposed to him he had leave to write down himself, and consequently stated nothing about total depravity &c.

Since that period nothing occurred to destroy the peace existing between him and the Church, until about three years ago. Mr. Bechler, the gentleman to whom the letter is addressed, although Mr. Grosh resides seventeen miles from Lititz paid him a special visit; stating that he was sent by the Conference to remonstrate with him, on account of his belief and propagation in Lititz and elsewhere, of Universalism and Unitarianism; and he beseeched him to cease from the promulgation of these sentiments, &c., as stated in the letter. After due reflection he sent the following letter to Mr. Bechler. We rejoice that independent men are fast throwing off the manacles of spiritual slavery. We would say to all in similar circumstances, "Go thou and do likewise."]

Marietta, August 11, 1827.

Rev. JOHN C. BECHLER,

Dear Sir,—From the conversation which you held with me at my house, sometime ago, I am induced to withdraw from the congregation of the United brethren, at least until certain principles, then upheld, are disavowed by them. You will, therefore, please to lay this withdrawal, and the following reasons therefor, before the Conference.

You will remember that, when here, you admitted, that when applied to you for admission as a member, I frankly told you why I preferred the United Brethren before any other convent sect, viz: Because very little was said by them in their preaching respecting endless damnation; and also, because my forefathers belonged to them. You, at that time, did not require of me a belief in endless damnation in order to obtain admission as a member of the Church; nor did I think it necessary, because, I thought you had no particular creed, as I (though raised among you,) had never seen nor heard of one, and I was, therefore, induced to believe that every person among you, could enjoy such a belief as a sincere conviction from reason and the sacred Scriptures might produce. But in this opinion I have been disappointed, most grievously disappointed; for, at this late hour, I am told that, to be a member of your Church, it is necessary to believe what, in my opinion, Reason and Revelation do not teach, and what I humbly conceive to be a *human creed*, manufactured in the dark ages of superstition and bigotry, by councils of fallible men.—This, as a sincere Christian, I cannot do.

Again,—When I joined your Church I firmly believed that you were a sincere people, and that if you erred, you did err in sincerity and not willingly. But, alas! in this, also, I fear I am deceived; for, with the utmost astonishment I heard you declare, that you came not here to convince me that my sentiments were erroneous, but to persuade me to profess a belief in your creed; or, in other words, to say I believe what I do not—cannot believe. This, Sir, I consider so utterly repugnant to the principles of honesty, and so opposed to the divine precepts of the Gospel, that as a man, and a Christian, I was shocked, and my feelings were deeply wounded to be thus tampered with, and that too,

by a man whom I always believed to be a firm believer in the Gospel, and an humble and faithful follower of "Jesus Christ the righteous."

It now remains with the Church, by whom you were sent, to disavow the principles manifested in that proposal; for, as it now remains, it is an odious blot on the moral character of the United Brethren, and, if not disavowed, it will argue that they have a particular creed in which members must believe, or become hypocrites and profess to believe in it, when they do not; and, if this be true, if the encouragement of dishonesty, deceit, and hypocrisy in religion be upheld by them as a principle of their Church, then must I, as an honest man, declare that I can never more be one of them. But, on the other hand, if this proposal proceeded from you as an individual only, and was urged merely to favor me, then, whenever the principle is disavowed, you will find me ready to forgive your, perhaps unpremeditated, attempt to shake my honesty in religion.

I have thus as briefly as possible, stated the reasons of my withdrawal; permit me now, to state a few of the reasons which irresistibly compel my mind to assent to the truth of the doctrines which you wished me to renounce.

For many years I have been a believer in the unchanging, adorable, and infinite goodness of God; and consequently in UNIVERSAL SALVATION; but, of late years, a desire of becoming more fully acquainted with the truth as it is in Jesus, led me to search the sacred pages, with a prayerful heart, and a desire to understand its testimony, and, permit me to assert, I have within me a witness that my search has not been in vain; for my heart and reason have become more fully convinced of the all-important truth that God ever did, and does, design the ultimate purity, holiness and happiness of His creature man; for His sacred word assures me, that it is His will "that all men should be saved, and come to the knowledge of the truth," 1 Tim. ii. 4. That, "God's counsel shall stand, and he will do all his pleasure," Isaiah xli. 10. That, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What dost thou?" Dan. iv. 35. And, further to assure me of this important truth, the fulfilment of this will; he has given us his immutable oath, "I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear; surely shall all the LORD have I righteousnessness, to him shall come, and all that are angry against him shall be ashamed." Dan. ix. 12. That this word will not be proved vain, I am assured as by the same prophecies, "The sun shall come down, and the snow, melt, and the fountains shall be dried up, and the earth, and the inhabitants thereof, shall be burned up, and I will bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Matt. v. 43–48. By a similar appeal to the revelation of nature, our Saviour illustrates God's goodness to man, and thereon inculcates the duties of forgiveness of, and prayer for, enemies.—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil

* It is now three years since the above work was published, and no important error in translation has yet been shown. *Eds. of the O. B.*

and on the good, and sendeth rain on the just and on the unjust.—Be ye therefore perfect, even as your Father in heaven is perfect." Matt. v. 48.—Elsewhere, we are told to "Overcome evil with good." But where is the propriety of these requirements unless God does do in a super-eminent manner what he requires us to do? Surely there can be none. Would we imitate "our Father in heaven" if we obeyed the above commands, whilst He was acting in a contrary manner, i. e. not "forgiving his enemies," and not "overcoming evil with good" but suffering it to remain, and grow worse and worse to all eternity? Is it overcoming evil with good, to heap evil on evil, and thus increase it endlessly? Or, would it be overcoming evil with good, by purifying mankind, rendering them holy, and happy, and banishing all evil out of the Universe? Surely every reasonable mind must assent to the latter, whilst it dissents from the former questions.

Agreeably to the divine principle of blessing our enemies is the following duty laid on all men, "That, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all men*; for kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour; who will have *all men* to be saved, and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for *all* to be testified in due time."—I will therefore, that men pray every where, lifting up holy hands, without wrath or doubting." 1 Tim. ii. Now if we pray only for *some men*, we do not fulfil this command; and if we pray for *all men*, and yet believe that *some only will be saved*, then do we pray doubting, and without faith, and "Whatsoever is not of faith is sin." Rom. xiv. 24. Therefore, such prayers cannot be acceptable to God. I am well aware that the will of God, above expressed, is by many supposed to be a will of *precept only*, and not of *purpose*; to them I would say with the Apostle, "Having made known unto us the mystery of His (God's) will, according to his good pleasure, which he hath *purposed* in himself, that, in the dispensation of the fulness of times, he might *gather together in one all things* in Christ, both which are in heaven, and which are on earth, even in him."—Ephes. i. 9, 10. They are still stronger proof that this doctrine is of the Bible, I would refer them to the prophet, (who, wrapt up in visions of futurity, beheld all things accomplished, and saw "Christ satisfied with the testimony of his soul.") "And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and *all that are in them*, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever, and ever," Rev. v. 13. Can any thing be stated stronger, and plainer than this? What can all this mean, if it doth not mean that for which I contend, viz. "The times of the *restitution of all things*, which God hath spoken by the mouth of all his holy prophets, since the world began?" Acts iii. 21. Here I might stop; but, knowing that the prejudices of education, and the teachings of human creeds, will intercept, and turn aside, the weapons of truth with certain misunderstood words and phrases, I am compelled to proceed still further in my reasonings on this point.—The words "eternal death," "everlasting," "eternal," "for ever," &c. &c. will be arrayed against

what I have offered above.—But how can I believe in an "eternal death," when the Scriptures never tell me of such a thing? Divines, it is true, tell us that the sentence threatened on Adam, means, "death temporal," "death spiritual," "death eternal;" but these are the additions of men, and if you will turn to the 2nd Chap. of Genesis, and read onwards, you will find that neither Adam, Eve, Cain, Lamech, the Antediluvians, nor the people of Sodom and Gomorrah, were ever threatened with "endless death," "endless hell," or, indeed, any punishment in the next world.—Surely creed makers should blush at their perversions of, and additions to, the word of God.—That the words "everlasting &c." are applied to express limited, as well as endless duration, may easily be seen, by taking the Bible, and reading of Jonah's being "for ever" in the fish's belly (Jonah ii. 8.) which he also calls *Hell* (2 Chap. 2 v.) though he was there only three days and three nights.—The priesthood of Aaron, was called "everlasting" (Exod. xl. 15) and so was the possession of the land of Canaan, with many other things, as might be proven, had I time, by a reference to Holy Writ.

But, even supposing that the word meant in all places an endless system, (which is impossible) how will you reconcile endless punishment with the following fact.—The Bible asserts forty-two times that the *mercy* of God endureth *for ever*; but does not once assert that his *wrath* endureth *for ever*; nay, it even asserts that his *wrath* shall *not* endure *for ever*, and this in no less than eight different places.—Thus, whilst the doctrines of men rest on certain equivocal terms, whose force can easily be explained away in a rational manner, the doctrines of the Bible are clear, full, and explicit, to the unprejudiced mind, and the earnest and sincere inquirer after truth, cannot fail finding the benevolence of its Divine Original, breathing in every page. Our blessed Saviour says, "All that the Father giveth me, shall come to me: and him that cometh to me I will in no wise cast out." John vi. 37. Why? "For I came down from heaven, not to do mine own will, but the will of him that sent me; and *this* is the Father's will which hath sent me, that of *all* which he hath given me I should *lose nothing*, but should raise it up again at the last day." 38, and 39 verses. How many were given to him? "As thou (God) hast given him (Christ) power over *all flesh*, that he should give eternal life to as many as thou hast given him; and *this* is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 2, 3. See also John iii. 35; xiii. 3. How many will Christ "raise up?" "And I, (Christ) if I be lifted up, will draw *all men* unto me." John xii. 32. How many will "Know the only true God, &c.?" "And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord: for they *shall all know me* from the least of them unto the greatest of them, saith the Lord." Jerem. xxxi. 34. "They also that erred in spirit, shall come to understanding, and they that murmured shall learn doctrine." Isaiah xxix. 24. Again it is written, "As in Adam *all die*, even so in Christ shall *all be made alive*." 1 Corin. xv. 22. Here observe, that the same *all* who *die* in Adam, are to be *made alive* in Christ. "But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Then the end, when he shall have delivered up the kingdom to God, even the Father; when he shall

have put down *all* rule, and *all* authority, and power. [Sin and Satan's rule and power not excepted.] For he must reign till he put *all enemies* under his feet. The last enemy that shall be destroyed is *death*." 1 Corin. xv. 23. "*The wages of sin is death*." Now, sin's wages being destroyed, can it be reasonable to suppose that sin (an enemy also) is not destroyed, but will still remain and exist without punishment? For he hath put *all things* under his feet. But when he saith, *All things* are put under him, it is manifest that he is excepted who did put *all things* under him, (i. e. God, who put *all things* under Christ, is the *only thing excepted*; *all else* is put under Christ). And when *all things* be subdued unto him, then shall the Son also himself be subject [*subjected as all else is*] unto him that put *all things* under him, that God may be *All in All*." 1 Corin. xv. 25. I have been forced to add short explanations to this passage, to show its proper force, in a stronger light; and I here would add, that if God is *all* then sin or Satan can be *no part* in *any*, i. e. If I am not wrong, *all* mankind, or *each*, and every member thereof, is filled with God, and with *nothing else*. This whole chapter is one continued explanation of Universalism, but I will only quote three verses more, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, Death! where is thy sting? O, Grave! (or Hell.—See Hosea xiii. 14.) where is thy victory? The sting of death is sin; &c." 1 Cor. xv. 54—57. The punishment of sin, (which is death,) being swallowed up in victory, it is asked where sin is? Now, if sin remains to all eternity how easily could death answer, *triumphantly* answer, this question.—But lest it may be said that it is only the death of a few which is swallowed up in victory, let us examine the passage where the saying is written, "And in this mountain shall the Lord of hosts make unto *all people*, a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy, in this mountain, the face of the covering cast over *all people*, and the veil that is spread over *all nations*. He will swallow up death in victory; and the Lord God will wipe away tears from off *all faces*; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isaiah xxv. 6—9. Again,—God hath promised to Abraham, "In thy seed, [which an Apostle says is Christ,] shall *all* the nations." Gen. xviii. 18—23. xviii. 26, iv. 3. "*All* the families." Gen. xii. 3—4. And "*All* the kindreds of the earth be blessed." Acts iii. 25. See 1 Gal. iii. 16—2. These promises alone, given as they are by Jehovah, are sufficient to prove the truth of Universalism: but when I reflect, that I have quoted only a part, a *very small* part, of the proofs which the inspired volume affords me; how can I help believing as I do, and saying, "How can I withstand the proofs which God gives me, that, 'Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.'" Rom. xiv. 8. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers [sin and Satan not excepted] nor things present, nor things to come, nor height, nor depth, nor *any other creature*, shall be able to separate us from the love of God, [For "God is Love"] which is in Christ

Jesus our Lord." Rom. viii. 38, 39. To conclude on this point, suffer me to say that I believe, that every promise, and every threat, contained in the Bible, will be completely fulfilled; that not one single sin will ever be unpunished, nor any one good act go unrewarded; that every man will be recompensed according to his deeds, "For there is no respect of persons with God." Rom. ii. 11. That "The wages of sin is death: but the gift of God is eternal life through Christ Jesus our Lord." Rom. vi. 23. That this gift will be given to all mankind, as I have already proven, "For the gifts and calling of God are without repentance," and are "Not of works, lest men should boast." Eph. ii. 9. And this I *must* believe until convinced that it is not true.

Permit me, now, briefly to state my belief, and my reasons therefor, on another point, wherein we differ in opinion. It is a subject on which I do not converse unless it is brought on by others, because the prejudices of the people have been much roused on this point, and therefore a trifling allusion to it, frequently wounds the feelings of some worthy people, needlessly. But, the following, copied from a periodical work, with a very few alterations, so delicately, and yet so firmly and plainly explains my sentiments on this point, that I offer it with gladness; persuaded that it conveys my ideas in a better and clearer manner than I myself can do. "It is said that I deny the divinity of Jesus Christ. Now what does this objection mean? What are we to understand by the divinity of Christ? As the Scriptures explain the divinity of Christ, I believe it.—I firmly believe in the divinity of Christ's mission, and office; that he spoke with divine authority, and was a bright image of the divine perfection. I believe that God dwelt in him, manifested himself through him, taught men by him, and communicated his spirit without measure. I believe that Jesus Christ was the most glorious display, expression, and representative to mankind, so that in seeing and knowing him, we see and know the invisible Father; so that when Christ came, God visited the world and dwelt with men more promiscuously than at any former period. In Christ's words we hear God speaking; in his miracles we see God acting; in his character and life we see an unsullied image of God's purity and Love. I believe, then in the divinity of Christ, as my Bible teaches me to understand it; but, whilst I honor Christ as the Son, representative, and image of the Supreme God, I do not believe him to be the Supreme God himself. I believe, that God and Christ are distinct beings, two beings, not one and the same being.—Trinitarianism teaches that Jesus Christ is the supreme and infinite God, that he and his Father are not only one in affection, counsel, and will, but one strictly and literally one and the same being, and at the same time two persons. Now, to me, this is both unscriptural and unreasonable.—I say, that the Son cannot be the same being with his own Father, that he, who was sent into the world to save it, cannot be the same God that sent him. The language of Jesus is explicit and unqualified. "I came not to do mine own will." "I came not from myself." "I came from God." Now, I affirm, that Jesus was not, and could not be the God from whom he came, but was another being, and it amazes me that any can resist this simple truth. The doctrine, that Jesus who was born at Bethlehem—who ate, and drank, and slept—who suffered, and was crucified—who came from God—who prayed

to God—who did God's will—and who said, on leaving the world, "I ascend to my Father, and your Father, to my God, and your God," the doctrine, that this Jesus, was the Supreme God himself, and the same being with his Father, this seems to me a contradiction, the reason and Scripture so flagrant, that the simple statement of it seems its complete refutation.—I am charged with *degrading* Christ, I answer, that I fear this reproach will fall heaviest on those, who accuse their Saviour of teaching a doctrine, so contradictory, and so subversive of the supremacy of our heavenly Father. Certainly our humble and devout Master, has given no ground for this accusation against him. He always expressed towards God the reverence of a Son. He habitually distinguished himself from God. He referred to God all his powers. He said, without limitation or reserve, "The Father is greater than I." "Of myself I can do nothing." If to represent Christ as a being distinct from God, and as inferior to God, be to degrade him, then the charge must fall on Christ himself, who has done all this, and whose very language I have here borrowed.—I could write much more on these subjects, and increase Scripture proofs, without number, but I close for the present.

Sincerely wishing you prosperity and happiness, and as all mankind agreeably to the Bible (which is my *Creed*) are my brethren, I beg leave to subscribe myself your brother in Christ Jesus, &c. J. GROSH.

For the Olive Branch. BIBLIST NO. 3.

Messrs. Editors—Although I am wholly averse to religious controversy, it is a duty I owe to myself, and to the cause I advocate, to correct the misrepresentations in your remarks on my last communication.

1. You represent Biblist, as charging Veritas with assertions he never made, "People should distinguish between assertions, and arguments, and should not write so unguardedly." Now I charge him with saying that David did not write the 110th Psalm, nor call Christ Lord; will you be so good as to look at the paragraph in Veritas No. 1, in which he says "there is the same evidence that this (the 92d Psalm,) is a Psalm of, or a Psalm written by the Sabbath day (admitting that the Sabbath day could compose a Psalm,) that there is that the 110th Psalm was of or written by David."

Now if I had said that there was no more evidence of your statements, than that 2, and 2, make 5, would it not have been saying that you had stated a falsehood?

It may be necessary for the support of Mr. K.'s arguments, to represent Biblist, as a very ignorant man, it is enough for him however, to have proved, that such devils as were believed in, in the days of our Saviour, were actually cast out by him, and his followers in his name.

The admission of Biblist, that Mr. K. had not stated untruths, in his quotation relative to Paul, the Editors have applied to other parts of his argument, for the purpose of making it appear, that Biblist, not Mr. K. had made out Christ to be the artful, evasive and very deceptive reasoner. The Editors knew that Biblist did not mean that such admission should apply to the former part of his argument. It was however not necessary, after showing that Mr. K. had contradicted Christ, and Paul, for Biblist to accuse him, there is one that accuses him, even Christ, in whom he professes to trust.

The Editors think it is to be feared, that Biblist will be sorry that he ever put pen to paper

on this subject. Don't be alarmed gentlemen Biblist, though he may be an ignorant man, will find no difficulty, in maintaining the divine authority of the Scriptures, and the superiority of Christ, and his Apostles, over those, who undertake to correct their errors & mistakes. *Biblist.*

REMARK.

If the Editors have misrepresented *Biblist*, they can only say that it was not intended; and we are perfectly willing to appeal to our readers, generally, whether he was misrepresented or not. Lest, however, we should be thought to misrepresent him again, we shall make no comment on the above; but shall leave it entirely with *Veritas*, hereafter, to correct his mistakes. *Editors.*

For the Olive Branch. VERITAS IN REPLY TO BIBLIST—NO. 2.

Messrs. Editors—Your notes on the last number of Biblist render it almost unnecessary for me to say any thing further on the subject. Biblist says he has "neither time nor disposition, to become a controversialist." This, I am willing to admit, places us rather on unequal ground; as I have both time and disposition to controvert every thing but the truth, on all subjects; and therefore am willing to be considered a Scriptural, as well as religious, controversialist. "Without controversy," says the Apostle, "great is the mystery of godliness." But if I might be allowed thus to play upon the word, I would say, *With* controversy, the mystery of godliness may be rendered perfectly plain.

I acknowledge my error in attributing the communication of Biblist to my old friend "Amana," while I am also happy to find in our new correspondent a friend to Mr. K., whom I have followed so closely as to lead Biblist to be almost inclined to think that Veritas is no less than Mr. K. himself! No matter. I am not anxious to know who Biblist is, so long as he is friendly; and should he find in Veritas any thing which shall appear unfriendly, I can assure him that it is not intended.

If Biblist has intended nothing more than to throw out friendly hints to Mr. K., leaving it entirely at his discretion how far he shall adopt them, it is a measure to which I have not the least objection; but it is what I should be disposed to do myself, did I find any occasion for it.

That the Psalms were written by different persons, and at different times, and on different occasions, is not only very possible, but one thing appears to me to be very certain; viz., that they were not compiled in their present order, and some of them at least, were not written, till after the Babylonish captivity. Witness the 79th and 137th Psalms; both of which seem to allude to that event, and speak of it as a circumstance already past.

Biblist, I suspect, has misunderstood Mr. K., in one particular, or else I have; namely, in the words, "which I might have said,—and yet, after all—the whole would have been—strictly and literally true." This, as I understand Mr. K., only has reference to the words and conduct of the Apostle as recorded in the New Testament; and not that he might have said that Paul either said or did any thing *wrong* in relation to those circumstances; (or that he did not say or do that which was right,) (or upon this, I presume, he did not mean to pass judgment; it is of the facts only of which Mr. K. speaks, which he says he "might have said," and, if you please, "said truly," and he meant to leave the Trustees to reconcile those facts as they could. But he did not intend to arraign the motives of the Apostles

That is, so I understand him: and if I am no less than Mr. K. himself, as Biblist seems to imagine, I ought to be allowed to understand him correctly. I am strengthened in this idea by the note of the Editors, which was probably written by Mr. Kneeland, (he being one of the Editors,) whether Veritas is Mr. K. or not. The expression "strictly and *literally* true," ought to have prevented, I should have supposed, the conclusion drawn by Biblist. What is the meaning of "*literally* true?" It certainly must refer to the *letter*, the *record*, of Scripture; and not to the *opinion* of Mr. K. Mr. K., therefore, only said, and that impliedly, that he might have spoken of things recorded in Scripture, (naming some of them) of which he had not spoken; but if he had so spoken, it would have been no more than the truth. This is exactly the same idea, only put in different words, as I understand him to have expressed in his letter to the Trustees. With this explanation, I trust that even Biblist, as well as others, will be satisfied; for I fully believe him when he says, "If I have misconceived Mr. K.'s intentions, I have only to say that I have done it innocently, and with no unfriendly feelings towards him." And it is to be regretted, perhaps, that Mr. K. was not a little more guarded in his expressions, as I have no doubt he has been misunderstood.

Biblist has mistaken me, as well as Mr. K., if he supposed I meant to charge him with unbelief in the Scriptures, or an unwillingness in what he would suppose a fair investigation of them. I only meant to suggest to Biblist that his language was calculated to communicate an idea which I presume he did not mean. I had no more reason to doubt of the sincerity or firmness of Biblist's faith, then, than I have now. The "charges and insinuations," of which he speaks, are against what appears to me may be fairly gathered from his language, and not from what I really supposed he meant; for it is the misfortune of writers, sometimes, to mean one thing, and say what will fairly admit of a very different construction. I still believe as I stated in regard to "a thorough knowledge of the Scriptures," &c.; but I must be understood that this would apply to the *language* of Biblist, rather than to *Biblist* himself! I am aware that this implies that which I am sorry to be obliged to express in any form whatever: but when a man will charge another with whittling away the Scriptures, without being able to show a single truth that has been whittled out of them; and at the same time contend that he has "said nothing against a thorough knowledge or investigation of the Scriptures;" he must not, at least he should not, think it strange, if he is thought to be inconsistent, in his writings, whatever may be thought of the man.

I hardly know whether it would become me to speak of a thing so sacred, and so far above my comprehension as a "supernatural experience!" I confess my ignorance on this subject. I hope I have often received the influence of God's "holy spirit;" but never had the least idea that it was "something supernatural;" neither can I believe this of any man on his naked *ipse dixit*. I candidly say that if I had no better evidence of the existence of miracles than *one hundred*, or a *thousand* if you please, of the most sincere and upright men who can be found in this city, who should all solemnly declare, upon their oaths, that they believed, each one for himself, that they had experienced "something," in themselves, "supernatural," I should doubt the existence of miracles altogether!

VERITAS.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, SEPTEMBER 1, 1827.

SECTARIAN CORPORATIONS.—No. 4.

The task which has devolved upon us of exposing and developing the entire plans of the orthodox clergy of this country; in their march of *ambition*, embraces so wide a field, and touches so many reflections incident to the human character, so many prejudices which beset it from infancy to mature age, that we hardly know where to begin a succeeding number when the preceding is thrown from our hands.

One thing is clear; and whoever has closely observed the current of human thought and human belief, they will find that every age has its peculiarities. There has been the Philosophic age, the Political age, the age of Calculation, the Fanatic age, the age of Bigotry, the age of Speculation, the age of False Philosophy, the age of *Intolerance*, and the age of *Tolerance*; and we may thank God for all his mercies and all his blessings that we live in the latter age. It is one of the most precious gifts of heaven, and if we should slumber in security under an idea, that *ecclesiastical ambition* did not abound in every age, we should mistake the shadow for the substance and surrender ourselves to a fatal illusion of the mind.

Having in a former number noticed some of the steps taken by the orthodox clergy to entrench themselves in power, and to gain the darling object of their ambition by *eliminating* the civil authority in their behalf, we shall proceed to show and elucidate their various proceedings in the career of usurpation. We disclaim any thing like sounding an empty alarm. Our motives on this head, we trust, are above suspicion. We judge of them with all the charity of our natures; but when we advert to history, and connect their present measures with the annals of the world, it gives an impulse to our feelings which cannot be resisted. All our civil institutions from the executive and legislative authorities of the United States, and the several states in this union (with some exceptions of the Judiciary system) down to the most subordinate officers in our courts of Justice, are distinctly founded on *rotary* principles. It does not, we trust, weaken the argument, or lessen the danger of *sectarian corporations* in this place, to show that the phalanx of orthodoxy is otherwise constituted. The members composing their Bible Society, both clerical and lay, in numerous instances, are for life. This institution is on the brink of hereditary succession, and may pass to it unperceived. The ramifications of which reach every corner of the union, and interest, as we may naturally suppose, some of the most influential men in the numerous districts in which they are established; so also of their Tract and Missionary societies. But we will leave this discussion, for the present, and proceed to show the nature of their *Missionary Societies* which are instituted for the ostensible purpose of furnishing the heathens of Asia, Australasia, Africa, and America, with ministers professing to teach these people the doctrines of the religion of Christ, but who neither under-

stand their languages, nor are they understood by them, which is emphatically the *blind* leading the *blind*. From this source, however, the friends of an ecclesiastical establishment derive immense sums of money, which is accumulating every moment, and gaining that strength and power, which is prepared to be set in motion on some future occasion, with the greatest possible effect, towards accomplishing their designs. Connected with the main object of putting their hands into the pockets of the people with impunity, they have several devices in the great system of Missionary plans. They have societies to constitute ministers of individual orthodox congregations, Trustees for life, of these missionary societies; who, without doubt, have a very influential control over the funds, obtained from the people; and consequently have the direction of them. There are numerous branches associated and allied with the main design; such as *prayer meeting societies*. These associations, principally supported by weak, timid, and credulous females, who never fail to attend, believing that their poor souls would be lost if not punctual to the hour of prayer, furnish the Rev. Clergy with precisely what the object of their ambition holds most precious; and which becomes in its ultimate consequences, a never-failing source of influence and information over the concerns of every family. Through this avenue they are initiated and make their way to wealth and power. But this is not all that can be told, and which comes within the grasp of their ambition. They have Benevolent and Missionary societies, under the peculiar auspices of female direction and superintendence. From this source they calculate on all the zeal of the softer sex, which seldom yields to obstacles that can be overcome by perseverance and enthusiasm. Besides these they have resorted to the institution of societies through the instrumentality of female pride and activity, which, though not a source of very great revenue in themselves, nevertheless contribute to fill and supply constantly the smaller channels of contributions. The rest being provided for as we have related. They have their Female Mite societies; Juvenile societies; Missionary field societies; their Missionary hog societies, *Rag Bag* societies, and Missionary *scrap* societies! Such is the *rapacity* of these men, and such are the means to which they resort. If it do not manifest an ambition, we know not what ambition is. Why resort to the most contemptible means of thus increasing their store; and that too by a combination which reaches almost to the ends of the earth?

M.

For the Olive Branch.

VERITAS IN REPLY TO BIBLIST—NO. 3.

Messrs. Editors—As mine in reply to Biblist No. 2, was omitted last week, and as you have politely furnished me with the MS. copy of Biblist, No. 3, I return it with the following remarks, which I should like to have inserted in the next number, so that Biblist may have all that I am disposed to say on what he has already written before him at the same time; for I think if he had waited till he had seen my last, before he had written his No. 3, he would not have written just as he has.

It is a very easy thing to bring a charge of "*misrepresentations*;" but it is sometimes more difficult to make the *misrepresentations* appear. How well Biblist has succeeded in the present case remains to be shown. He says, "Now I

charge him (Veritas) with saying that David did not write the 110th Psalm, nor call Christ Lord." Now how does he make out the truth of this charge? He first quotes the words of Veritas from his first number, as published in the Olive Branch, No. 10, page 79, col. 1. "There is the same evidence that this (the 92d Psalm) is a Psalm *or*, or a Psalm written *by* the Sabbath-day, (admitting that the Sabbath-day could compose a Psalm,) that there is that the 110th Psalm was *or*, or written *by* David." Biblist then asks the question, "Now if I had said that there was no more evidence of the truth of your statement, than there is that 2, and 2, make 5, would it not have been saying that you had stated falsehood?" I answer. Yes—virtually—it would! But then, the two cases are by no means a parallel. Why? Because in the case stated by Biblist, one of the premises is mathematically impossible! It is impossible, absolutely impossible, that 2 and 2 should make 5. Whereas, admitting what was explicitly stated by Veritas, viz., "admitting that the Sabbath-day could compose a psalm," which takes away the natural impossibility, then there might be evidence, whether known to Biblist or not, that the Sabbath-day did write the 92d psalm; and the same evidence that there is that David wrote the 110th psalm.

This much I admit may be inferred from my assertion, and as I conceive, nothing more; viz. that the idea that the evidence which heretofore has been brought to prove the fact, (namely, their being called "Psalms of David,") does not prove it; so far from it, it rather implies to the contrary, as they were not called Psalms of David, but Psalms *for* David, &c. This much, I admit, might have been inferred from my assertion; but no more; because David might have written Psalms for himself, as well as for others. And so might the Sabbath-day (admitting it capable of writing a psalm,) write one for itself.

With these remarks I shall give the evidence as it is, and then let the reader judge. I know of no evidence which can be made to bear on the case, excepting that which stands at the head of the psalms respectively. If there be any other evidence, I should like to see it, and see how it can be made to bear on the case before us.

As to the evidence placed at the head of these psalms, I shall make it so explicit that even a child can understand me. Here it is. I shall refer to several Psalms, that the reader may see that the evidence is alike in all. Psalm 82d is called "A Psalm *for* Asaph." Ps. 84th, "A Psalm *for* the sons of Korah." Ps. 90th, "A Prayer *for* Moses, the man of God." Ps. 92d, "A Psalm or Song *for* the Sabbath-day." Ps. 110th, "A Psalm *for* David." Now whatever idea is attached to the Hebrew preposition (*for*) it is equally applied, and means exactly the same thing when applied, to Asaph, to the sons of Korah, to Moses, and also to the Sabbath-day, as when applied to David. This shows clearly, that the Psalm being called "A Psalm *for* David," erroneously translated "A Psalm of David," is no proof that David wrote the Psalm; because the argument proves too much; and would prove what is naturally impossible. But the question is not whether this proves that David wrote the 110th Psalm, or any other Psalm, or whether it does not: but the question is, whether there is *not* the same evidence in all cases, as it respects the writer of the psalms, that there is in any? Veritas has

said that there is; and he now repeats the assertion, and challenges *the whole learned world*, to prove the assertion erroneous, if they can! But Veritas has not said that David did not write the 110th Psalm, or that he did not write many others, because David might write Psalms for himself as well as for Asaph, for Nathan, for Moses, for the sons of Korah, or for the Sabbath-day: or, on the other hand, these Psalms might all have been written by some other person or persons, a long time after David was dead, and yet the psalms be entitled the same as they are now. But as it respects these things we assert nothing. Our assertions relate to the evidence; and to that alone. Thus much for the Psalms.

Now for the demons. When Biblist can show that people did not believe in the existence of evil spirits (genii), in the days of Jesus, and also that the ghosts of the dead had power to possess and torment the living, then he may be able to show "that such devils as were actually believed in, in the days of Jesus, were actually cast out by him, &c." and yet after all, no real beings were cast out, or were even supposed to be cast out. But it may then be concluded that the "seven devils," cast out of Mary Magdalene were believed, even at that day, to be nothing more than seven disorders—and that the man among the tombs who said his name was "Legion," said so only on account of the complication of "many" diseases that he supposed afflicted him! The question is not what was actually the *fact*; but what was the common and popular *opinion* of that day? Our own opinion is, that the popular opinion of that day was erroneous on these subjects, and yet Christ used the language in the popular sense of that day in which it was used, without attempting to correct those erroneous notions, which, perhaps, would only have prejudiced the minds of the people still more against him, without answering any good purpose whatever; and with this opinion agree many of the most learned and eminent Commentators on this subject. Thus much for the demons.

Biblist says, that when he admitted that Mr K. "had not stated untruths, &c." The Editors knew that Biblist did not mean that such admission should apply to the former part of his argument." Does Biblist, then, mean to say, or admit, in any part of his argument, that Mr K. has stated *untruths*? If so, I call upon him to show wherein; and if he cannot, I presume he is so much of the gentleman, as well as the Christian, as to be willing to acknowledge he was labouring under a mistake. For I have so much charity for Biblist as to believe that he did not mean to charge Mr K. with a fault, of which he did not verily believe, and even to his sorrow, that he was justly chargeable. It is to be regretted, however, that such mistakes should occur.

To conclude. Notwithstanding the confidence which Biblist seems to have in the result of this controversy, (and I blame no man for being confident in a good cause,) it is possible that he has undertaken a more difficult task than he was aware of; however, I wish him success with all my heart—not in proving Mr K. guilty of stating *untruths*; for that does not necessarily follow; but "in maintaining the divine authority of the Scriptures," &c.

VERITAS.

From the Universalist Magazine
DIALOGUE BETWEEN A PARENT AND
CHILD, CONCERNING JOHN V. 28, 29.
Child. Since our conversation on Matt. xxv,

in which I was convinced that the whole of that chapter has exclusive reference to the temporal destruction and punishment of the Jews, and the important circumstances attending that event, the query has risen in my mind, whether I am sure that the opinion generally entertained of other principal scripture threatenings is correct. As I ought to receive no interpretation of scripture without examination, I will, with your permission, suggest for consideration the following words of our Saviour:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John v. 28, 29.

Parent. In leading you to see the true interpretation of this passage, I must call your attention, in the first place, to consider in what sense those were dead, who are here spoken of.

Child. In what sense *they* were dead!—Were they not actually dead?

Parent. Yes, they were actually dead in the sense in which the saviour spoke of death. I see it is necessary to inform you that death is spoken of in a variety of senses in the scriptures. Those of whom the Saviour was speaking, were not naturally dead, i. e. they had not left this state of existence; they were dead in a moral sense. The celebrated Dr. Whitty says, the phrase, "the dead in scripture doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins."

Child. What induces you to believe that those, who in the passage we are considering, are said to be in their graves, were not dead in the natural sense?

Parent. By recurring to the context you will discover my reasons for thinking so. Look back to the 24th verse in the chapter, and read it.

Child. It reads thus: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life."

Parent. Here you perceive that some had already experienced a resurrection from "death unto life"; by which we know the Saviour was not speaking of natural death. Read now the 25th verse.

Child. "Verily, verily, I say unto you, the hour is coming and *now* is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

Parent. You discover from this verse, my child, that at the time the Saviour spake, the hour had *then* already come, the dead *then* heard the voice of the Son of God, and were *then* called to life by it. This is demonstrative proof that Jesus was not speaking of the dead in the natural sense. Now what reason has any one to suppose that he spoke of the dead in another sense in the 28th verse, when he gave not the least intimation of a change of subject?

Child. O how necessary it is to understand the meaning of scripture words and phrases!—How different the view which your remarks give me upon this passage from what I have entertained before! But as you are so willing to answer my question, I will ask, whether the word *resurrection* of itself furnishes any proof

that Jesus meant a resurrection into the future state?

Parent. None at all. Resurrection from natural death was not the primitive import of the Greek word rendered resurrection in the passage before us. Dr. Campbell says, "it denotes simply being raised from inactivity to action, or from obscurity, to eminence, or a return to such a state, after an interruption. Agreeably therefore to the original import, rising from a seat is properly termed *anastasis*," so is *awaking* out of sleep, or *promotion* from an inferior condition."

Child. That is satisfactory. But is it not singular that the Saviour should represent living men as being dead and in their graves?

Parent. The question with us ought not to be, whether it is singular, but whether it is true that Jesus used such a representation. That it is true so far as the figure of death is concerned, no rational man acquainted with the subject will or can deny. And we should be led to suppose from some passages of scripture, that the Jews were in the habit of representing people in a wretched and low condition as being dead and in their graves. Turn to Ezekiel xxxvii. 12—14, and read.

Child. "Therefore prophecy and say unto them, thus saith the Lord God, Behold, O my people, I will open your grave, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live; and shall place you in your own land."

Parent. Here the prophet was speaking of such as were yet living in the body; for after they came up out of their graves, they were to go into the land of Israel. The figure in Ezekiel is carried farther than it is in the passage before us. He represents his countrymen not only as being in their graves, but as being consumed; their flesh and sinews were gone and their bones were dried. Yet it is undeniable that this is a figure.

Child. There is no need of saying more on that point. I am convinced that Ezekiel represented the lost and captive condition of his countrymen, by the *death burial and consumption* of their bodies: I am convinced that men in a sinful and degraded state, are, in the figurative language of the Bible, represented as being dead and in their graves.

(To be continued.)

A NEW NOVEL.

We understand there is now in the press and will be published at New-York and Boston nearly simultaneously with its appearance in London, about the middle of the present month. "THE BUCANEERS, or a Romance of our own country in its ancient day, illustrated with divers facetious episodes and marvelous histories, gathered from the most authentic chronicles and affirmed records extant, from the settlement of the Nieuw Nederlands until the time of the famous Richard Kidd."—The work is one of a strange form and is thought to be a satire on modern men, manners, fashions and politics, as existing in the city and state of New-

York, and, though in a disguise, like Knickerbocker's History of New-York, yet the characters are skillfully portrayed and easily to be recognized. The scene lays in New-York and its vicinity, in the olden times, and the story is one that is interesting and affecting, although it is supposed one of the chief attractions of the work will be its excellent and appropriate cuts upon that class, styled the *bon ton*, or rather, as it hath been lately called the "Good Society of the commercial metropolis. Those who ride hard trotting horses, wear spectacles, give great routs and should read, for it seems, as Burns says,

"There is a chiel among them taking notes,
"And faith he'll print them."

For the Olive Branch.

PUBLIC EXECUTIONS.

Messrs. Editors.—A number of well written articles have appeared in the public prints, and particularly since the execution of Strang, showing the inexpediency, and even impropriety of public executions, or, in other words, of executions being performed in a public manner, as is generally the case, and as was the case in the late execution of Strang. The following is from the New-York Daily Advertiser.

"**Executions.**—We have heretofore expressed our opinion on the manner in which executions of criminals are conducted in this country; and we think that every new instance is calculated to confirm them. They are opinions entertained by a large portion, if not all, of reflecting individuals. The evils are too obvious to escape notice; and the benefits, we are persuaded, it would be extremely difficult to point out. In the neighborhood of our own city, a public execution draws out the lowest and most debased part of our population, forming an assemblage where not only every thing serious, but every thing respectable and virtuous is put out of countenance. It assembles the vicious, shows them their strength, and affords opportunities for committing crimes; and spectators return impressed with anything but such feelings as the occasion ought to inspire.

"The recent execution at Albany furnishes the most satisfactory evidence of the justice of those remarks. No one who reads the account of the crowd assembled on that occasion, can doubt that the effect was highly pernicious. According to the present system, no one can doubt that the death of every felon assists in making many more. How then can our system be justified. It is only an old and inveterate custom which sustains it; obedience to which is unworthy of our courts and legislators. Some plan should be adopted, which should make the awful ceremony solemn and affecting."

But what plan would you adopt? It is impossible to adopt any plan that will have the desired effect, while executions are so frequent, and, at the same time, so public. Why not abandon the practice altogether? It cannot be justified, under the Gospel dispensation, by the law of God; why then should it be inflicted by the laws of men? It can be justified only by the law of necessity; viz., to prevent

the individual from a repetition of his crime. For it has no effect in deterring others from committing a similar crime. Who would not prefer the condition of Strang to that of his seducer? If his confession be true, (of which we have but little reason to doubt,) the latter was the most guilty of the two, and she has been, and will be, undoubtedly, the most severely punished! But we should never find fault with any measure that is pursued, without proposing a substitute. What would you do then in the case of murder? Answer. I would punish all crimes in the first instance, with *fine*, to at least twice of the amount of the injury sustained; and confinement to hard labor until the fine should be paid, either in the profit arising from the labor of the criminal, (exclusive of all expence of confinement,) or otherwise: and for capital crimes, with *hard labor for life*. I would punish with *death*, if inflicted at all, only for murder committed in the state prison; and let the execution take place in the prison yard, in the sight of the prisoners *only*, as spectators, without any public notice, either of the time when, or of any of the circumstances attending it. Let this course be adopted and pursued, and you will have few occasions for public executions. K.

NIAGARA FALLS.

We observe in several of the Western papers, that the proprietors of Hotels in the vicinity of the cataract of Niagara on both sides of the Strait, have purchased a Schooner of 136 tons, which they intend shall *shoot* the falls on the 8th of September next, to gratify their numerous visitors with one of the most sublime spectacles which the imagination can well conceive. This enterprise may be productive of some useful practical experiments on the nature of fall-bodies. Sir Isaac Newton has given a principle whereby to calculate the simple velocity of falling bodies, and also their accelerated velocities through every second of time.—He says, that bodies fall through any given space as the *squares of the times* is to the distance, and in the 1st second, measures a space of 16 1-2 feet; consequently, in a little more than 9 seconds, supposing the perpendicular height of the Cataract, to be 147 feet, she would reach the abyss below if nothing obstructed her fall. But we may suppose that a ponderous body descending from such a height would move quicker than the particles of water, in that case her motion may be retarded and she *cradled*, as it were, through her whole descent, in a foaming billow. The same great author, has given a principle which enables us to calculate also, the accelerated velocity of falling bodies, which is, by multiplying the space of the falling body in the first second of time, by the odd numbers in an arithmetical series of seconds of time which may complete the whole descent. By this rule we find, that a body falling from the perpendicular height of 147 feet, would acquire a velocity of 250 5-12 feet in the last second, and would reach the abyss below

* The word translated resurrection.

with an accumulated weight of nearly 2000 tons. The weight of the water, falling from so great a height, penetrates deep into the abyss below; perhaps, several hundred feet; from whence, we judge, that even after the vessel is submerged, that her momentum from this circumstance, would be so little diminished that she would reach the bottom, even though the water were 700 feet deep. We hope that gentlemen seeing this spectacle, will measure the descent in time by good *stop watches*, and note every other circumstance relating thereto. M.

"LAMP OF LIBERTY."

We have received the two first numbers of a work published monthly; by the Catholic Liberating Community; at Cincinnati, Ohio, called the "Lamp of Liberty and original Friend: in vindication of a Free Church," &c.

From the appearance of these two numbers, it bids fair to be a very useful work. It is a duodecimo, each number containing 24 pages, at *one dollar per annum*. We had forwarded the 10 first numbers of the *Olive Branch*, anticipating an exchange of this work, to the care of A. M. Sargent, near Popular Plains, Ky. We now forward the balance, up to the present time to Cincinnati. We shall insert an extract in our next, from the second number; not because it contains any thing new to us; but to show something of the spirit and religious sentiment of the work; which, in other respects, and in every sense of the word, is Unitarian and Universalist.

Item.

Armenians.—The burying place of the Armenians occupies a space of near one hundred acres, on a hill that overlooks the Bosphorus. The Turks, on the death of a friend, plant a young cypress over his grave; their burying ground therefore consists of extensive groves of these trees, which they reserve exclusively to themselves. The Armenians generally plant on such occasions a tree which yields a resinous gum of a strong aromatic odor, which fills the air, and corrects the exhalations from the graves. They grow to a large size, and form very picturesque objects in a landscape. Their cemetery on the Bosphorus is covered with these trees; and, from its elevated situation, the view it commands, and the view it presents, is perhaps the most interesting grove in the world. Here whole Armenian families, of two or three generations together, are constantly seen sitting round the tombs, and holding visionary communications with their departed friends. According to their belief, the souls of the dead pass into a place called *Gayank*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends. Easter Monday is the great day on which they assemble for this purpose; but every Sunday, and frequently week days, are devoted to the same object. The priest who accompanies them first proceeds to the tombs, and reads the prayers for the dead, in which he is joined by the family. They then separate into groups, or,

singly sitting down by favorite graves, call its inhabitants about them, and, by the help of a strong imagination, really seem to converse with them. This pious and pensive duty being performed with their dead friends, they retire to some pleasant spot near the place, where provisions had been previously brought, and cheerfully enjoy the society of the living.

The King of Sardinia has issued an ordinance, by virtue of which his Catholic Piedmontese subjects who die without having received the sacrament, shall not be buried except in the night, and in unconsecrated ground. By the same ordinance, the burial of every Piedmontese Protestant shall take place without any public ceremony, and no more than twelve individuals of the same religion shall attend it.

Theological Seminary at Andover.

Mr. Phillips has lately bequeathed to the Theological Seminary at Andover, and to Phillips's Academy connected with it, 25,000 dollars.—We learn from the Christian Intelligencer, that the interest on the capital owned by this Theological Seminary previous to the above donation, amounted to nearly 20,000 dollars per annum.

The New-England churches and the Presbyterians having lately united together in the business of preparing young men for the ministry; they will soon be able to furnish a good supply of Lyman Beecher's "competent educated teachers," to the inhabitants of this country. Whether they will be able to supplant or supersede all other religious teachers, and produce one "*homogenous influence*," throughout our land, time must determine.

TO CORRESPONDENTS.

"Beth" is received, and shall appear as soon as we have room.

"Camden," we fear, would not be understood were we to publish his communication. That the term Christ, is sometimes used for the whole mission, spirit, and doctrine of Christ, we admit; as "Christ the power of God, and the wisdom of God"—"Christ in you the hope of glory, whom we preach, &c." But then, to say that this is "the only Lord and Saviour Jesus Christ," is not admissible; because, although the word, Jesus, signifies a Saviour, yet it was applied to the man Jesus, whom the Jews crucified; and, speaking of whom, Peter said, "God hath made that same Jesus—both Lord and Christ." What "Camden" probably means, may be true; if so, his language is not sufficiently explicit. Our readers are not Quakers, not many of them, at least; language, therefore, which is peculiar to them; such as "We hear this typical Christ *without*, spoken of as the Christ *within*—as the Lord God Almighty," &c. would not be fully comprehended by the generality of our readers. Much less, when it is said, "that the true Jesus Christ is not the man Jesus; but the Lord Jesus, Jehovah himself, the only Saviour." For how is it possible that Jehovah should anoint Jehovah and make him "both Lord and Christ"?

NOTICE.

We should have mentioned in our last that the *afternoon* meetings in Tammany Hall have been resumed. In fact they have not been suspended; for notwithstanding the notice in the Olive Branch, and notwithstanding it was given out in the morning of the 12th ult. that there would be no meeting in the afternoon, yet, on passing by, about the usual time for service

to commence, Mr. KNEELAND found so many strangers who had collected, not having received the notice, that he went up and gave them a discourse. Since which time, the meetings have been continued, and will so continue in future, three times a day, as usual.

The Second Universalist Society, pursuant to the 7th article of their Constitution, will hold a special meeting, on business of importance to the Society, on Monday evening next, at half past seven o'clock, in the basement story of the Unitarian church, corner of Prince and Mercer streets; a general attendance is requested.

The members of the New-York Universalist Book Society are also requested to meet at the above time and place, to take into consideration any thing which may be offered relative to the concerns of said Society.

By order of the Standing Committee.

WM. W. MORRIS, Sec'y.

POETRY.

[The following is a translation from an ancient Spanish poem, "which," says the Edinburgh Review, "is surpassed by nothing with which we are acquainted in the Spanish language, except the Odes of Lewis de Leon.]

Oh! let the soul its slumbers break,
Arouse its senses and awake,

To see how soon
Life like its glories glides away,
And the stern footsteps of decay
Come stealing on

And while we eye the rolling tide,
Down which our fleeting minutes glide

Away so fast:
Let us the present hours employ,
And deem each future dream a jogg
Already past

Let no vain hope deceive the mind—
No happier let us hope to find,
To-morrow, than to day;
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hasting streams must be,
That into one engulfing sea,
Are doomed to fall—

The sea of death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'lets glide

To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place;
Life is the running of the race;
And death the goal;
There all those glittering toys are bought,
That path alone, of all unsought,
Is found of all.

Say then how poor and little worth
Are all those glittering toys of earth,
That lure us here?

Dreams of a sleep that death must break,
Alas! before it bids us wake.
Ye disappear?

Long ere the lamp of death can blight,
The cheek's pure glow of red and white,
Has passed away?

Youth smiled and all was heavenly fair:
Age came and laid his finger there,
And where are they?

Where is the strength that spurred decay,
The step that trod so light and gay,
The heart's blithe tone?

The strength is gone, the step is slow,
And joy grows weariness and woe
When age comes on

Monies Received on account of the Olive Branch

Joseph Bennet, Setakent, L. I.	\$2 00
Abraham B. Selfe, Camptown, N. J.	10 00
Rev. Stephen R. Smith, Philadelphia, Pa.	4 00
William Harrington, Saw Pitt, N. Y.	2 00
Thomas Amies, Philadelphia, Pa.	2 00
Doct. Abner Fyles, Milton, Laurens Dis. S.C.	10 00
Moses Ball, Bloomfield, N. J.	2 00
Gilman Noyes, Atkinson, N. H.	2 00
Lyman Odell, Mannakating, N. Y.	2 00
Willard Kelly, Stanstead, L. C.	2 00
Willard Constock, do. do.	2 00
Philo Cline, South America, N. Y.	2 00
Albert Hinkley, Hyaunis, Mass.	2 00

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, SEPTEMBER 15, 1827.

|| No. 18

From Balfour's Second Inquiry.
(Concluded from page 132.)

If the views which have been stated of the sin of blasphemy, and its punishment, be correct, it fully accounts for one remarkable fact, which is not easily accounted for on the common views entertained of it. How is it accounted for, that our Lord nor his apostles, ever made any exceptions of such persons, in preaching forgiveness of sins either to Jews or Gentiles? Our Lord commanded his apostles to begin at Jerusalem, but gives no directions to them to except a single individual whom they might address. John prohibits Christians from praying for one of their brethren, who had sinned a sin unto death, but not a hint is dropped, prohibiting forgiveness of sins to be preached to any who had blasphemed against the Holy Spirit. On my views of this sin, this is all as it ought to be, and as might be expected. But can it ever be reconciled with the common opinion, that those who sinned this sin placed themselves without the boundaries of God's mercy? Either they believed that none had committed it, or they believed that it did not except the persons, any more than others, from having repentance and forgiveness of sins preached unto them. Had they believed such persons as exceptions from the mercy of God, would they not have said something similar to John—"there is a sin unto death, the sin against the Holy Spirit, which is utterly unpardonable. All you who have committed it, your situation is past remedy. We can neither pray for you, nor preach to you forgiveness of sins." But we search in vain for any thing like this in all the inspired writings. The only thing like it is John's prohibition to Christians not to pray for a brother who had sinned a sin unto death. But no one understands this as affecting the eternal condition of the individual, but the punishment of temporal death.

But it may be said—"Plausible as all appears, it ought to be recollected, that it is not only said such persons 'hath never forgiveness,' but it is also added, that they are 'in danger of eternal damnation.'" I have not forgotten this, and shall now give it all due attention.

The Greek phrase for "eternal damnation" is *aionion kriseos*. I do not stop to remark, but simply notice, that the persons are only said to be in *danger* of this; whereas people now-a-days speak with positive certainty, both as to this, and Judas' being in hell. The word here rendered *damnation*, simply means punishment. It is so

rendered in other passages. See Dr. Campbell's note on Mark xii. 40, where he shows this. The words *damned* and *damnation*, lead person's minds into a future state for this punishment. This is a very false idea, and ought to be corrected; for the word *damnation* is used in the common version where they will allow it has nothing to do with a future state. See Rom. xiii. 2, and other places. We are aware it will be said, the word *eternal* joined here with *damnation*, shows that the punishment is in a future state, and of endless duration. It is then allowed that the whole depends on the word *eternal*. Indeed, I presume it is this word joined with *damnation* which leads most people to conclude that it is of endless duration. Would they have ever believed this doctrine had this not been the case? Let it then be noticed.

1st. That our Lord in the above passages was addressing Jews. They were the persons who committed this unpardonable sin, if ever it was committed. They had the occasion presented to them for its commission, as they chiefly enjoyed the ministry and miracles both of Christ and his apostles. Not a hint is dropped that any of the Gentiles ever committed this sin.

2d. Being Jews, they were familiar with the use of *olim* in the Old, and *aion* in the New Testament. And it has been seen, that *olim*, in their Scriptures, is applied very often to things which were to end, and which have already ended. The person who would therefore understand this text and others in the New Testament, must consider how this language was understood among the Jews, and not how Christians now understand it.

3d. The Jews could not help seeing, that in their Scriptures, *olim*, rendered everlasting, was applied to a temporal punishment threatened them as a nation. This we have shown, and this we shall show hereafter on several texts yet to be considered. See on Matt. xxv. and 2 Thess. i. 5-10. Now permit me to ask, Did any Jew, or did any one else ever conclude that the word *olim* described a never ending punishment either in this or a future world? As this will not be affirmed, permit me to ask, By what fair rule of interpretation do we then interpret eternal damnation or punishment in this passage, to mean endless punishment in a future state? As our Lord was speaking to Jews, is it not more Scriptural and natural to understand him as using this expression in agreement with the language of their sacred books, than in the sense Christians interpret it? In

what other sense could our Lord use it, or in what other sense could Jews understand such language, but in the way it had been used by the preceding Scripture writers? But this will appear conclusive by considering,

4th. That in no part of the Old Testament, is *olim* ever used and applied to a punishment after death. This we think a fact, which will not easily be shown to be false. The reader has had all the texts where the word is used in the Old Testament laid before him, and those which it could be supposed to have such a sense have been particularly considered. Let him, then, judge if our Lord used, and the Jews could understand the expression, eternal damnation, in the sense we moderns put upon it. How could they understand him in this sense, seeing a punishment after death had not once been threatened in all their Scriptures? The proof, at any rate, lies with those who believe so, for no man can prove a negative. But we have in this case some proof, that our Lord neither meant, nor was he so understood by the Jews who heard him. First, no Jew believed that he was to suffer endless punishment either here or hereafter. See Whitby on Rom. ii. Again, no doctrine our Lord could have advanced, could have been more displeasing to the Jews. They to suffer endless punishment who were the children of Abraham? No; this was far from their thoughts. But again, though our Lord and the Jews had many reasonings and contentions arising from his doctrines, do we ever find that any of them "arose from his threatening them with endless punishment in a future state? No, nothing like this appears. Either then our Lord did not threaten them with this, or if he did, they did not understand him; or, if they did understand him, they acted very differently about it from what they did on all other occasions. In this case, they submitted very tamely to a threatening, never before mentioned in their Scriptures, and directly in face of all their prejudices as a nation.

5th. We see nothing in the expression "eternal damnation," indicating endless punishment, any more than in others which we think we have shown refer to no such thing. Is this expression stronger in favor of the doctrine than "damnation of hell, the fire that shall never be quenched," with others which we think has been proved in the Inquiry into the words Sheol, &c. to refer to temporal punishment? Or, is it stronger in

favor of this doctrine than the expressions "everlasting fire, eternal punishment, everlasting destruction, with others, which we shall presently show have no such meaning? If these expressions refer to the temporal punishment of the Jews, why not also the expression "eternal damnation," before us? Jews who blasphemed against the Holy Spirit were addressed. The most convincing proofs had been offered them that Jesus was the Messiah. These they resisted, and blasphemed the power by which they were performed. They were soon to fill up the measure of their iniquity, and could not escape the damnation of hell. There remained for them no more sacrifice for their sins, but a certain fearful looking for of judgment and fiery indignation to devour them as adversaries. Their sin was not to be forgiven, that their punishment might be averted. They were in danger of "eternal damnation," or punishment, even the everlasting destruction from the presence of the Lord, which as a nation they have suffered, and are still suffering. It is called the damnation of hell, the fire that shall never be quenched, the greater damnation, and is set forth by the severest eastern punishment, "a furnace of fire." In plain language it is described by our Lord, Matt. xxiii.

THE BOOK OF ENOCH THE PROPHET.

An Apocryphal production, supposed to have been lost for ages; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the Bodleian Library. By Richard Laurence, L. L. D. Regius Professor of Hebrew; Canon of Christ Church, &c. Oxford; printed at the University press, 8vo. pp. 214.

This work, in the last and preceding centuries, proved a fruitful subject for critical explanation and theological discussion. The circumstance of its having been quoted by the writer of the epistle which bears the name of Jude (which epistle however, is of doubtful authority, or as Eusebius says, was "gain said, though well known unto many,")^{*} augmented the despair of recovering a supposed treasure, which

^{*} It seems that Eusebius had a chapter exclusively on "Jude and his Epistle;" but some fanatic has had the audacity to cut it out of the copy which we possess; which is a copy, as stated in the title page, "faithfully translated out of the Greek tongue, by Meredith Hamner, Doctor in Divinity: sixth edition; London, printed by Abraham Miller, 1694." In the index we find the article, "Jude and his Epistle. (page) 33, 49."

But the leaf containing pages 33 and 34, is carefully cut out of the book! We have also examined the Greek and Latin copy in the Philadelphia Library, and find that the chapter on Jude and his Epistle is wanting!! If any person has the copy mentioned above, or any copy which has the article in it to which we allude, will send us a copy of the article on Jude and his Epistle, we shall esteem it as a great favour.

The article on page 49, so far as it relates to the disputed books of the New Testament, reads thus: "Books which are gain-said, though well known unto many, are these: the Epistle of James: the Epistle of Jude: the latter of Peter: the second and third of John: whether they were John the Evangelist's or some other's of the same name. Take these which follow for forged works: the Acts of Paul, the book called Pastor, the Revelation of Peter. Moreover, the Epistle fathered upon Barnabas, and the doctrine called the Apostles'; and the Revelation of John, (if it so please you) which (as I have said afore) some disallow, some others receive as an undoubted doctrine."

had long been lost. It was known until the eighth century of the Christian era; after which it seems to have sunk unto complete oblivion. Towards the close of the last century, Mr. Bruce not only proved its existence, but brought from Abyssinia, three copies of it; one of which he consigned to the library at Paris, another is among the books of Scripture which he carried home, *standing immediately before the book of Job, which is its proper place in the Abyssinian Canon*, and the third he presented to the Bodleian Library at Oxford; where, (unaccountable as it may seem) it was permitted to sleep, till this translator ventured to break upon its repose. Dr. Laurence, in his preface, has proved very clearly and satisfactorily, that the Ethiopic version of the Book of Enoch, contains precisely the same work as the Greek version, which was known to the Fathers; and was actually quoted by the writer of the seventh Catholic Epistle, whom he supposes to be no less than St. Jude; yet he says, "we must not, nevertheless hence conclude, that it was ever invested with canonical authority. It seems to have been always enumerated among the Apocryphal books of Scripture." It was quoted, however, by Irenæus, Clemens of Alexandria, Origen and Tertullian, the latter of whom expressly asserted its inspiration, and ascribed it to the most ancient prophet Enoch. Origen, however not long after the commencement of the third century, expressly affirms, that it was not received by the Church. Indeed, no trace is to be discovered of its having been ever enumerated among the canonical books of Scripture, either by Jews or Christians.

It is also pretty clearly proven, that the book was written originally in Hebrew, and probably by a Jew, not long before the commencement of the Christian era. The proofs of this statement, are too lengthy to be given here: they are both internal from the work itself, and external from the Jewish Cabala, which were written in Hebrew, and which refer to this book, as a book which had been handed down to them from Enoch; which would not have been thus credited by those writers, had it not been also written in Hebrew.

The discovery of this work is important in two points of view, at least. *First*, as a valuable relic of antiquity: and *secondly*, it solves completely the mystery respecting the angels which sinned, spoken of in 2 Pet. ii. 4, and the angels which kept not their first estate, spoken of in Jude vi. For, not only the quotations, (Jude 14, 15,) but also, the story of these angels was evidently taken from this visionary and apocryphal work. The credit due to the story of the angels, therefore, can be no greater than the credit due to such a work as this. The whole story seems to have been predicated on Gen. vi. 2-4. "The sons of God saw the daughters of men, that they were fair, &c. and also when the sons of God came in unto the daughters of men, &c."—See the text. The story indeed, might have been predicated upon an ancient tradition; but the book contains internal evidence, that it could not have been written more than 30 or 40 years at most before the days of Christ. There is a little verbal difference in the quoted passage, from the one in the text, according to this translation, but this can easily be accounted for, when we consider that one is a translation from the Greek, and the other from the Ethiopic. It constitutes the second chapter, and reads thus:

"Behold, he comes with ten thousands of his

saints to execute judgment upon them, to destroy the wicked, and to reprove all the carnal* for every thing which the sinful and ungodly have done and committed against him." The words, *of flesh*, in the note below, as also similar notes following, are the literal reading of the Ethiopic; but Italic words in the text, are supplied by the translator.

Chapter vii. contains the account of the fallen angels, which we shall give almost entire. Let the reader compare this account with the one in Gen. vi. 1-4.

"It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful. And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other; Come, let us select for ourselves, wives from the progeny of men, and let us beget children.

"Then their leader, Smyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise; and that I alone shall suffer for so grievous a crime. But they answered him and said: We will swear; and bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking. Then they swear all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon. That mountain therefore, was called Armon, because they had sworn upon it, and bound themselves by mutual execrations. These are the names of their chiefs: Samyaza, who was their leader, [here the names of all their leaders are given, eighteen in number.] These were the prefects of the two hundred angels, and the remainder were all with them.

"Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. And the women conceiving, brought forth giants; whose stature was each three hundred cubits. These devoured all which the labour of men produced; until it became impossible to feed them; when they turned themselves against men, in order to devour them; and began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood. Then the earth reproved the unrighteous."

The ninth chapter represents the souls of men as crying out, and complaining to the Most High, saying: "Obtain justice for us [O Most High.] Thou art blessed and glorified. Thou has made all things; thou possessest power over all things: and all things are open and manifest before thee. Thou beholdest all things, and nothing can be concealed from thee. Thou hast seen what Azazel has done, how he has taught every species of iniquity upon the earth, and has disclosed to the world all the secret things which are done in the heavens. Samyaza also has taught a sorcery, to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted; and have discovered crimes to them. The women likewise have brought forth giants. Thus has the whole earth been filled with blood and with iniquity.—And now

* of flesh by them. they called.
 ¶ "in like manner giving themselves over, &c."
 Jude 7.

behold the souls of those who are dead, cry out, and complain, even to the gate of heaven. Their groaning ascends; nor can they escape from the unrighteousness which is committed on the earth. Thou knowest all things, before they exist."

These fallen angels are also called by the general name of *Watchers*, and in the *twelfth* chapter, after Enoch had been concealed, "nor did any of thy sons of men know where he had been," the Lord is represented as directing him, saying: "Go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station* who have been polluted with women, and have done as the sons of men do, by taking to themselves wives, and who have been greatly corrupted on the earth; that on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter, of their beloved; shall lament for the destruction of their sons; and shall petition forever; but shall not obtain mercy and peace. Then Enoch passing on said to Azazel; Thou shalt not obtain peace. A great sentence has gone forth against thee. He shall bind thee, &c."

Here we find the doctrine of unmerciful punishment promulgated, and to such a source as this it must be imputed. Enoch writes their judgment and sentence in a book; and in chap. xiv. 3, 4, he says; "Judgment has been passed upon you; your request will not be granted you. From this time forward, never shall you ascend into heaven; he has said, that on the earth he will bind you, as long as the world endures." In chap. xv. 6-9, he says, "But you from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever.† Therefore I made not wives for you, because being spiritual, your dwelling is in heaven."

"Now the giants, who have been born of spirit and flesh, shall be called, upon earth, evil spirits, and on earth shall be their habitation.—Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon the earth, and the spirits of the wicked shall they be called.—The habitation of the spirits of heaven, shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth. The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contend, and bruise upon the earth."

In chap. xvi. 2-5, he says, "And now to the Watchers who have sent thee to pray for them, who in the beginning were in heaven, Say: In heaven have you been; secret things however have not been manifested to you; yet have you known a reprobated mystery. And this you have related to women in the hardness of your heart, and by that mystery have women and mankind multiplied evils upon the earth. Say to them: Never, therefore, shall you obtain peace."

In chap. xxii. we have an account of the place of departed spirits: "and here will be collected all the souls of the sons of men. These places, in which they dwell, shall they occupy until the day of judgment. Their appointed period will be long, even until the great judgment"—ver. 3-5; and in ver. 14, it is said, "A receptacle of this sort has been formed‡ for the souls of unrighteous men, and of sinners."

Their souls shall not be annihilated in the day of judgment; neither shall arise from this place. Then I blessed God, and said, Blessed be my Lord, the Lord of glory and of righteousness, who reigns over all for ever and ever."

After this the judgment is described, most awful and terrible, which occupies many chapters. Then follows some crude notions upon time, the seasons of the year, &c. not very interesting.

In chap. lxxxiv. and on, we have the same which we have already noticed, and much more, represented in a dream or vision; which continues on, and gives a succinct history of the old world, the flood, Noah and the ark, Abraham, the twelve patriarchs, Moses, Aaron, the red sea, river Jordan, judges of Israel, Samuel, Saul, David, Solomon, the prophets, &c. all in symbolical language, but sufficiently marked to be understood by any one who is acquainted with their history; which is brought down very correctly till the time in which it is supposed the writer lived; namely, about 36 years before Christ; and then it would seem that the spirit of prophecy left him.

In chap. lxxxv. he says, "And I looked attentively, while sleeping, and surveyed heaven above, and behold a single star fell from heaven; which being raised up, eat and fed among the cows. * * * * * And I looked in my vision, and surveyed heaven; when behold I saw many stars which descended, and projected themselves from heaven to where the first star was, into the midst of those young ones; while the cows with them, feeding in the midst of them, * * * * * all of whom became pregnant, and brought forth elephants, camels, and asses. * * * * * They began also to devour the cows; and behold all the children of the earth trembled, shook with terror at them, and suddenly fled away."

In chap. lxxxvii. we have an account of the punishment of the first star which fell from heaven; he was bound "hand and foot," and "cast into a valley; a valley narrow, deep, stupendous, and gloomy;" and a sword was given to "the elephants, camels, and asses, [which symbolically represent the same as the giants,] who began to strike each other. And the whole earth shook on account of them."

It is not necessary to give any more extracts; and what we have given need no further comment. We do not hesitate to say, that to such a source as this, and no better, must be attributed all the wild and visionary notions of the mighty angel who fell from heaven and became a devil, who drew after him many others; and also for that supposed race of beings called demons, or evil spirits: they were supposed to be the spirits of the giants, who, according to this account, were a mongrel race of beings, begotten between the angels that sinned and the elegant and beautiful daughters of men! Monstrum horrendum! mirabile dictum!!! K.

From the Universalist Magazine.

FALSE TEACHERS.

☞ The design of the following communication is to point out to the reader the distinctive traits in the character of false teachers.

In the apostolic age, Christians were warned against the appearance of such teachers. Peter said to his brethren, "But there were false prophets also among the people, even as there shall be false teachers among you," 2 Peter ii. 1. Jude writes as follows: "For there are certain

men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

It should be particularly observed that the false teachers here spoken of were men who lived in the age of the apostles. Peter spoke of them as having then already crept in unawares. Paul and Timothy says, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1. It has been inferred from this passage, that the false teachers foretold by the apostles, were not to make their appearance until near the end of the world; and hence it is supposed by those who think that these same false teachers are now on the earth, that the end of the world is at hand. Such, when they are informed of the spread of what they call erroneous sentiments, will console themselves by saying, Ah! well, the reign of these teachers is short; the end of the world we know must be near, and God will soon avenge himself for his elect. However, with all the regard we have for these pious ones, we cannot but think they are in error, concerning both the teachers and the end of the world.—The latter times of which Paul spake in the passage last quoted, were the latter days of the ancient dispensation, in which Christ and his apostles lived. Paul commences his epistle to the Hebrews thus: "God who at sundry times and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days, spoken unto us by his Son." The expression 'these last days' shows that the apostle was speaking of the then present time, and that he called that time the last days. In 1 John ii. 18, we read, "Little children, it is the last time: and as ye have heard that anti-christ shall come, even now there are many anti-christs; whereby we know that it is the last time." In the latter times some were to depart from the faith, giving heed to seducing spirits and doctrines of devils; and circumstances had already begun to verify the predictions on this subject. John as we have seen, speaks of anti-christs who had then already come, by which he knew that the last time had arrived. These anti-christs were teachers who were against Christ; and this was what made them anti-christs. The reader by comparing Jude 18 and 17 with 18 and 19, will perceive that in Jude's day there were false teachers in the church, and that he pointed them out as the mockers who were to appear in the last time.

It appears, then, to be settled, that the false teachers of whom the apostles particularly spoke were men who existed in the primitive age of the church, and not any class now on earth. There is no doubt however, but that there are false teachers now in the church, although they were not the particular subjects of prophecy; and the way we are to ascertain who are now false teachers, is to see whose characters most nearly resemble those of the false teachers in the apostolic age. I say, the way in which we are to ascertain who are now false teachers, is to see whose characters most nearly resemble those of the false teachers in the apostolic age. I will then proceed to delineate the characters of false teachers in the apostolic age. And here I remark, that it is the distinctive traits of their characters which I shall notice; and not a failing which they manifested now and then. I shall notice such habits

* "left their own habitation." Jude 6.

† in all the generations of the world.

‡ thus has it been made.

formed prominent features of their conduct, as such as were particularly noticed and described by the apostles, those eminent guardians of the church. 1. Those false teachers did their work *privately*. Peter says, they "*privately shall bring in damnable heresies.*" Jude describes the *private* manner which they accomplished their purposes when he says, "For there are certain men *crept in unawares.*" Paul says of such teachers, "For of this sort are they which *creep* into houses." 2 Tim. iii. 6. He who spake, describes this artful, disguised manner of operation by saying, that these false prophets came to the people in sheep's clothing, while inwardly they were ravening *wolves*. Mat. viii. 15. One prominent trait, then in the character of the false teachers of the old was, they were *sly, private, artful*, not open and sincere. Now which class of teachers in the present day bears the nearest resemblance to those of old in this particular? Which disguise themselves in the character of the *peculiar* ministers of Christ? Which profess to have no other object in preaching than to save souls from the eternal wrath of God? This is all disguise; it is *creeping* in unawares. Such are not the peculiar ministers of Christ. They can show no credentials, they never have shown any, to prove that Jesus called them to the work of the ministry in a peculiar manner. All the evidence we have had or ever shall have is their *own* testimony. Which class of teachers instill their sentiments *privately*? Which circulate tracts and chatechisms in a *private* manner, dropping them upon the steps, or placing them in the latch of the door? Are there not many like ways in which a certain class of teachers are continually infusing their sentiments into the minds of the community? The true teachers of the apostolick age, "renounced the hidden things of dishonesty, not walking in *craftiness*, nor handling the word of God *deceitfully*;" but by manifestation of the truth commending themselves to every man's conscience in the sight of God," 2 Cor. iv. 2.

(To be continued.)

The following judicious and novel ideas on the effect that the multiplication of saving labour machines have on the Nation of Great Britain, are in our contemplation very ingenious, and we trust if not instructing to our readers, will not fail to amuse. The position is anomalous that by the creation of labour saving machines, which we esteem the basis of production, that it should occasion the individual poverty of the very country it enriched.

"It may be known by some, but it has not however been reflected on by many, that Great Britain is at this moment one of the wealthiest and also poorest nation under heaven—And the sole cause of this anomaly in its condition, is the wonderful progress of new mechanism in that island.

"When I was young, from some cause or other, I had been induced to read much, and to reflect more; and my mind was forcibly attracted to what must be the result of the introduction of this new power, which had then made but a slight advance in that part of the world. The more I reflected, the more I became satisfied, that one of two things must occur—that if the individual system remained, this power must destroy the independence, comfort, and happiness of all the producers in the world,

that is of all the working classes, or that, when it had advanced to a certain point, it must force all the governments of the world for the first time in the history of mankind, to be just to those who produce all the wealth on which the world subsists. And during my own life the change in Great Britain in regard to this new power, has been such that the working part of a population not exceeding 25,000,000, including England and Ireland, wield a power, which, at this day, is equal to double the manual power of the whole population of the world. This accounts for the produce of Great Britain during the French War—that while undergoing the most extravagant and enormous expenditure, she was becoming more and more wealthy. This was done by an expenditure of capital as a stimulus to invention, and to the creation of new mechanical power. To so great an extent did this arise before the termination of the war, that for four or five years previous to that period, the increase in mechanical power advanced at the rate of 10,000,000 a year,—that is, the new power created every year, for four or five years, was such as to perform as much labor as could be performed without that mechanical power, by 10,000,000 of laborers. And this power required nothing to eat, drink, or wear—but simply a little covering to preserve it from the weather.

"That power has been from the first introduction of it into the manufactories of Europe going on, year by year, in a continually increasing ratio—and it will go on, nothing can stop it. And it is not only going on with increased rapidity in Great Britain, but you have it here so fixed that you will find yourselves overwhelmed with it, before you aware. Under the individual system, all the working classes derive their existence from the value of their labor. But here is a power, which neither eats nor drinks, and faints not by over exertion, brought into direct competition with flesh and blood, with that valuable portion of society who produce all you eat and drink, and all you use; and without which you would be the most helpless and miserable beings in existence.

"Who is then prepared to stay this mighty torrent? Who is there to check this mighty monster that is now allowed to stalk upon the earth, and either stay its progress, or do that which would be far better, bring it in aid of human labor, instead of putting it in direct opposition?

"What has been the consequence in the country where it now reigns tyrant? It found the people healthy and happy; working moderately nine hours a day; but soon after its introduction, such was the effect of competition with human labor, that it compelled the working classes to labor, ten hours a day, and from that to eleven, twelve, thirteen, and now that great class of population are not only obliged to work with double the energy they did before, but for 16 hours a day! This is well calculated to work them down to disease, emaciation, and sometimes even to death, in the course of five or six years: and although such unnatural and extraordinary exertions are called for, what have they in return? A mere pittance of the most unwholesome food, scarcely sufficient to keep them in existence! And from intelligence, on which I can place the greatest reliance, since I left that country several of the inhabitants in that island, have, in the midst of the greatest wealth, actually starved for the necessities of life. And you, in your insane course, are fol-

lowing close in their footsteps; but I hope there will be more wisdom after a time, than to permit such an evil to weigh heavily upon the producers in this state and the United States."

An Excursion to Owl's Head.

This interesting mountain is situated on the west side of Magog Lake, three miles north of the line dividing the United States from Lower Canada, at the narrows. The Lake here, not exceeding three-fourths of a mile in width. Our party arrived at the base of the mountain, about three o'clock; the weather was fine—and the surface of the lake unruffled. We began our ascent from the south side of the mountain, through a deep ravine. The base, on this side, is covered with immense forest trees, until you ascend about 2000 feet, when the top of the mountain presents itself at once to your view—rising nearly 1000 feet higher—presenting only a huge mass of rocks, rising one above another, and hanging perpendicularly over your head. Here you enter a fissure of the rocks which winds around the mountain in a serpentine direction, until you reach the top. It was half an hour before sunset, when we reached the highest summit of this lofty mountain, and never could the eye be presented with a grander, or more sublime scenery. On the north-west, you behold the St. Lawrence, gliding in full majesty, presenting a livid reflection from the rays of the setting sun. On the west, and southwest, you have a view of the Green Mountains, for an hundred miles, waving their dark forests, and rising almost to the clouds. On the south, nothing interrupts your prospect, until objects are lost in space. On the east, you have presented a vast number of ponds and lakes, interspersed in a widely extended landscape. The country around the base, and the immediate vicinity of the mountain, you look down upon, as upon a chart, and can trace the course of the neighboring rivers, winding themselves along the vales to the Lake. An immense forest skirts the mountain on the south, and west—the Lake, with its numerous islands, on the east, and the rich scenery of cultivated fields, waving with golden harvest, which skirt the Lake on its eastern shore—all combine to form one of the richest sceneries of nature.

During the night, the aurora borealis shone with uncommon brightness; and so clear was the atmosphere, although there was no moon, that one of our party was enabled to lodge the deadly contents of his rifle in the body of an Owl of uncommon size, which seemed anxious to inquire the cause of our visit to his hitherto undisturbed habitation. The rich scenery of evening, could only be exceeded by the sublimity of the morning; the sun rose clear, and reflected his renovating rays upon the world beneath us—the sun was seen rising from the ponds, rivers, and lakes, and spreading itself in every direction, until the only objects discernable of earth, was the mountain on which we stood. The heavens were indeed clear, and the sun

shone with uncommon brightness, but the earth was enveloped in clouds and darkness. At six we began our descent, and reached our boats before nine.

Thus, reader, have I given you a hasty sketch of a visit to this lofty mountain, and thus I leave it, hoping this simple narrative may induce the learned to visit this yet unknown mountain, and give us a statistical account of it. Iron ore is found in different parts of the mountain, copperas, and some fine specimens of asbestos near the summit.

M



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, SEPTEMBER 15, 1827.

SECTARIAN CORPORATIONS.—No. 6.

We have approached our subject with great caution; with a deliberation which, at the same time that it disarms of rancor and sectarian feeling, places in our hands the most potent weapons of attack. It is not in this place that we shall let loose our thoughts, and indulge in a series of facts, which we have on hand, fully to expose the ambition of the self-styled orthodox Clergy of our land. We shall look before we leap; and, as we are coming to the point, animadvert on every thing in the progress of her vast plans which may serve, conclusively, to show their well digested and deep progress of sectarian ambition and self aggrandisement. The idea is not new, but familiar with every one who possesses but ordinary information, that the Clergy, throughout the United States of America, steady to their purposes, are aiming to fill the professorships of all colleges; and to have the entire control of every seminary and place of education in the land. Considering themselves as a body of learned men, devoted to classical literature, they claim of right the superintendence of all literary institutions. The object they have in view, is but too manifest, and is in perfect harmony with the rest of their schemes. Their purposes are to infuse into the minds of the coming generation, that sort of reverence for the whole body of the Priesthood, which, impressed on youthful hearts, serves to create and strengthen attachments exactly suited to their ulterior views and interests. They view with an eye of jealousy and distrust all scientific discussions and researches which are found not to quadrate with the theological creeds they profess. If they could, they would limit the discussion of geological, zoological, and physiological subjects, to the narrow standard of their own conceptions. If some one speak and publish ideas and opinions in relation to the cosmogony of the earth, so as to differ from the Mosaic account, as contained in the holy bible, they immediately pronounce it heterodox; and such is their influence, already over the press, that journalists, professing to probe the depths of science, are deterred from the task of publication, because they are aware of the influence which the Clergy have over the whole community. Fanaticism has

erected itself into a throne, which, justifiable as it may seem to the welfare of society, carries with it a poison more deadly because it is concealed from the public eye. Under this garb they aim to clip the wings of science in this country; to let it go so far, and no farther: like the Priesthood of every nation, they watch the course of the Philosophy of the times. If any thing be liberal, they check it, as it were, in the bud: and denounce it as having a tendency to lead to opinions too free, and bordering on irreligious and infidel principles. This is enough: the alarm is sounded, and those devotees, that rally round their spiritual teachers, in proportion as they give them confidence in the force of their tenets, give them boldness to prosecute their plans of ambition and aggrandisement. We have followed these gentlemen in every devious path of their course. We can trace them from the first dawning of their ambition down to the present moment: and we have to acknowledge that the boldness of their measures, and the manner in which they have persevered, in their plans of ambition, to finally arrive at ecclesiastical domination, while it casts a shade over their motives, gives us no great opinion of their sincerity. We know that they have organized and set in motion a stupendous scheme for drawing money from the pockets of the people: of realizing to their purposes a vast and I might say an immeasurable pecuniary fund. We know that their devotees in the gospel interest, are scattered throughout the United States that they have, as it were, forestalled public sentiment by enlisting in the ranks of orthodox tenets every prominent man in the nation: some from one motive, some from another; scarcely any two, perhaps, if their objects were really disclosed, could be found to concur in the same views. If these political Gentlemen, who have harnessed themselves to the car of sectarian ambition, and are ready to throw their mite on God's Anointed, would reflect and pause for a moment, would it not be better that they should run the career of justice, rather than that of fanaticism; and think of the old soldier, who has spent the vigor of his youth in a cause not metaphysical, but real: who has contributed to the independence of these States, and whose only recompense is poverty and the scars he can show? M.

For the Olive Branch.

BIBLICAL CRITICISM.—No. 2.

MESSRS. EDITORS.—In the dispute between the Jew and the Christian, (or rather between the Christian and the Jew; for I do not find that Jews ever try to convert Christians to their faith, however much Christians may try to convert Jews,) the Jew has all the advantage over the Christian. For the Christian is obliged to acknowledge the truth of the foundation of Judaism, as his own religion is built upon it; while the Jew has to prove nothing. The onus, or burden of proof, therefore, is all on the part of the Christian; and the Jew can sit and laugh in his sleeve, to see the Christian tug at the oar, while his own side of the question is all taken for granted. For if the law of Moses, and the wonders which God wrought by him are rejected; by what rule of evidence shall we be able to establish the truth of the story on which the gospel and the signs, wonders, and miracles, which God did by Jesus, rest? Who does

not perceive, therefore, that the Jew has all the advantage in the argument?

Having, therefore, acknowledged the difficulty, on the part of the Christian; which can be satisfactorily removed, to many at least, by saying that there is as good proof of the truth of the New Testament as there is of the Old, I think it no more than right that the learned among the Jews should help us a little against the common enemy; I mean those who deny the truth or authenticity of the Pentateuch, as well as that of the gospels; for they say that our faith should be limited by probability in regard to both of them. In other histories, we are governed by this rule altogether. We can believe in the history of Rome, generally, without believing that Romulus and Remus were suckled by a she wolf!

The circumstance in which I want help, is, in relation to the total silence of the Jewish *Passover* for 827 years!—and of the law of Moses, or any thing relating to him, or even the *Ark of the covenant*, for at least 265 years!! Was it possible that the Jews should so soon forget these things as to be entirely silent respecting them for so long a time?

From the death of Moses, A. C. 1459, to Othniel, one of the first Judges in Israel, 1406, there was only a period of 45 years; and from this time to the days of Samuel the prophet, a period of 265 years, I have not been able to find the least mention made of either the ark of the covenant, law, statutes, judgments, or testimonies of God, or any thing else which has the least allusion to the five books of Moses, or the book of Joshua. It does not appear that any such writings were known, or any such customs practiced, as are therein recorded, during all this period. And what is also rather singular, the first that we hear of the ark of the covenant, after this long silence, is, of its being taken by the Phillistines and kept seven months: 1 Sam. vi. 1.

The law of Moses is not mentioned, as I can find, from A. C. 1444, Josh. xxii. 5, to 884, 2 Kings x. 31; a period of 560 years. The covenant which God made with the fathers is mentioned, Judges ii. 1. A. C. 1425; but is not mentioned again, as I have been able to discover, for 384 years. 1 Chron. xvi. 17. A. C. 1041.

Statutes, judgments, testimonies, &c. mentioned A. C. 1451, are not mentioned again for 336 years; and then only once, (in a text which appears very much like an interpolation, as it makes perfectly good sense, and the connexion is equally good without it, 1 Kings ii. 3,) for 773 years; 2 Kings xvii. 34, A. C. 678.

The name of Moses is mentioned, Judges iii. 4; A. C. 1425; but I have not found it again mentioned till the days of Samuel, 330 years afterwards; 1 Sam. xii. 6; 1095. Neither are we to suppose that these books were written at the time the events took place. There might have been some me-

morandums taken; but the books were evidently compiled, in their present form, long afterwards; and, probably, not till after the Babylonish captivity.

But the most extraordinary of all, is, the observance of the passover. The institution of this passover was in consequence of finding, or of pretending to find, a book, of which, as it appears, the king was totally ignorant; and of which very little, if any thing, had been known for more than 800 years. Not only this; but we are expressly told that they went according to the book, "as written in the book of this covenant;" and not according to any known custom; for "surely there was not holden such a passover, [לא נעשה כפסח הזה] a passover like this was not made] from the days of the judges that judged Israel, &c.; but in the eighteenth year of king Josiah this passover (not was holden, as it is in the common version, but as it is in the Hebrew נעשה) was MADE to the Lord in Jerusalem."

Will some learned Jew be so kind as to reconcile this difficulty, and give us the best light which can be shown on this subject?

K.

MORGAN! MORGAN! MORGAN!

We did not mean to publish any thing on this disagreeable affair, which is so deeply involved in mystery—but the following, from the *New-York Enquirer*, so fully comports with our views and feelings that we give it a place in the *Olive Branch*.

It was yesterday, or the day before, that we asserted that any Editor who should again harass the public with the kidnapping-story of Morgan, would richly deserve to be kidnapped himself. Of course we excepted the Editor of the *Enquirer* from that sentence, for behold! we are once more pestering our readers with this thread-bare piece of business. The *Rochester Telegraph* has an article on the subject which ought not, by any rational and just man, to be passed over in silence. The Editor asserts, on his own knowledge, that "*William Morgan was taken to Fort Niagara murdered and thrown into the river*. The evidences of this appalling catastrophe are full, convincing and undeniable. We speak advisedly." Does the *Telegraph* speak "advisedly?" If so, as an honest man; as a man having an interest in the well-being of that society of which he is a member; as a man abhorring murder and reverencing justice; as a man respecting the institutions, laws and character of his country; he is bound, solemnly and irrevocably bound, to come forth and tell the world "the truth, the whole truth, and nothing but the truth." Less than this leaves under him the weight of imputations which must utterly destroy his fair fame. Something he does tell, but that "something" is so obscure, mysterious and unsatisfactory, and yet, at the same time, so full of pretension to a perfect knowledge of all the facts, that we cannot see how this Editor can escape from making a plain, unqualified, and complete revelation. He says:

"At any rate, on the 17th September, the miserable man was murdered and thrown into the river."

"Facts and circumstances have been combi-

ned, which indicate, unerringly, the number and names of those who assisted in perpetrating this deed of darkness. We are not now, however, called upon to disclose either. Time will soon develop all."

How knows he that "Morgan was murdered and thrown into the river on the 17th day of September?" Let him tell the public, and swear to the truth of what he tells. How knows he the "names and number of those who assisted in perpetrating the deed?" That also let him tell under the confirmation of his oath.—He says, indeed, that he is "not now called upon to disclose either." Not called upon to expose a murder, with the commission of which he asserts that he has a clear knowledge! Why, of what materials are this man's conscience, religion and patriotism composed? Absolutely, this is the most astonishing declaration that we have ever read. Mr. Weed has placed himself in a situation of awful responsibility. He has arraigned himself before the public and pleaded guilty to the knowledge of a murder. It is a murder (if it be one) which has thrown the whole western part of this state into a fearful and dangerous agitation. A good citizen would be eager to appease that excitement, by tearing off the secret veil which shrouds the transaction. A religious man cannot safely make himself the confidant of so foul a crime. A patriotic man would rescue the character of his country's laws from the suspicion of having suffered a murder to pass unavenged. The matter now rests entirely between him, and his neighbours, his conscience and the police.

Do we believe Mr. Weed? No. We do not believe that he knows any thing about this murder. We believe that he is in utter ignorance of any such event. It is more charitable to think that he has written an untruth than that he has concealed a murder. Our belief is, that Mr. Weed's article is a mere electioneering trick. The stratagem is an old one, and has often been tried, and sometimes with success. On the threshold of an annual election, it is not unusual to resort to such sacrifices. The "Morgan affair" was to us forced into the last year's election, and this is a new attempt of the same kind. But, be the motive of the *Rochester Editor* what it may, he has advertised himself in such a way as to make it imperative on his fellow townsmen to require a prompt and complete explanation.

Items.

GOOD TIDINGS FROM OHIO.

A letter from an esteemed correspondent, bearing date Cincinnati, Ohio, June 21, 1827, has been received which brings the welcome intelligence that our brethren there have been favored with a visit from Br. E. Case, Jr. whose labors were well received. He tarried at that place about four weeks. Our correspondent adds:—"A lot of ground, and materials for building a Meeting-house have been procured, and the house will probably be erected this season. A Universalist Society has been lately formed in this place, and incorporated." Thus, then, we behold the march of Truth! Truly, the Lord God omnipotent reigneth! How fervently ought we to bless the Father of Mercies for what he is doing in our world!

Although the powers of the earth seem to have combined their strength to stop the progress of liberal principles, yet truth marches onward in an unprecedented manner, demolishing the airy fabrics of error, and pulling down

the strong refuges of the adversary. Truly our eyes have seen the salvation of God, and our ears are saluted with good tidings of great joy. *Gospel Advocate.*

Clerical Gladiators.—We have heard of disputations at all times and on almost all occasions, but a circumstance which happened in Fall River, last Sabbath, we think leaves them all in the rear. Two pastors, the Rev. Mr. Ross of the Baptist persuasion, and the Rev. Mr. Taylor of the Methodist order, happened to meet upon the shore for the purpose of immersing converts. As it was not convenient for both pastors to proceed with their services at the same time; the Methodist gave way to the Baptist; Elder Ross proceeded with an exhortation, which lauded "some folks," and "some folks" it did not laud; rather leaning towards his own belief, and rather calculated to push those over who did not lean the same way. This rather touched the feelings of the other party, and Mr. Taylor replied; rejoinder followed the reply, and a rebuttal followed that, which was also succeeded by a sur-rejoinder, and the dispute finally reached such a height that most of both congregations withdrew and left the reverend combatants to themselves.

N. Star.

General Desaix.—At the battle of Marengo, General Desaix was struck by a ball, at the first charge of his division, and died almost instantly. He had only time to say to the young Le Brun, his aid-de-camp, "Go, and tell the First Consul, that my only regret in dying, is, that I have done nothing for posterity." Thus modest to the last, was one of the bravest and best of men the French Revolution has produced. The Austrians were wont to call him the brave and indefatigable general. The Germans, over whom it was his frequent lot to exercise the rights of conquest, revered him as the good Desaix; and the ferocious Arabs, subjugated not more by his valor than by his wisdom, decreed him the sublime title of the *Just Sultan*.

The day before the battle in which his race of glory was thus so early terminated, he observed, somewhat prophetically, to one of his aides-de-camp, "It is a long time since I fought in Europe. The bullets won't know me again; something will happen."

When the tidings of his death were brought to Bonaparte, in the midst of the hottest of the engagement, he was much affected; and it was one of his earliest commands after the victory, that a splendid monument should be erected to the fallen hero, on the top of Mont. St. Bernard.

Fight between a Tiger and Alligator.

By a part of the Sunderlands, called Athara Bahi, of very thick jungle, but through which a Creek runs, a boat was passing lately, when the crew observed a large Tiger come to the water's edge to drink; an Alligator on the bank seized hold of him, but the Tiger resisted, and a contest ensued, which lasted for two hours, each seizing and grappling with the other, and the Tiger, alarming the whole forest with his roar. At last the Alligator succeeded in dragging the Tiger into the water, who then became alarmed, and letting go his hold of the alligator, the latter seemed glad to be released, and the tiger made off into the jungle. *Asiatic Magazine.*

A TRUE STORY.

Maria Cook, a female Universalist preacher of rather a singular character, and at the same time not deficient in shrewdness, a few years since, preached by appointment in the village of — in the western part of the state of New-York. A few days after, it was given out that she would preach again on the following Sunday; which coming to the knowledge of the Baptist Clergyman, he challenged her to a public disputation. This, Maria declined, but varied her acceptance to the following terms: Each was to occupy the pulpit for half a day in succession, for the purpose of proving by Scripture and argument, the ground of their respective faiths.

When Sunday came, the Reverend gentleman, to whom the forenoon was assigned, made a bold and violent attack upon the creed of his opponent: rattled the whole sect well off, as the saying is; sent them all packing to hell, and locked the doors upon them.

In the afternoon Maria made her appeal to the same audience, with something less of assurance, but her scripture support was chosen with considerable judgment. Whether from the circumstance of her sex, or from her more agreeable manner, or from the more flattering tenets of her discourse, certain it was, that the audience were not long in affording some indications by which it might have been discovered that they were more favorable to her than to her opponent. At last, under strong suspicion of this fact, the Reverend combatant left the house.

The next day the two champions met, rather by accident. "Well, Madam," said the clergyman to her in rather a sarcastic manner, "what luck in fishing?" "Tolerable luck," was the reply. "Pray, sir, what luck have you?" "Very little, Madam, since you have come among us with your delusive bait." "I will tell you the reason," said Maria, with a smile, "you take your line from the doctrine of Original sin—your hook from predestination—and you bait with partial redemption; drawing these up stream, you cry out, loud enough to frighten the fish, 'bite or be dam'd! bite or be dam'd!'"

Chris. Repos.

Extract of a letter dated Belmont Hall, (School's Mountain, N. J. July 21, 1827.

"A very remarkable discovery was made a few days ago in the 'Morris and Eaton Canal,' about four miles from this place. It is a Mammoth skeleton, in a remarkable state of preservation. It lay about three feet beneath the surface, and was exhumed in excavating the canal. It is supposed to be much larger than that in Peale's Museum, one of the tusks being probably about 150 weight. The grinders look as fresh as if they had not been buried a day, though they may have lain there a thousand years.

I have purchased the entire skeleton and enclose you a precise description of it, written by Dr. Stewart of Hacketstown. I intend to send it to Europe shortly, and in

the mean time those who visit Belmont, can be gratified with a view of it.

Yours, &c.

PETER C. BROWNE.

Natural Curiosity.—The brig Sarah Louisa, from the Cape de Verts, which came up from Quarantine on Sunday evening, has three live Ostriches on board. Capt. Abbot procured them with some difficulty, for the owner of a caravan of animals. The largest, only eight months old, in a natural posture, is nine feet high;—the others are younger and smaller, but seem growing very rapidly. They swallow bones, broken stones, iron nails, &c. with avidity, and the gastric fluid of their stomach, possesses the peculiar property of dissolving them in a short time. The plumage is at present, rather disordered, as they have plucked each others' feathers, on the passage. The bird has but two toes on the foot; the legs large and white as a man's arm, is a great curiosity of itself. Its eyes are large and vacant, and what is remarkable, the ostrich appears entirely destitute of attachment to its own specie, or those who have them in charge. The natives often ride them; and though their wings are too small for flying, their speed over the deserts of their native country, is far greater than the fleetest Arabian horse.—*A. Traveller.*

CURIOUS DISCOVERY.

The Vermont Patriot of the 18th ultimo, says: "We learn that a gentleman in Irasburgh in Orleans county, in this state, while plowing in his field, found a few days since, what is termed by some, an 'iron shirt,' the body part of which is made wholly of iron rings linked into each other, about one eighth of an inch in diameter. The collar is made of brass rings, so closely interwoven as to be perfectly stiff. The proper name of the garment is undoubtedly a 'coat of mail,' but how it came in Irasburgh, is left to conjecture. It was found, as our informant states, under the stump of a tree, about two feet over, which had become rotten. We have seen several of the rings, which are made of small wire, and appeared to be rivetted together. We are told that the United State's engineers, who are surveying in that region, have procured it, and intend to carry it to New-York.

ANGER.

The first emotions of anger should always be suppressed. This is a good policy whether right or wrong. One's mind cannot see so clearly in the whirlwind of passion. If anger and high passions should ever be indulged, let the feelings rise gradually into that lofty region. By this means you carry with you, and intimidate much more your antagonists. A winged spirit might reach the top of the Andes in a single flight, but if he wants to carry men with him, he must accommodate his progress to their weakness.

"A boy, apparently 3 or 4 years of age, on the morning of the 5th inst. was found in the barn of Mr. Benjamin Pickering of Mendon, Mass. The child is unable to give any information of the place from whence he came, or

the reason for which he was brought here.—He says, however, that his name is Daniel Trask, jr. and that his father's name is Hiram Salisbury, who brought and left him in the barn the preceding night, and told him he should never come back after him."—*Lit. Cadet.*

False Friendship.—Is a man sinking, his apparently best friends let go their hold, and turn their backs upon him: no body so much as gives himself the trouble to cry help; they could wish that he was not of their name; no one can bear to be thought like him. Does he come up again, every one makes towards him; his foot's no sooner on the land, than there's a striving who shall wipe him dry; his acquaintance are for being his brothers; there's no being too intimate with him.—*School of Man.*

The Temple of Truth is built indeed of stones of chrysal, but inasmuch as men have been concerned in rearing it, it has been consolidated by a cement composed of baser materials. It is deeply to be lamented that Truth herself will attract little attention and less esteem, until it be amalgamated with some particular party, persuasion or sect; unmixed and unadulterated, it too often proves as unfit for currency, as pure gold for circulation. Sir Walter Raleigh has observed, that "he that follows Truth too closely, must take care that she does not strike out his teeth;" but he that follows Truth ever so closely, has little too fear from Truth, but he has much to fear from the pretended friends of it:—*Lacon.*

Intolerance.—When the King of Prussia entered Silesia the first time, a little Protestant town, jealous of a Catholic village, came boldly to request permission of the King to put all the inhabitants of the village to the sword. The King replied to the deputies, "If that village were to ask my permission to cut your throats would you think I did well in granting it?" "Oh, gracious sovereign," said the deputies, "that would be a very different thing, we are of the true Church."—*N. H. Gaz.*

EFFECTS OF INTEMPERANCE.

It is delightful to see, that, whilst efforts are made to eradicate the customary use of ardent spirits, the Medical Society of the city and county of New-York, in sympathetic harmony and union with these commendable objects, feel themselves solemnly obligated to disclose, that their medical sentiments coincide with those expressed by Dr. BENJ. RUSH, Dr. TROTTER, Dr. JOHN WATSON, and the Medical Society of Boston, on the very pernicious effects of the customary use of spirituous liquors. Men believe that this contagious and epidemic disorder, is very appropriately denominated *legion*, being a host of vices and diseases in itself; and a weed that flourishes most luxuriantly in this free and fertile soil of the U. S.; for weeds always will grow with the greatest exuberance in the richest lands. Not only every vice and crime; but almost every kind of disease and misery accompany the intemperate use of ardent spirits. No class of society see and know as much of its evils as medical men, and we are glad, they greatly deplore its cruel and religious desolations, diseases and deaths.—Intoxication, the effect of the poisonous alcohol on the brain and nervous system, resembles in part some of the operations of several other poisons,

as that of thorn apple, (stramonium) conium maculatum, (cicuta) night-shade, opium, &c. It is attended with wildness and delirium; with an insensibility to injuries of the body; with irascibility and profanity which arise from a maniacal kind of pride and vanity, selfishness and sensuality, that urge to desperation;—with a loss of muscular and mental power, and exertion; and finally with stupor sopor (*dead sleep*) and sometimes death at the onset: but if the victims recover from the debauch, they do so, with horrid sensations of sickness, puking, debility, head-ach, tremors, and distress of body and mind; to relieve which the intoxicating liquor is often so continued, that the constitution becomes gradually or more acutely unnerved and affected with some one or more of the diseases and ills that this fleshly concupiscence is heir to; with such diseases (for instance,) as dyspepsy or indigestion;—schirrous or undurated stomach, bowels, liver or pancreas;—hypochondria, hysteria, epilepsy palsies, delirium tremens or trembling debility and delirium of drunkards;—blood-vomiting, blood coughing;—hemorrhoids or piles, cramps, tremors, rumblings, or the carbuncular eruption on the faces of drunkards, vibices or blue marks on the skin, coughs, jaundice, dropsies of the bowels, breast and body, diabetes and fatal disease, gout, inflamed eyes, brain, mania, apoplexy, and various other physical ills, too tedious, as well as horrible, for enumeration. All other diseases, moreover, are rendered very dangerous and mortal on the constitutions of inebriates; and awfully so, when the attendant physicians are not apprised of the patient's intoxicating habit. This, physicians have frequently experienced and deplored: And they believe, what others have asserted, that, in this country, more wretchedness and deaths are produced by spirituous liquors, than by fires, floods, winds, lightnings, famine, pestilence, and wars.—The annual expense for drinking ardent spirits in 1805, was calculated to be more than 600 tons of silver dollars; and in this city the Humane Society stated that in 1806, that about one seventh of its inhabitants sold this poison to the other citizens. The expense, infamy and wretchedness of 3-4ths of the paupers here, were adjudged to have become so by the customary use of strong liquors. Judge RUSH stated that most of the criminals he had to judge were made so, by this awful vice, whose demoralizing tendency tends to endanger the liberties, independence and prosperity of the nation. Is there one family that never had reason to mourn for the misery it had caused their relations and friends? We believe every family laments the effects of intemperance. The financiers of our country, as well as others should calculate the costs, not only of spirits, but of suits of drunkenness, as well as the annual expenses of paupers, of courts, the daily loss of labour from intoxication and its diseases; and place the vast appalling amount against the revenue from the duties on spirits, and from licensing grocers and others to sell liquors for common drink; and thus sanctioning those, who for gain, are accessories to all the ills, crimes, diseases and deaths, produced by tippling and by drunkenness.—This might weightily induce them to allow these vendors of their poison, no longer to put the bottle to the mouths of their neighbors; and invite them to circulate tracts, and follow habits, that would soon put an end to the use of spirituous liquors; a custom wholly useless, improper, and destructive. Its civil, social, moral, religious and physical ravages, loudly warn us all (obsta-

principiis) to touch it not, taste it not, handle it not, lest we perish by its use.—It has been proved that instead of being serviceable in cold or hot weather, it makes hot weather feel much hotter; and that they who drink it on account of cold, are the quickest to freeze: that they who do not drink of it will bear more fatigue, and do the most labour; and that diseases and brevity of life are usually the consequences of its customary use.

C. C. B. of the

Medical Society of the city of New-York.

DEDICATION AND INSTALLATION.

On the 15th ult. the new Universalist Meeting house recently erected in Watertown, Ms. was solemnly dedicated to the service of Almighty God. The Sermon on the occasion was delivered by the Rev. Hosea Ballou of Boston. On the afternoon of the same day the Rev. Russell Streeter was installed as Pastor of the society worshipping therein. The services were as follows:—Introductory prayer, by Rev. H. Ballou of Boston; Sermon by Rev. Sebastian Streeter of Boston; prayer after sermon, by Rev. Thomas Whittemore of Cambridge; charge and delivery of the Scriptures, by Rev. H. Ballou, 2d of Roxbury; right hand of fellowship, by Rev. J. S. Thompson; concluding prayer, by Rev. Adin Ballou. All the services both at the dedication and the installation, were performed with solemnity and to the satisfaction of the numerous assemblage of persons that had collected on the occasion. Long may that house stand as a Temple sanctified by the presence of the great Master of Assemblies; and may the connexions thus happily formed between our brother and this infant society be agreeable and lasting and productive of much good in the name of the holy child Jesus.

NU ØRHØGRAFE.

No ðild ðod bé súfurd tó dí fër ðe wönt øv þrøpur kær ä aténsun. But amidst á wúrlð øv þrøjúðic, ä hwen þepl ør détermind hat á ðild ðal dí, Hw kan máx it liv? If his kwd bé rásd, evn wih ðe sákréfis øv ðe lif øv ðe fèhur, tøgèhur wih ðe expenc øv milyuns, it wöd bé lif ä múné wel expended. Hwæt tun kan tel, hwæt pen déskib, hef its bñéfits? Nøt ä singl wurd kan bé mistákn hwen ðe yús, ør sund øv èð káraktur is ónlé nòn. Ónlé let ä fèrinur lók at his; it wil bé sèn, at wunç, hwæt lábur, pàns, fatèg ä vexañ wöd bé spèdélé sàvd, wer ðis sístem tó bé aðèpted. Húndreds øv ðelurs hav ølrédé bin expended, as wel as muð lábur; and húndrds mòr, ør evn hússands, if wé had ðem, wöd bé ðèrfólé dévòtèd, wer ðèr ðe lèst grúnds øv hòp, ør þrøspèkt øv súkcs. But,

ses wun, ðe þúblík hínks ðe fèhur øv ðis ðíld ä fól! Wel, ðen, bær ä litl wih his fólé: ðé hínks just so øv ðe þúblík! But ðe misçif øv it is, ðèr is ä grát majórété agénst him; ä so ðé is utvòtèd! F.TLO.

[TRANSLATION.]

No child should be suffered to die for the want of proper care and attention. But amidst a world of préjudice, and when people are determined that a child shall die, Who can make it live? If this could be raised, even with the sacrifice of the life of the father, together with the expence of millions, it would be life and money well expended. What tongue can tell, what pen describe, half its benefits? Not a single word can be mistaken when the use, or sound of each character is only known. Only let a foreigner look at this; it will be seen, at once, what labor, pains, fatigue and vexation would be speedily saved, were this system to be adopted. Hundreds of dollars have already been expended, as well as much labor; and hundreds more, or even thousands, if we had them, would be cheerfully devoted, were there the least grounds of hope, or prospect of success. But, says one, the public thinks the father of this child a fool. Well, then, bear a little with his folly: he thinks just so of the public! But the mischief of it is, there is a great majority against him; and so he is outvoted.

PHILO.

MARRIED,

On the 14th ult. by the Rev. Mr. Kneeland, Mr. Thomas Morrison, to Miss Lavinia Hendricks. On the 7th inst. by the same, Mr. James Hunt, to Miss Sarah Hadlock, all of this city.

OBITUARY.

Died on the 7th inst. at Morrisania in the county of West-Chester, James Morris, Esq. formerly Sheriff of this City, in the 63d year of his age.

Rev THEOPHILUS FISK will preach at Tammany Hall to-morrow (Sunday) at half past ten in the morning, and at seven in the evening. In consequence of the absence of Br Kneeland, public services will be dispensed in the afternoon.

Monies Received on account of the Olive Branch.

From J. N. Chapple, St. Mary's, Georgia,	\$20 00
" J. K. Wood, Greenwich, Conn.	1 00
" William Peck, Danbury, do.	2 00

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, SEPTEMBER 22, 1827.

|| No. 19.

From the Universalist Magazine.

Arminianism and Calvinism equally impartial.

Messrs. Editors,—I took notice of an account in the public paper, lately, of an aged woman, over ninety, who died an eminent Christian, in the town of Ipswich. She was said to be converted at about the age of 80 years. And ever after retained her faculties, in a remarkable manner; and was much engaged in religious exercises, and very joyful in christian hope. The writer of the account, spake of her, as not being a christian, till about fourscore years of age. I mentioned her case to one of her friends, who considered her always to have been a christian-like woman, but whom God favored with remarkable manifestations of his love and grace in her declining years, so that she was induced to join the church, when about 80, and ever after was joyful in the Lord. She professed to be a believer in endless misery. The writer of the account was probably a Calvinist.

While contemplating this account, the following thought occurred.

What a favor it was that this woman lived to be eighty years old. For, it seems, if she had died before that period, she would have died in her sins, impenitent and unforgiven, and sunk down into endless misery. Thousands and millions were born after her, and died before her, and did not experience such evidence and consolation as induced them to join the church, and rejoice in hope of glory. Calvinists will say, that as she was one of the elect, she could not die unreconciled, though she had lived ungodly eighty years. But Arminians will say, that if she had died before she had repented, and obtained the forgiveness of all her sins, she would have gone to an eternal hell. Hence it depended upon her probationary state being lengthened out to eighty years, that she was converted and eternally saved. God had no decree, nor irresistible grace, that prolonged her days, or changed her heart. It depended upon her use of her free agency, that she was made a christian, and obtained forgiveness of sins. But according to Arminians, had this woman died before she obtained an interest in Christ, which was at the age of 80 years, she must have gone to endless ruin. Who protracted her life? Who kept her out of the grave? Who preserved her reason? Do we not see the distinguishing mercy of God in lengthening her days beyond the years of thousands, who are supposed to die' accursed of God, to endless woe? How can the Arminian help seeing

that his scheme is essentially the same with the Calvinist? That it depends ultimately upon the providence and grace of God, that some are saved, while others are lost? Let them no longer oppose the doctrine of election and reprobation, as Calvinists hold it, for they hold the same, though under a cloak which hides the deformity from their own sight. What matter is it, if God leaves one of his creatures to fall into a pit of ruin, when he could have prevented it, and from which he never will rescue him; and his plunging his creatures into the same, with a determination that he should perish forever?

According to Calvinists, God will change all the elect, even at the last hour of life, should they live to be an hundred years old, in sin. They can see no difficulty in making grace much more abound, where sin has abounded, toward all the elect of God. Whom God loves with an everlasting love, not for any worth, or worthiness in them, or done by them, he loves to the end, however great and heinous may be their transgressions. Though the Calvinist will generally make a garment to cover the deformity of his doctrine, by saying men are reprobated for their sins, when they were reprobated to commit sin; and are generally found among the baptized children of believing parents, and in moral and religious society; yet they find no difficulty in admitting that God in his sovereign grace, can save the vilest sinner, at the last moment if he be one of the elect, whom God chose in Christ, before the foundation of the world.

Hence we may see that the Arminian doctrine runs into Calvinism, and Calvinism into Universalism, when the power and grace, and providence of God are considered impartial, and harmoniously. God does elect some for the good of the reprobate. He preserves some to old age before he manifests his love and mercy, for their joy. God does all his pleasure. Blessed be his name, it is his pleasure to do all the creatures which he has made, the greatest possible good.

NOTE.—The friend to the aged woman, who observed that she ever had been a christian-like person, was a firm believer in God's Universal grace. But the writer of her obituary, was disposed to think that she was an old sinner, whom God in great mercy, plucked as a brand out of the burning. If God could, consistently with his justice, be gracious to such an aged sinner, why could he not glorify his grace in saving all, that died younger than she?

S. T.

The following is taken from the Monthly Magazine, and is inserted in the Christian Telescope and Universalist Miscellany, published at Providence, R. I. It gives a remarkable instance of Divine Providence in the family of Mr. Hastings. As it contains an instructive lesson on filial affection and the duties of children to their parents under all circumstances, we insert it in our columns with great pleasure.

A REMARKABLE INSTANCE OF DIVINE PROVIDENCE IN THE FAMILY OF MR. HASTINGS.

"This man was a reputable merchant in —, a country town in England. He married young, and had a numerous family, over whom as his temper was hasty and ungovernable, he exercised the parental authority with harshness and severity. His wife, who was a pattern of female mildness and gentleness, made it her study, by every softening and conciliating art, to keep her husband in good humor with herself and children, but often failed in both.

"Charles, their eldest son, had one of those dispositions which, though easily managed by gentle methods, always revolted against the exertion of passionate and vigorous authority. It was therefore impossible that he should avoid frequent and angry disputes with his father, whose sternness and severity he returned with unyielding obstinacy. These unhappy contests acquired such additional force with increasing years, that when the youth had reached the age of fifteen, his father in a fit of anger, turned him out of doors, with an injunction to depart and never see his face again.

"The lad's spirit was too high to render a repetition of the command necessary. Unprovided, as he was, he set out immediately on foot for London: where, after much hardship and fatigue, he arrived, and finding an East-India captain with whom his father had some acquaintance, obtained leave to accompany him in a voyage that commenced in a few days.

"Exasperated, as Mr. Hastings was, he could not help regretting that his son had so well obeyed the command which his passion had dictated; and the mother, for whom the youth had always testified the greatest affection, was long inconsolable. From their repeated inquiries, they were only able to learn that their son had gone to sea; but to what part, and in what situation they could not discover.

"To this cause of distress, was soon added that of a decline in their circumstances, owing to repeated losses in trade. After an ineffectual struggle of a few years, they were obliged to retire to a small house in a neighboring village, where, almost consumed by grief, with health and spirits broken, they lived in indigence and obscurity. One advantage, however, occurred to Mr. Hastings from his misfortune; his temper was gradually softened, his passions subsided, and he attempted to alleviate by kindness the sufferings of his partner in affliction, behaving with the greatest tenderness to his

wife, of whose amiable qualities he became every day more sensible.

"Charles, in the mean time, was passing through various scenes of fortune. His first setting out was unfavorable. The captain, to whom he had greatly recommended himself by his assiduities, died on the passage, and he was set ashore at Madras, without any money, patron or friend. He was almost ready to perish from want, when an opulent merchant of the factory took compassion on him, and carried him to his house. After witnessing his diligence and fidelity for some time, in a very low employment, the gentleman advanced him to his counting house, and initiated him into the commercial business of the settlement.

During a short probation in this office, the youth exhibited such tokens of capacity that he was thought a proper person to be sent a distance up the country, to a trading post of some consequence. He here managed some difficult and important concerns with so much address, and acted on some critical emergencies with such propriety and resolution, that he acquired the confidence of the whole factory. He was soon promoted to a lucrative and honorable station, and began to make a fortune with the rapidity peculiar to that country.

The impression of injury with which he had left his father's house, and the subsequent hardships he underwent, for some time, suppressed his filial affection. He thought of home as the scene of severe and unmerited chastisement. By degrees, however, as better prospects opened upon him, his feelings became changed; he melted at the recollection of the uniform kindness of his mother, and the playful endearments of his brothers and sisters. He even formed excuses for his father's severity, and condemned his own obstinacy, as at least, equally blameable. He grew so uneasy under these impressions, that not all the flattering prospects before him could induce him to delay any longer an interview, which he so ardently desired. He collected all his property and took passage for England, where he arrived, after an absence of nine years.

On landing he met with a townsman, who informed him of the melancholy changes in his father's situation. With a heart agitated by every tender emotion, he instantly set off for the place of their abode. It was towards the approach of evening, when the unhappy couple, in melancholy despondence, sat by their gloomy fire. A letter which Mr. Hastings had that day received from the landlord of his little habitation, to whom he was somewhat in arrears, threw more than usual dejection over the family. Holding the letter in his hand, "what shall we do?" said he; he threatened to turn us out of doors—unfeeling man! But how can I expect more mercy from a stranger than I showed to my own son?" The reflection was too much for Mrs. Hastings to bear; she wrung her hands; sobbed and wept bitterly. Not a thought of her present condition dwelt on her mind; she felt only for her long lost son. The eldest daughter, whose elegance of form was ill concealed by the meanness of her dress, while the sympathetic tears trickled down her cheeks, endeavored to console her. The father sighed from the bottom of his heart; and two youths, his eldest remaining sons, hung over the mournful scene with looks of settled melancholy. Some of the younger children, as yet uncon-

scious of sorrow, were seated round the door. They ran with the news that a chaise had stopped before the house, and a fine gentleman was getting out of it. He entered a moment after, when, on viewing the group before him, he had only strength enough to stagger to a chair and fainted. The family crowded around him, and the mother, looking eagerly in his face, cried, "my son! my son!" and sunk down beside him. The father stood with his hands clasped in astonishment; and then dropped on his knees and exclaimed, "Heaven, I thank thee." He then flew to his son, clasped him in his arms and recalled him to life. His recollection no sooner returned than he asked his father's forgiveness. "Forgive you, Charles?" said the father; "it is I who need forgiveness." The mother in the mean time, lay almost senseless in the arms of her daughter. It was long before she had strength to endure the sight of her son, whom she had so long desired to see. The whole family were overjoyed, and the eldest sister, who so easily recollected the beloved companion of her youth, exhibited marks of the liveliest sensibility.

After the first tender greetings and inquiries were over, Charles briefly related to his parents the various events that had befallen him; softening however the distressed parts, lest he should renew sensations already too painful. He concluded with acquainting them that all he had acquired was theirs; that he gave up the whole to their disposal, and should only consider himself a sharer with the rest of the children. The father would not accept the offer in its full extent, but borrowed a considerable share of his son's property, he associated him with himself in a mercantile concern, by which he was enabled to regain his former opulence.

Progress of Universalism in South Carolina.

"It seems that some time subsequent to the settlement of this part of the country, a body of German emigrants sat down in Fairfield District, adjoining Newberry. These settlers were of the sect of Christians called Tunkers or Dunkers, and formed themselves into a church of that order. Of the particular concerns of its society, in the early part of its being, we know nothing. But about the year 1790, their pastor, Mr. Martin, of German extract, was led, from a perusal of the works of Mr. Law, to doubt the validity of the doctrine of endless punishment. Like an honest man, he immediately desisted from preaching, and set himself to examine the subject fairly and candidly; determined to teach no doctrine, unless satisfied of its truth. After having given the subject a thorough investigation, he at length came out openly in the belief of the final salvation of all men, and commenced preaching the doctrine. He continued his labors with good effect for about seven years, and died aged 70. He is represented as having been a man of great strength of mind, a good preacher and of irreproachable character.

"Mr. Giles Chapman was also a member of the same church with Mr. Martin, and soon copied his example in renouncing error, and embracing the truth. He soon entered on the work of the ministry, and associated with Mr. Martin in proclaiming the impartial grace and boundless goodness of God, in the final salvation of all men. Mr. Chapman lived, preached until 1819, and died on the 14th of April of that year, at about 75 years of age. The la-

bors of this gentleman were great and extensive,—they spread over the Districts of Newberry, Fairfield, Edgfield, Union, Laurens, and frequently into the Western and North-western parts of North Carolina. Mr. Chapman is said to have been a man of great strength of intellect, quick discernment, deep penetration and sound judgment. Added to these qualifications were those of a pleasing deportment, conciliating manners, strong and shrewd argumentative powers, and persuasive eloquence, and above all, a character unblemished, and of which, even his opponents, never presumed to speak disrespectfully. Such by common report and consent was the character of Rev. Giles Chapman, the second preacher of our order in South Carolina, and by whose valuable labors and indefatigable perseverance, under divine providence, the seeds of truth have been scattered far and wide, and are yielding a pleasant harvest of good.

"It is somewhat remarkable, that neither Mr. Chapman, or any of his brethren, had any knowledge of the existence of any Universalists in the United States, but themselves. Nor did he (Mr. Chapman) become acquainted with the fact, until while on his death-bed, a friend procured and read to him 'Ballou's Treatise on Atonement.' And so powerful was the effect produced on his feelings, said the gentleman who read to him, and who is my informant, that it seemed to allay his bodily pain though his sufferings were extreme, and to fill his soul with an extacy of delight. Both Messrs. Martin and Chapman were of the faith of Elhanan Winchester.

"In the year 1797, Mr. Elijah Lynch of Newberry District, united himself with the Dunker Society. In 1805, he commenced preaching as a Universalist, and an associate with Mr. Chapman. The labors of Brother Lynch, though faithful and approved, have not been as extensive as those of his predecessors. He preaches to a good and respectable audience, once a month, in a meeting house, about three miles from Newberry, C. H. and at other places occasionally.

We would not have our readers to understand, that the before mentioned preachers were disowned by the church for their faith. The two former continued their labors until the members of the church in general, came in with their views. So that when Mr. Lynch joined the body, he joined it as a Universalist, he was the last member that was received with the ceremonies of the Dunkers, and the church became, and still continues, Universalist. At present we are informed, there is a gentleman formerly a Baptist preacher in Pendleton District, who has been recently silenced by his brethren, for believing and preaching the salvation of all men. From a beginning, seemingly so small, in a section of country where it has been till recently, all but impossible to procure a book on the subject, it appears astonishing that the doctrine should have progressed as rapidly as it has done. But such is the fact, and at present the facility with which periodical and other publications are obtained, their extensive circulation, the avidity with which they are read, and the intended increase of preachers, must, at no very distant period, give the triumph to goodness and truth over the partial and cruel doctrines of men, in every section of the country.

From the Telescope and Miscellany.

REPENTANCE IN GOD.

It is recorded in Genesis vi. 6. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." This passage, together with some other similar passages, have caused infidels to laugh and jeer at divine revelation. They have never stopped to examine whether this passage is rightly translated or not; but have taken it for granted that it is, and have made themselves merry with the notion that Christians worship a God who is subject to all the passions of a weak, fallible man. But a little attention to the different renderings which this passage will bear, and all the cause of their merriment vanishes at once.

Mr. Bellamy, of London, a very celebrated Hebrew scholar, who is about favouring the Christian world with a new translation of the Bible, renders the passage thus—"Yet Jehovah was satisfied that he had made the man on the earth; notwithstanding he idolized himself, at his heart." Some of the reasons which Mr. Bellamy has given to justify his rendering, are the following: "There are two words in this verse which have been misunderstood, and misapplied by the translators. The word *ginaachem* it repented; there certainly is no word for the pronoun, it; if translators had attended to the true reading of this word, they would have found that throughout the Scriptures it means to comfort, to be satisfied, appeased; and all the words are applicable that may imply a state of comfort, or consolation, on account of something having taken place which brings the mind into a state of comfort and peace. Such as to strengthen, to enliven, to invigorate, to countenance, to assist, to support the mind under calamity."

Mr. Bellamy refers to a great number of passages, where the same original word is translated to comfort, to console, to be satisfied, &c.

In Genesis xxviii. 12, we have the same word, both consonants and vowels, which is there translated right, viz. *valnaachem*, and he was comforted. That is, Judah was comforted. See also 1 Sam. xii. 14. And David comforted.

Again, Gen. 1. 21. And he comforted. Also chap. xxiv. 67. And he was comforted. Also Job xlii. 11. There came unto him all his brethren, and all his sisters and comforted him. Ezek. xxxi. 16. And shall be comforted. Now as it cannot be said, that Judah repented, that David repented, that Joseph repented, when he consoled his brethren; that Isaac repented when he married Rebekah; or that the brethren of Job repented when they comforted him; so neither can it be said that God repented that he had made man.

As the words comfort, and repent, with any modification whatever, cannot be applied to him who is perfection in the absolute, who changeth not, consequently who never did any thing at one time, and repented that he had done it another; who cannot repent, because he is the fountain of all comfort, consolation and tranquility: it follows, that a state of perfect tranquility is to be perfectly satisfied. That God was satisfied with his last and best work, when he had created man—When he had created man, he declared all that he had made was very good.

To represent the omniscient Jehovah, with whom there is no future, as not knowing in the space of a few years, that he should repent because he had made man on the earth, and it should grieve him at his heart, is an idea too

shocking and ridiculous to be believed by any serious and rational person.

The passage, as Mr. Bellamy translates it, appears perfectly rational and consistent, and agrees with the declaration of Jehovah when he had finished his work: but as it stands in our common translation, it presents an idea derogatory to the character of God, and inconsistent to the last degree.

I submit the foregoing remarks to the candid perusal of the public, with a firm conviction that they will be the means of satisfying many serious and inquiring minds.

L. MAYNARD.

From the (Gardiner) Christian Intelligencer.

INFLUENCE OF RELIGION.

If we do not greatly misunderstand both the letter and spirit of the Christian religion, its design is not to make men better, and wherever it does exert its own salutary influence on the hearts and lives of its professors, we shall find them to be more honest, more faithful, more benevolent and more charitable members of society. We do want to see these fruits follow every profession of religion—it they do not, we cannot, in our souls believe that those who are destitute of them—we care not to what church they belong or how loud they are in their pretensions—are entitled to the appellation, *religious*. There is, if we mistake not something that passes in the world under the venerable name of religion, which, though it induces its possessors to put on the external appearance of sanctity—to attend religious meetings, perhaps every day or night in the week—to contend earnestly for the creed of the church to which they may happen to belong, and to be zealous in support of the sectarian cause in which they may be engaged—instead of making them better, in the true and genuine sense of the word, renders them intolerant, morose, unkind, if not abusive to such as, in conscience, cannot subscribe to every iota of their faith, "We speak that which we do know, and testify of that which we have seen;" that which we know from personal experience, and see daily before our eyes. Bigotted and persecuting dispositions too generally, we fear—if we may "know men by their fruits"—fill a large space in the hearts and actions of those who make the loudest professions of knowing most of the gospel and of enjoying the greatest measure of the spirit of Christ. Now we hold, that those who profess to be the *best Christians*, we have a right to expect will consequently be the *best men*; and the best men will always readily be discovered by society—without the trouble of their undertakings to tell others that they are so—as the most useful citizens are the most accommodating and amiable neighbours, and as the best and most active friends to the poor and unfortunate. If you wish to discover the evidence of a person's religion, look to his life; see what that testifies concerning him, and make up your opinion accordingly.

For the Olive Branch.

WHAT IS TRUTH?

Have we ever seriously searched the Scriptures so as to answer this all-important question, What is truth? or what shall I believe that will constitute Salvation? I need not mention the different doctrines which are held up for truth, each contradicting the other, and

each claiming to be the truth, the only truth that will entitle the believer to eternal happiness. When we think of the contentions, the persecutions, wars, and blood shed; when we think of the lives and treasure that have been sacrificed to establish some one, or the whole, of the different creeds of men, which have been and still are claimed for truth; and when we think of the plainness and simplicity of the answer given by the Saviour, to the important question, in language which cannot be misunderstood, or misconstrued, we are truly surprised. I say, when we think of these things we are struck with amazement, we do not know how to express our wonder and astonishment. The truth is so plain that he who runs may read, and the wayfaring man, though a fool, need not err therein. He that has ears to hear the answer let him hear. The Saviour says, "He that believeth on me hath everlasting life." I am the way the truth and the life." Need there be more said? The Saviour is the way the truth and the life, and the believer hath everlasting life. The apostle says, "We which have believed do enter into rest." Believed what? Do you think it was the doctrine of John Calvin, the persecutor and murderer of Michael Servetus? Was it the doctrine of Election and Reprobation; of the eternal decrees of endless sin and wretchedness of a great proportion of the human race; or of an eternal hell and an infinite devil to reign king, and torment to all eternity a reprobate portion of the sons and daughters of Adam; or a trinity of three distinct persons or gods, and but one God, (one three and three one); or of a total depravity, imputed sin, and imputed righteousness, that is, in consequence of one man's sins the whole creation are rendered totally sinful and depraved, and are liable to endless punishment for being made just such creatures as they are, (that if so) they had nothing more to do with or concern in, than they had in creating the self-existent being himself; imputed righteousness, to say the infinitely great good God who is love, the self-existent Creator, manifestly unforgiving and unmerciful according to orthodoxy, sends an infinitely merciful and good God, one of the three gods, and still the same, self-existent God, into the world to suffer, and die: and that he, though infinite in mercy, only lays down his life for a small part (at the same time an all-sufficient sacrifice for the sins of the whole world,) and his imputed righteousness atones for Adam's imputed sins and renders them, that is, a small part of them, perfectly right, who were made totally depraved before they had an existence do you think that the truth which will constitute salvation and give rest to the believer is the belief of any of the above contradictory and absurd inventions of men? The Saviour says, "He that liveth and believeth shall never die." Believeth what? Will believing any of the absurdities mentioned give the believer in them eternal life? Will they give him rest? "This is eternal life to know the only true God, and Jesus Christ whom he has sent." Therefore it is not to know the mysticisms and doctrine of men. The gift of God is eternal life. God gave his only begotten Son that whosoever believeth on him might have everlasting life. He that believeth shall never die. The apostle says, "God is the Saviour of all men, who will have all men to be saved and come to the knowledge of the truth." The Saviour says, "All shall know the Lord, that is, the truth."

from the least to the greatest. All shall be taught of God. The truth shall make you free. If the Son shall make you free you shall be free indeed. To know the Saviour is to know the truth; the terms are perfectly synonymous; the truth is the power and wisdom of God sent unto Salvation to every one that believeth. All flesh shall see the Salvation of God, therefore all shall be saved for all shall believe the truth, and the truth is the Saviour. It is the wisdom and power of God unto Salvation. It is the way and the life. It is the bread of God which cometh down from heaven, and giveth life unto the world (or to all men). R. S.

REMARK.

"This is the record, that God hath given unto us eternal life; and this life is in his Son." That is, it is the purpose of God to give all mankind eternal life, and as a pledge of this gift, he raised up his Son from the dead, and hath given him power over all flesh to give unto them eternal life. A firm belief in this truth makes the believer as happy as it is possible for him to be made in his present condition.

GRATITUDE.

Examples of ingratitude check and discourage voluntary beneficence: and in this the mischief of ingratitude consists. Nor is the mischief small; for after all is done that can be done, towards providing for the public happiness, by prescribing rules of justice and enforcing the observation of them by penalties or compulsion,—much must be left to those offices of kindness, which men remain at liberty to exert or withhold. Now not only the choice of the objects, but the quantity and even the existence of this sort of kindness in the world depends in a great measure upon the return which it receives; and this is a consideration of general importance.

A second reason for cultivating a grateful temper in ourselves, is the following: The same principle which is touched with the kindness of a human benefactor, is capable of being affected by the divine goodness, and of becoming, under the influence of that affection, a source of the purest and most exalted virtue. The love of God is the sublimest gratitude. It is a mistake, therefore, to imagine that this virtue is omitted in the Christian Scriptures; for every precept which commands us "to love God, because he first loved us," pre-supposes the principle of gratitude, and directs it to its proper object.

It is impossible to particularize the several expressions of gratitude, in as much as they vary with the character and situation of the benefactor, and with the opportunities of the person obliged; which variety admits of no bounds.

It may be observed, however, that gratitude can never oblige a man to do what is wrong, and what by consequence he is previously obliged not to do. It is no ingratitude to refuse to do, what we cannot reconcile to any apprehensions of our duty; but it is ingratitude and hypocrisy together, to pretend this reason, when it is not the real one, and the frequency of such pretences has brought this apology for non-compliance with the will of a benefactor into deserved disgrace.

It has long been accounted a violation of delicacy and generosity to upbraid men with the favours they have received; but it argues a total destitution of both these qualities, as well as

well of moral probity, to take advantage of that ascendancy, which the conferring of benefits justly creates, to draw or drive those whom we have obliged into mean or dishonest compliances.

From the American Farmer.

THE WIFE.

To a fond and confiding girl, few hours in life are so full of buoyancy and hope, of kindness and affection, as those of courtship; and few, it may be truly said, are so important to her future welfare and happiness. In her lover she, too, often sees all that is worthy and respectable in man; the ardor of her affection softens the most offensive traits of character, and obliterates all minor failings. Whatever she may have collected from poetry, is brought in aid of her imagination, which pictures, in the most glowing colors, the character of a husband; and her affection persuades her that in her lover she has found a perfect representative of the ideal picture.

In dreams of confidence in the prudence of her choice, and delightful anticipations of succeeding years of affection and happiness, she is led to the altar; and how often alas! does one short year bring home to her aching bosom the sad reality of the falsity and emptiness of her hopes of all mutual love, and tender assiduity and lasting affection. Yesterday the lover was all attention, and love marked every action: to-day, the husband is cold, distant and neglectful; preferring the company of the dissipated to that of her, who but a few days since, he flattered himself was dearer to him than all the world beside.

I can hardly picture to myself a situation more truly heart-rending and deplorable, than of a female who has found every want anticipated and every reasonable wish gratified under the paternal roof, with the warm confidence of youth to repose on the bosom of affection, but finding her confidence betrayed, her affection slighted, and herself, with a helpless offspring, left to struggle with unkindness, poverty and want. Such alas! is too often the case in this world of uncertainty, where we find, mixed with the kindest blessings of our Heavenly Father, evils, which almost stagger our strongest faith.

In my boyish days, when every thing was bright and sunny, and pleasures sported in beautiful perspective before me, I sometimes wandered to a neighbouring farm house to pass an idle hour with its lovely and innocent inmates, who were as thoughtless and cheerful as myself. Among these beautiful girls was one more advanced in age than the rest, whose modesty and blooming beauty, was the admiration and envy of the village throng.—Twenty winters have passed over my head, since I saw her sporting on the green, and yet, at this distant day, I cannot recollect her sylph-like form, her sprightly manner, and her affectionate smile without a thrill of delight.

Eliza's hand had been often solicited by those whose fortunes were much superior to her own, but none were able to win her heart. About her twentieth year, she met, at a friend's, a young gentleman who had recently come to reside in the neighbourhood: his figure was elegant; his features were regular, and his whole appearance such, as, at first sight, was calculated to excite the affections of a young, inexperienced, and susceptible girl. He was flippant, bold, and even boisterous; which, to one little acquainted with the world, might in-

dicate a great degree of spirit; but it was in fact nothing but the ebullition of an irritable and petulant temper. To this man Eliza became most passionately attached—he offered her his hand, and it was accepted, in opposition to the advice and entreaties of her parents. It was about this time I left the paternal roof, and new scenes and increasing cares almost obliterated the beautiful Eliza from my recollection.

During one of the inclement nights of our New-England winters, I was called to an obscure part of the city, to visit professionally, a poor and helpless wretch, who was pining with disease produced by intemperance. As I sat by the bed of the sufferer, I heard, in an adjoining room, the voice of a female, pleading with great earnestness, with one, who appeared to be the employer of her husband. "For heaven's sake, she said, do keep back every cent you can of his earnings; not a shilling that enters his pocket ever finds its way here. The tippling shop and tavern takes all. It is hard, and perhaps wrong, to speak of one's husband thus. The time was when I did not believe it possible; but what am I to do?—where am I to seek sustenance, clothing and fuel for these my freezing and starving children? But, my dear sir," she continued, her sobs almost suffocating her, "this is but a small part of what I suffer. Oh! I could sustain myself under poverty and want; I could live with him cheerfully and affectionately under all the vicissitudes of fortune, if I could only receive the love and kindness which is a wife's due."

I inquired the name of her who had so strongly excited my sympathy; in a moment the beautiful Eliza flitted before my mind—she, who at twenty years was so beautiful, so affectionate, so happy, that angels might almost have envied her lot. I arose with an indistinct feeling that I should meet something which my youthful mind was wont to contemplate with such delight. I entered the room, but what did I see?—the shadow of her whose early dawn was the promise of earthly bliss. Would to God it had never been my lot to have thus encountered her, who, in youth, had left such a magic and undying spell on my mind.

Anecdote.—In reasoning with a Sabbath breaker, a poor but pious old man said, "suppose now I had been at work hard all the week, and earned seven shillings, and suppose I met a man and gave him six shillings freely out of the seven; what would you say?" "Why I should say you were very kind, and the man ought to be thankful." "Well, but suppose he was to knock me down, and rob me of the other shilling; what then?" "Why, then he'd deserve hanging." "Well, now this is your case; thou art the man; God has freely given you six days to work in and earn your bread, and the seventh for himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what then do you deserve?" The man was silent.

FULL MEASURE.—A Quaker alighting from the Bristol coach, on entering the inn, called for some beer, and observing the pint deficient in quantity, thus addressed the landlord.—"Pray, friend, how many butts of beer dost thou draw in a month? Ten, sir, replied Boniface. "And thou wouldst like to draw eleven," rejoined Ebenzer! Certainly, exclaimed the smiling landlord. "Then I will tell thee how, friend, added the Quaker. "Full thy measures."



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, SEPTEMBER 22, 1827.

SECTARIAN ORATIONS.—No. 7.

In tracing the progress of the friends and abettors ofodoxy, we come now to a point of vital importance to this nation; and which should be looked to, not with a passing concern, but with hearts devoted to the public welfare. It is too frequently the case that what is every body's business is no one's; but we hope this will form an exception to the adage, and will lead the way to more enquiries on the subject of *sectarian ambition* than has hitherto taken possession of the public mind. We perceive in the Eleventh report of the American Bible Society this declaration, "As the printing of Bibles and Testaments in this country has fallen, in a good measure, into the hands of the *American Bible Society* it has become a question with your Board, whether an unrestricted sale of these Books ought not to be made to Merchants and others, who may wish to purchase them for the purpose of re-selling"—Here is an open acknowledgment, a direct avowal that the printing of the Holy Scriptures, and circulating them throughout the land, is in the hands of the orthodox almost exclusively. We do not complain so much of the profitable business which this operation embraces, and is daily taking from the concerns of printers and booksellers; nor of the Bible, Tract, and Missionary Societies making a monopoly of the trade. It only goes to show that money is their object in this instance, and as far as this arrangement of their ambitious views extend in that particular, their cravings may be said to be gratified by the prospect of a goodly harvest in future; but this is not all, nor does it embrace more than the *shadow* of the objections we have to this sweeping monopoly. The danger we apprehend to this nation lies in the unrestrained supremacy which it gives to the Clergy in the progress of time, being clothed as it were with the sole power of issuing from the press the Holy Scriptures, and all the while impressing on the understandings of the rising generation a belief in their authenticity, opens a door to *interpolation* which may become not less dangerous and annoying to the civilized world than was the power of the fathers in the early ages of Christianity. It is an engine whereby Priestcraft may establish an authority distinct from the society in which they reside, and exercise their sacred functions; it is a step in the ladder of ambition which behoves the people of this country to look to. In the conflict for power, the Clergy have the advantage; being a power perfectly organized, and understanding the frailties and weaknesses of the human character, they act in perfect concert; whilst on the other hand the lay community are desultory in their opinions, and are apt to yield an unsuspecting confidence from the impression that the sanctity of the profession makes on their minds.—In what Nation of the world have they not endeavored to

enslave the people to their opinions? We answer: None!—that is, where Christian tenets prevail. Hence, in their preparations and movements towards the *sacerdotal throne*, it is observed in all their religious Journals they endeavor to impress an opinion that the doctrine of Universal Grace is not only unfounded, but that the professors of it are infidels in principle, immoral in their conduct, *deistical* and irreligious in their belief and views of revelation; and they know but too well that the doctrine of Universalism is increasing, which circumstance, to their imaginations, is like a spectre in the dark; they feel horrible forebodings of its instrumentality—of its finally checking their ambition, and prostrating their schemes. The measure of their pride would be filled, if they could but behold the people of this Nation so far to forget their independence and manliness of character as to cower to them and own a perfect submission to their views and doctrines. Although through their Bible, Tract, and Missionary Societies, they have been for many years sedulously weaving the net that should entangle and enslave the people of this nation to the orthodox faith, they have not thrown their fetters over the minds of them so fully yet as to complete a triumph. The hand that guides their dark designs is not so concealed as to elude the intelligence of the country, and as their projects of ambition progress, the people will naturally be aroused from their slumbers, and put upon their guard. As long as they enjoy the freedom of thought, of opinion, and of action, under the banner of *toleration*, they will not permit it to be wrested from their hands without a struggle. It is a precious boon, a behest of heaven, which we trust they will for ever cherish. If ecclesiastical domination prevail so far as to enlist the civil authority in its behalf, then we may give up the ship! But we thank God for all his mercies that there is yet a vast chasm between the ultimate hopes of orthodoxy, in this particular, and the fulfilment of their wishes; and although the literary classes of the nation are in a measure cowed and bowed down under the weight of their influence on science, we have many independent presses ready to scatter the cogitations of a people, jealous of their rights, and enamoured of their civil and religious privileges. M.

MINUTES

Of the Hudson River Association.

The Hudson River Association convened according to adjournment at Prince-street Church, in the city of New-York, September 12th, 1827, and opened the session by invoking the Divine blessing by Br. H. Ballou.

1st. Chose Br. H. Ballou, Moderator.

2d. Chose Br. S. R. Smith Clerk.

3d. Pursuant to a request from the Second Universalist Society, in the city of New-York, to be received into the fellowship of the Association,

Voted to grant said request.

Order of public service Wednesday morning.

Br. S. R. Smith, first prayer.

Br. L. Willis, sermon from John v. 40.

Br. D. Skinner, concluding prayer.

Afternoon Service.

Br. T. Fisk, introductory prayer.

Br. D. Skinner, sermon from Deut. xxxii. 31.

Br. L. Willis, concluding prayer.

Evening Service.

Br. H. Ballou, introductory prayer.

Br. T. F. King, sermon from Eph. i. 13.

Br. S. R. Smith, concluding prayer.

Being convened, according to adjournment, Thursday morning, opened the Council by solemn prayer by Br. S. R. Smith, and arranged the public services of the day, which were attended in the following order:

Morning Service.

Br. D. Skinner, introductory prayer.

Br. S. R. Smith, sermon from Deut. xxix. 9.

Br. T. F. King, concluding prayer.

Afternoon Service.

Br. L. Willis, introductory prayer.

Br. H. Ballou, sermon from Mal. i. part of v. 2d—"Wherein hast thou loved us?"

Having met on Friday morning, agreeably to adjournment.

Opened the council by prayer by Br. King.

4th. Appointed Br. T. F. King treasurer of the Hudson River Association.

5th. Appointed Brs. Willis, King, Kneeland, Hagadorn, and Cooper, a Committee to attend the Universalist Convention of this State on the second Wednesday and Thursday in May next.

6th. Appointed Brs. Willis of Troy and Cooper of Saratoga, Ministers; and James Adams of Troy and Beekman Heeling of Saratoga, laymen, a Committee to meet in Conference, at Auburn, on the 3d Wednesday and Thursday in October next, agreeably to the recommendation and example of the Central Association of this State, for the purpose of uniting the respective Associations of the State on the subject of the State Convention.

7th. Appointed Brs. Willis, King and Kneeland a Committee of discipline for the year ensuing.

Several complaints were preferred against Br. A. Kneeland, by the first Universalist Society in the city of New-York; the first of which complained that he left the Society and withdrew his public services, in a way to injure the Society and in violation of his contract with it.

After a long and patient hearing of all that was urged on both sides, and after due deliberation, the Association voted,

8th. That said charge was supported; but it was agreed that Br. Kneeland might have the liberty to subjoin to this article of the minutes his declaration that in his own view of the subject, he acted in the case as duty and propriety justify.

[Brother Kneeland wishes to make no other remark on the above than simply to say, there were three young brethren in the ministry, Brs. Willis, King, and Fisk, who voted against him; and one, Br. Skinner, who voted in his favor; for, this question being tried on Friday after Br. Smith from Philadelphia, and all the Delegates were gone, (except the Delegates from the two Societies here, who did not vote on either side) there

were but four votes given on the question. Hence, if Br. Kneeland had been allowed to vote, he would have been in the minority. As a full and complete justification of his own conduct, in relation to the subject complained of, he will only refer the reader to No. 2, of the Olive Branch, page 15.]

The second specification of the above named complaint, charged Br. Kneeland of having made declarations in public and in private, as also in some of his publications, which were calculated to induce the belief that he did not believe in the Divine authenticity of the Christian Scriptures, or of Christianity.

After due labour on this item, Br. Kneeland submitted the following concession :

"I hereby solemnly and sincerely declare, that I do firmly believe in the truth and Divine authenticity of the Scriptures, the Old and New Testaments, as containing a sufficient revelation from God to man, relative to the perfections, will and purpose of God, and the final destination of man; and that they contain evidence sufficient of the resurrection of Jesus Christ from the dead, as the foundation of the Christian hope of life and immortality.

"I do further declare, that if any thing has been expressed either in my preaching or writing inconsistent with these views, it was not intended as such, and I deeply regret that I have expressed myself in such language as to be understood to doubt these truths.

(Signed,) ABNER KNEELAND."

Having considered the above declaration, the Association resolved,

9th. That Br. Kneeland's concession was satisfactory.

10th. Voted that H. Ballou be appointed to prepare the minutes of this session and have them published in the OLIVE BRANCH, accompanied with a CIRCULAR LETTER.

11th. Adjourned the Association to meet at Troy, N. Y. on the second Wednesday and Thursday in September, 1828, and closed with fervent prayer by H. Ballou.

H. BALLOU, *Moderator.*

STEPHEN B. SMITH, *Clerk.*

CIRCULAR.

To the faithfulness of the brotherhood professing faith in God, as the Saviour of all men, through Jesus Christ the Captain of our Salvation :

Dear Beloved in the Lord,

The giver of every good and perfect gift, has seen fit to favour the Hudson River Association with a session in the bonds of peace; and, although some trials were laid upon us, we were happy to realize that we had the assistance of our heavenly Father in supporting ourselves under them, and his wisdom and spirit to guide us through them to a righteous settlement and to a just conclusion.

Experience has taught us, that we have great need of caution, that we may be suitably guarded both against the attacks of our numerous and determined enemies without; and those more formidable and dangerous enemies within ourselves. These last would lead us blindfolded to all the fatal exposures which the former can desire. Let us then be constant and

servant in prayer, that we may be enlightened in our understanding, piously inclined in our affections; that we may be, and continue, united in one mind and one judgment, that unity of effort may insure success in all our labours in the vineyard of our common Lord.

Great joy and encouragement are occasioned by the information which has come from various parts, which assures us, that the redeeming light of the Gospel, reflected by that bright constellation of the promises made to the fathers, and the testimony of prophecy, all which meet and are fulfilled in Jesus, in whom the promises were made, is quickening its march and fast extending its conquests, by demolishing the strong holds of spiritual wickedness in high places and setting at liberty such as have been long confined in the darkness of error.

If green and flourishing fields are suitable encouragements to the husbandman, and if the golden harvest invite him to labour, we have reason to double our diligence, and a fair prospect of great reward. Let us lay hold of the great and precious promises and "hold fast our profession, for he is faithful who hath promised." We live to see the fir-tree extend his branches, where once grew the thorn, and the brier give place to the myrtle.

Do our opposers wonder and ask us, why we thus labour? Let them look through our land and see what God has done! But a few years ago it was a wilderness; it is now fast becoming a fruitful field; it was then covered with wild and noisome weeds of error and superstition, and the night-shade of despair; now vineyards and olive yards every where abound and young and smiling hope puts forth in promise of future glories. Who will fold his hands while the Lord is doing this?

Brethren, we are sure of abundant success, but let us be careful that our confidence does not induce to carelessness, but let us be so much the more vigilant, as we see the day approaching.

By order,

HOSEA BALLOU.

Miscellaneous.

Captain Brown of the brig Joseph Eastburn, arrived at Philadelphia from St. Thomas, states that in the late hurricane in the West-Indies, during the 17th, the wind blew very strong from the east, but happily at night it abated. Most of the wharves are more or less injured. Fences and houses blown down. There were several American vessels went on shore in the gale, one of which, the Com. Porter of Philadelphia, could not be got off, was condemned. Brig Juno, of Boston, captain and two of the crew drowned, and many others more or less injured.

The accounts from St. Croix of the effects of the 17th, are truly distressing. All the estates have suffered more or less, and on many of the works, negro houses and other buildings, entirely destroyed, besides several negroes killed, and a great number of stock. A private letter states, that on one estate alone, Montpelier, four negroes and one hundred sheep were killed. In the harbor of Christiansted only three vessels rode out the gale, while in Frederiksted all were driven on shore, some of which with valuable cargoes entirely lost. At Point Petre, Guadaloupe, ten vessels were stranded. The damage at Porto Rico is confined to the destruction of a few plantation trees.

Several letters are published, all giving plausible accounts of the destructive storm. A letter of August 19, says—

"It is not in my power to describe the scene the country presents throughout; the north side is worse than the south. On Friday noon the island looked like a garden in the highest state of cultivation; the tall canes, promising a crop equal to our greatest wishes, exhibited on Saturday morning a scene of devastation and ruin, showing nothing but stalks and a color as if a light fire had been passed over the land and singed every plant, and putting the appearance of winter upon the few remaining ones; all by a furious gale from 4 o'clock on Friday afternoon until 8 at night. I am told that at the Estate Annally there is not a single building standing, of which many were made new after the gale of 1825, even the still-houses, burts and worms are lost. Negroes in several places killed: at Sion Farm 22 mules killed; at Betty's Hope every negro house lost by fire which took in the midst of the gale."

Another letter, written on the following day, describing the ravages of the storm, says:—

"At day light the eye was presented with the melancholy catastrophe of the evening previous, every vessel, with the exception of the Jupiter, Vigilant, and one small craft, was seen in various directions driven by the force of the wind on shore: not an inclosure was seen standing, fragments of lumber, both from large and small houses, were seen blown in every direction, which had become a prey to the violence of the wind.

Among the vessels driven ashore, for which no hope can be entertained for her safety, is the Phoenix, capt. C. Ratken; every thing has been made, and are yet making, to get off the remaining vessels.

From St. Thomas Times, Aug. 22.

The gale of the 17th inst. has proved very destructive in the country of the Provision Grounds, and on many estates the high standing canes are materially injured.

An American vessel arrived here on Monday from St. Bartholomews; she rode out the gale in that harbor; brings no accounts of any particular injury having been sustained. Most of the American vessels had put to sea at the first appearance of bad weather.

Further effects of the late storm on the coast of North Carolina.

We learn from the Norfolk Beacon, that the British brig Hambletonian, Pell, from Cambridge, whence she sailed on the 26th July, with a cargo of Logwood, bound to Liverpool, was cast away 7 miles to the southward of Cape Hatteras Light in the very severe gale of Aug. 28; vessel and cargo totally lost—the crew, with the exception of Wm. Thomas, seaman, saved. Captain P. passed for several days in succession in the Gulph, a number of bales of cotton.

The schooner Betsy, Capt. Young, of and for Baltimore, from Rio de la Hacha, Aug. 4, with sugar, hides, and wood, went ashore near the same place, same day,—vessel lost, the crew and nearly all the cargo saved. Mr. Robert Caldwell, supercargo of the above vessel, informs that he saw the stern and quarter deck of a large ship, besides various pieces of wrecks, boats, &c. which were washed ashore a few miles to the south of Cape Hatteras. From the beach being literally strewed with pieces of wrecks of vessels, boats, &c. it is evident that

the goods we received are not at all exact. Now, previous to their vessel going ashore, a brigantine close on the wind, about six miles to leeward, and are of opinion that she must have gone ashore.

The Savannah Georgian of the 6th inst. states that the schr. Mary Eleanor, (late Mitchell,) which sailed from that port on the 26th ult. for Baltimore, returned on Thursday after being out nine days. On the 31st, Mr. Rockfort, supercargo, who was sick when the vessel sailed, died. Off Cape Lookout, on the 3d inst. capt. Mitchell being sick, wore ship and stood for Charleston. Tried two or three ports, but could obtain no pilot, and made for Savannah. Capt. M. died on the 4th instant, at 5 P. M.

On the 29th ult. fell in with the wreck of the schr. Solon, capt. Tarr, from New Orleans, bound to Providence, and took from her the captain and one man. The former died the next day of excessive fatigue. The rest of the crew had been washed off in the late gale and drowned.

An anecdote of the Indian character, related by Doctor Benjamin Franklin.

Conrad Weiser, a celebrated interpreter of Indian languages, who had been naturalized among the Six Nations, and spoke the Mohock language well, gave Franklin the following account.

He was sent by our government on a message to the Council at Onondago, he called at the habitation of Canassetago, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some boiled beans and venison, and mixed some rum and water for his drink; when he was well refreshed, and had lighted his pipe, Canassetago began to converse with him; and asked how he had fared the many years since they had seen each other; whence he came, and what had occasioned his journey, &c. Conrad answered all his questions, when the discourse began to flag, the Indian to continue it said "Conrad, you have lived long among the white people, and know something of their customs; I have been sometimes at Albany, and have observed that once in seven days, they shut up their shops, and all assemble in the great house; tell me what it is for, and what they do there."

"They meet there," says Conrad, to hear and learn good things." "I do not doubt says the Indian, 'that they tell you so, for they have told me the same; but I doubt the truth of what they say, and I will tell you my reasons. I went lately to Albany to sell my skins, and buy blankets, knives, powder, rum, &c. You know I generally used to deal with Hans Hanson; but I was a little inclined this time to try some other merchants. However I called first upon Hans, and asked him what he would give for beaver. He said he would not give more than four shillings a pound, but (says he) I cannot talk on this business now, this is the day we meet together to learn good things; and I am going to the meeting. So I thought to myself, since I cannot do any business to-day, I may as well go to the meeting too; and I went with him. There stood by a man in black, and began to talk to the people very angrily. I did not understand what he said; but perceiving he looked much at me and at Hanson, I imagined he was angry at seeing me there; so I went out, sat down near the house, struck fire and lit my pipe, waiting till the meeting should break up. I thought too, that the man had

mentioned something about beaver, and suspected that it might be the subject of their meeting. So when they came out. Well Hans (says I), I hope you have agreed to give me more than four shillings a pound.' 'No (says he), I cannot give so much, I cannot give more than three shillings and six-pence,' I then spoke to several other dealers, but they all sung the same song, three-and-six-pence, three-and-six-pence. This made it clear to me, that my suspicions were right; and that whatever they pretended of meeting to learn good things, the real purpose was to consult how to cheat Indians, in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they met so often to learn good things, they certainly would have learned some before this time. But they are still ignorant. You know our practice, if a white man, travelling through our country enters one of our cabins, we all treat him as I treat you; we dry him if he is wet, we warm him if he is cold, and give him meat and drink, that he may satisfy his thirst and hunger; and we spread soft furs for him to rest and sleep upon: we demand nothing in return. But if I go into a white man's house in Albany, and ask for victuals and drink, they ask, where is your money? and if I have none, they say, Get out you Indian dog! You see they have not learned those little good things; that we need no meetings to be instructed in, because our mothers taught them to us when we were children; and therefore it is impossible their meetings should be as they say, for any such purpose, or have any such effect; they are only to contrive the cheating of Indians in the price of their beaver."

I appeal to every sensible professor of Christianity, if there is not more force in the reasoning of this unlettered inhabitant of the wilderness, than in many of the elaborate discourses of the learned divines amongst us, though embellished with all the trappings of modern elocution.

Devotion.—It is of the utmost importance to season the passions of a child with devotion, which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguished for a while, by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again as soon as discretion, consideration, age, or misfortunes have brought the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.

INDIANA is speedily to become one of the "great states." The following sketches from the "Indiana Journal" are interesting:

The state of Indiana contains 37,000 square miles and 28,680,000 acres, ranking with the other states, as the tenth in size and fifteenth in population. Its greatest length from north to south, on the west line, is 261 miles, and its length, on the east line, is 186, averaging 256 miles, its breadth from east to west is 144 miles. The state is divided into 58 counties, of which, all but two have been organized. The population in 1810 was 24,520; in 1820, 147,338; and at present from the returns of taxable polls, must amount to at least 260,000. The militia in 1821 was returned at 14,990. It now consists of 7 divisions, 16 brigades and 61 regiments.

The most striking feature in the appearance of the state, is its uniformly level surface. It

has no mountains, and no part of it can be called broken except where the river-hills border on the Ohio, or are continued along some of the streams that empty into it. These hills must be of nearly the same elevation with a great part of the interior of the state, for no sensible difference in height appears in passing along their ridges, nor is there a perceptible ascent in going thence on the sources of the streams, that form the White river and the Wabash. Near the Ohio the streams generally run in deep channels, but they are nearly on a level with the adjoining country in the central parts of the state. "The Knobs," or the chain of hills that extends from the Ohio a little below the falls, to the waters of White river, are also nearly on a level with the country lying south west of them, though the descent thence to the Ohio is more rapid than the declination of the country in the interior, for as you advance towards or down the Wabash, the descent is scarcely perceived. The same may be said of the St. Mary's, St. Joseph's and other streams that fall into the lakes.

JOSEPHINE AND MARIA LOUISA.

"As a domestic occurrence, nothing could more contribute to Bonaparte's happiness than his union with Maria Louisa. He was wont to compare her with Josephine, by giving the latter all the advantages of art and grace, and the former the charms of simple modesty and innocence.—His former Empress used every art to support or enhance her personal charms but with so much prudence and mystery, that the secret cares of her toilette could never be traced. Her successor trusted for the power of pleasing to youth and nature. Josephine mismanaged her revenue, and incurred debt without scruple—Maria Louisa lived within her income, or if she desired any indulgence beyond it, which was rarely the case, she asked it as a favour of Napoleon. Josephine, accustomed to political intrigues, loved to manage, to influence, and to guide her husband; Maria Louisa desired only to please and obey him. Both were excellent women, of great sweetness of temper, and fondly attached to Napoleon. In the difference between these distinguished persons, we can easily discriminate the leading features of the Parisian and of the simple German beauty: but it is certainly singular that the artificial character should have belonged to the daughter of a West India Planter;—that marked by nature and simplicity, to a Princess of the proudest Court in Europe. Buonaparte, whose domestic conduct was generally praiseworthy, behaved with the utmost kindness to his princely bride. He observed, however, the strictest etiquette, and required it from the Empress."

"It may be laid down as an axiom, that it is more easy to take away superfluities than to supply their defects; and therefore he that is culpable, because he has passed the middle point of virtue, is always accounted a fairer object of hope, than he who fails by falling short. The one has all that perfection requires, and more; but the excess may be easily retrenched; the other wants the qualities requisite to excellence, and who can tell how he shall obtain them? We are certain that the horse may be taught to keep pace with his fellows, whose fault is that he leaves them behind. We know that a few strokes of the axe will lop a cedar; but what arts of cultivation can elevate a shrub?"

From every quarter we observe the strongest confirmation of the prosperity and unexampled progress of the Russian empire, in arts, manufactures and commerce. In Riga enterprising capitalists and skillful artisans are combining to extend the different branches of manufactures. It is said there are nine sugar refineries in that city, yielding annually 180,000 lbs. of refined sugar and molasses. There are five tobacco factories, of which one alone sells to the amount of 500,000 rubies, and all the others about a million. A woolen factory disposes of nearly 1300 half pieces of fine cloth, possessing an equal knap, and a durable dye. There is a factory of cotton stuffs which sell to the amount of 500,000 rubles, and another to amount of 150,000 annually. The number of vessels of all descriptions and crafts of wood which, up to the 9th of June, had passed the sluices at Schursselbourg, amounted to 9449 while during the same period in 1826, there were only 5153, and in 1825, but 4248, shewing an increase in commerce of which no other nation in Europe can boast, and which suggests various reflections on the future destiny of Russia. *N. Y. Eve. Gaz.*

From the N. York Statesman.

"Now could I drink hot blood,
And do such business as the bitter day
Would quake to look on!"—Hamlet.

Always when we have read this agonized bursting forth of young Hamlet's heart, we have regarded and admired it as one of those "terrible graces" in which the author peculiarly excels; and had no idea that the thought could ever be paralleled, or, above all, could be consummated, in actual life. But in this, as in a thousand other things, Shakspeare shows his vast advance before the sluggish conceptions of other men; for, startling as it may be to the reader, we have a case now before us, where an individual not only "could," but did, drink "hot blood," and that too, which had but just "coursed the natural gates and allays of his own body!" We should be incredulous, were the information not given in a respectable paper, and did we not feel that nobody could possibly jest on so grave a topic:

A bloody deed!—A man in this city sent for a respectable physician the other day to bleed him. When the arm was banded, the Doctor asked for something to catch the blood. The usual articles for that purpose were offered, but all refused by the patient, who demanded a tumbler. In this he caught the blood with his own hand, and when it was full, after ordering the Doctor to stop the blood, he put the tumbler to his mouth and drank off its contents!! On the Doctor's expressing his horror at the deed, the patient said, that he had several times bled himself to get the blood to drink; it was the best physic he could take!—*Augusta, G. Courier.*

The Death of Mr. Canning predicted by Niron, the Astrologer.—In an old book, entitled the *Prophecies of Robert Niron*, printed in the year 1701, is the following prophetic declaration, which appears to refer to the late melancholy event which has deprived the English nation of one of her brightest ornaments: "In the year 1827, a man will raise himself by his wisdom, to one of the most exalted offices in the state. His King will invest him with great power as a reward for his zeal. England will be

greatly rejoiced. A strong party will enter into a league against him, but their envy and hatred will not prevail. The power of God, which reigneth over all, will cut him off in his prime, and the nation will bitterly bemoan her loss. Oh, England! beware of thy enemies. A great friend thou wilt lose in this man."

The British schooner, *Friendship*, Lockhart, has arrived at New-London, from Nassau, in distress, bound to St. Johns. Passengers, L. Mosely, captain, supercargo, crew, and fifteen passengers belonging to the schooner *Emigrant*, lost on the reef of one of the Bahama Islands.

On the 23d August, about three miles below Kingston, Tennessee, William Wilson was killed by Jesse Dodson. They had met at a distillery, a quarrel ensued from a trivial circumstance, Wilson made use of provoking language, and in the heat of passion, Dodson struck him one blow, of which he died the next morning. Dodson is confined in Kingston jail.

Suicides.—On Sunday morning, 2d inst. a man by the name of Wheeler Dyer, of Hollis, aged about 35 years, committed suicide by drowning himself in Saco River, at Salmon Falls. This event is another instance of the melancholy effects of intemperance. On Monday, 3d inst. a young man named Edmund Stone, of Limerick, put an end to his existence by shooting himself through the body. About 11 o'clock on that day he went with his gun to a neighboring hill, under pretence of shooting pigeons. *N. Y. Statesman.*

THE PULSE.—A case was lately admitted into St. Thoma's Hospital, London, which points out the necessity of examining the pulse in both wrists. The patient (a man) had received a severe contusion on the left side of the abdomen. The surgeon, finding the pulse on the left wrist so small and weak as scarcely to be distinguishable, supposed that an internal bleeding had taken place, and cordials were in consequence freely exhibited to keep up the vital function. On the following day, the left pulse was in the same state, and observing symptoms indicative of increased action of the head, and fulness of the sanguiferous system, he examined the pulse in the right wrist, which he found to be full, and beat with such force that he lost no time in abstracting blood. The left pulse was not affected by the loss of blood, and continued very feeble when he had nearly recovered.

STRENGTH & BEAUTY.

"The glory of young men," says Solomon, "is their strength; and the beauty of old men is the gray head." But the strength of young men, is not glorious, unless it be exerted in honest industry, or the pursuit of fair and honorable fame; Nor is it the gray head of the old man beautiful, unless virtue and wisdom become its tenants, and its possessor has walked, and is walking, so far as age and infirmities will permit, in the paths of duty to his God and fellow-creatures.

POETRY

THE THREE NATIVE PEREGRINES

On their taking leave of their favorite bower at mouth college, having finished their education.
When shall we three meet again?
Where shall we three meet again?
Oft may glowing hope aspire;
Oft may we in love retire;
Oft may death and sorrow reign,
Ere we three meet again.
When our burnish'd locks are gray,
Thinn'd by many a toil spent day;
When around this youthful pine,
Moss shall creep and ivy twine;
Long may this lov'd bower remain,
Here may we three meet again.
Though in distant lands we sigh,
Parch'd beneath a hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls,
Still in fancies' wide domain,
Oft shall we three meet again.
When the dreams of life are fled;
When its wasted lamp is dead;
When in cold oblivion's shade,
Beauty, wealth, and fame are laid;
Where immortal spirits reign,
There shall we three meet again.

LINES INDENTED IN THE WAINSCOT WITH A KEY, BY CHRISTOPHER SMART, WHILE CONFINED IN A MAD-HOUSE.

He sang of God the mighty source
Of all things, the stupendous force
On which all things depend;
From whose right arm, beneath whose eyes,
All period, power, and enterprise
Commence, and reign, and end.
The world, the clustering spheres, he made,
The glorious light, the soothing shade,
Dale, champaign, grove and bill;
The multitudinous abyss,
Where seorecy remains in bliss,
And wisdom hides her skill.
"Tell them I am," Jehovah said
To Moses, while earth heard in dread,
And, smitten to the heart,
At once above, beneath, around,
All nature, without voice or sound,
Replied, "O Lord! thou art."

NOTICE.

We are requested by Mr. George W. Brooks, of Sullivan, Madison co. N. Y. to give notice, "that he is no longer a Universalist Preacher, and disclaims all fellowship with the order." His reasons for thus withdrawing himself are not communicated.

N. B. Editors of Universalist publications are requested to give this an insertion.

Ed. of Gos. Advocate.

NOTICES.

Rev. HOSEA BALLOU, of Boston, Mass., will, preach next Sabbath, (23d instant,) in the Prince-street Church, *Morning, Afternoon, and Evening*: Service to commence at the usual hours throughout the day.

The Rev. HOSEA BALLOU, from Boston, Mass., by divine permission, will preach at Tammany Hall on Tuesday evening next, (Sept. 25th,) commencing at early candle light. The Installation of the Rev. ADIN BALLOU, at the Prince-street Church, is expected to take place on the evening following—(Wednesday the 26th.)

Monies Received on account of the Olive Branch
From Rev. Stephen R. Smith, Philadelphia, \$6 00
Mrs. Pamela Bibb, Huntsville, Alabama, 2 00
Mr. Samuel Hobart, Southold, L. I. 2 00

THE OLIVE BRANCH

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

Digitized by G. NICHOLS, Printer

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, SEPTEMBER 29, 1827.

|| No. 20.

From Weem's Life of Franklin.

DIALOGUE BETWEEN DR. FRANKLIN, (WHEN A BOY) AND HIS FATHER.

Of the three days which Ben had consented to stay at home, he spent the chief part with his father in his candle manufactory. 'Tis true, this happy sire, whose natural affection for Ben as a son, was now exalted into the highest respect for him as a youth of talents and virtues; and perhaps too, looking up to him as a young mountain oak, whose towering arms would soon protect the parent tree, insisted that Ben should not stay in that dirty place, as he called it. But knowing that his father could not be spared from his daily labour, Ben insisted to be with him in the old shop, and to assist in his labours, reminding his father how sweetly the time passes away when at work and conversing with those we love. His father at length consented: and those three days, now spent with Ben, were the happiest days he had spent for a long time. His aged bosom was now relieved from his six months' load of tears and anxieties about this beloved child; nor only so, but this beloved child, shine in a light of his own virtues, was now with him, and as a volunteer of filial love was niggling in his toils—eagerly lending his youthful strength to assist him in packing and boxing his candles and soap; while his sensible conversation heightened all the time by the charm of that voice and those eyes that had ever been so dear to him, touched his heart with a sweetness inexpressible, and made the happy hours fly away on angel's wings.

On the afternoon of the third day, as they were returning from dinner, walking down the garden, at the foot of which the factory stood, the old gentleman lifted his eyes to the sun, suddenly heaved a deep sigh and put on a melancholy look.

"High, father!" said Ben, "I see no cloud over the sun that we should fear a change of weather."

"No, Ben, there is no cloud over the sun, but still his beams throw a cloud over my spirits. They put me in mind that I shall walk here to-morrow, but with no son by my side!"

The idea was mournful; and more so by the tender look and plaintive tones in which it was conveyed.—It wrung the heart of Ben, who in silence glanced his eyes on his father. It was that tender glance of sorrowing love which quickest reaches the heart and stirs up all its yearnings. The old gentleman felt the meaning of his son's looks.

They seemed to say to him, "*O my father, must we part to-morrow?*"

"Yes, Ben, we part to-morrow, and perhaps never to meet again."

After a short pause, with a sigh, he thus resumed his speech—"Then, O my son, what a wretch were man without religion? Yes, Ben, without the hopes of immortality, how much better he had never been born? Without these his noblest capacities were but the greater curses. The more delightful his friendships the more dreadful the thought they may be extinguished for ever; and the gayer his prospects the deeper his gloom, that endless darkness may so quickly cover all. We were yesterday feeding fond hopes, my son; we were yesterday painting bright castles in the air; you were to be a great man and I happy father. But alas! this is the last day, my child, that we may ever see each other again. And the sad reverse of all this may even now be at the door; when I, instead of hearing of my son's glory in Philadelphia, may hear that he is cold in his grave. And when you, returning—after years of virtuous toils, returning laden with riches and honours for your happy father to share in, may see nothing of that father but the tomb that covers his dust."

Seeing the moisture in Ben's eyes, the old gentleman, with a voice rising to exultation, thus went on, "Yes, Ben; this may be the case with us, my child; the dark curtain of our separation soon may drop, and your cheeks or mine be flooded with sorrows. But thanks be to God, that curtain will rise again, and open to our view those scenes of happiness, one glance at which is sufficient to start the tear of transport into our eyes. Yes, Ben, religion assures us of all this: religion assures us that this life is but the morning of our existence—that there is a glorious eternity beyond—and that to the penitent, death is but the passage to that happy life where they shall soon meet again to part no more, but to congratulate their mutual felicities for ever. Then, O my son, lay hold of religion, and secure an interest in those blessed hopes that contribute so much to the virtues and the joys of life."

"Father," said Ben with a sigh, "I know that many people here in Boston think I never had any religion; or, that if I had I have apostatized from it."

"God forbid! But whence, my son, could these prejudices have arisen?"

"Why, father, I have for some time past discovered that there is no effect without a cause. These prejudices have been the ef-

fect of my youthful errors. You remember father, the old story of the pork, don't you?"

"No child, what is it, for I have forgotten it?"

"I thought so, father, I thought you had been so good as to forget it. But I have not, nor ever shall forget."

"What is it, Ben?"

"Why, father, when our pork, one fall, lay salted and ready for the barrel, I begged you to say grace over it all at once; adding that it would *do as well* and save a *great deal of time*.

"Pshaw, Ben, such a trifle as that, and in a child too, cannot be remembered against you now."

"Yes father, I am afraid it is. All are not so loving, and so forgetful of my errors as you. It was at the time inserted in the *Boston News Letter*, and is now recollected to the discredit of my religion. And they have a prejudice against me on another account. While I lived with you, father, you always took me to meeting with you; but when I left you and went to live with my brother James, I often neglected going to meeting; preferring to stay at home and read my books."

"I am sorry to hear that, Ben; very sorry that you could neglect the preachings of Christ."

"Father, I never neglected them. I look on the preaching of Christ as the finest system of morality in the world; and his parables, such as 'The Prodigal Son'—'the Good Samaritan'—'the Lost Sheep,' &c. as models of divine goodness. And if I could only hear a preacher take these for his texts and paint them in those rich colours they are capable of, I would never stay from meeting. But now, father, when I go, instead of these benevolent preachings and parables which Christ so delighted in, I hardly ever hear any thing but lean, chaffy discourses about the Trinity, and Baptisms, and Elections, and final Perseverances, and Covenants, and a thousand other such things which do not strike my fancy as religion at all, because not in the least calculated, as I think, to sweeten and ennoble men's natures and make them love and do good to one another."

"There is too much truth in your remark, Ben: and I have often been sorry that our preachers lay such stress on these things, and not stick closer to the preachings of Christ."

"Stick closer to them, father! O no, to do them justice, sir, we must not charge them with not *sticking to the text*, for these

never take Christ for their text, but some dark passage out of the prophets or apostles, which will better suit their gloomy education. Or if they should, by some lucky hit, honor Christ for a text, they quickly give him the *go-by* and lug in Calvin or some other angry doctor; and then in the place of the soft showers of Gospel pity on sinners, we have nothing but the dreadful thunderings of eternal hate, with the unavailing screams of little children in hell not a span long! Now, father, as I do not look on such preachings as this to be any ways pleasing to the Deity or profitable to man, I choose to stay at home and read my books; and this is the reason, I suppose, why my brother James and the council-men here of Boston think that I have no religion."

"Your strictures on some of our ministers, my son, are in rather a strong style; but still there is too much truth in them to be denied. However, as to what your brother James and the council think of you, it is of little consequence, provided you but possess true religion."

"Aye, True Religion, father, is another thing; and I should like to possess it. But as to such religion as theirs, I must confess, father, I never had and never wish to have it."

"Why, I mean, father, a religion of gloomy forms and notions, that have no tendency to make men good and happy, either in themselves or to others."

"But what do you mean by their religion, my son?"

"So then, my son, you make *man's happiness* the end of religion."

"Certainly I do, father."

"Our catechisms, Ben, make *God's glory* the end of religion."

"That amounts to the same thing, father, as the framers of the catechisms, I suppose, placed God's glory in the happiness of man."

"But why do you suppose that so readily, Ben?"

"Because, father, all wise workmen place their glory in the perfection of their works. The gunsmith glories in his rifle, when she never misses her aim; the clockmaker glories in his clock when she tells the time exactly. They thus glory, because their works answer the ends for which they were made. Now God, who is wiser than all workmen, had, no doubt, his ends in making man. But certainly he could not have made him with the view of getting any thing from him, seeing man has nothing to give. And as God, from his own infinite riches, has a boundless power to give; and from his infinite benevolence, must have an equal delight in giving, I can see no end so likely for his making man as to make him happy. I think, father, all this looks quite reasonable."

"Why, yes, to be sure, Ben, it does look very reasonable indeed."

"Well then, father, since all wise workmen glory in their works when they answer the ends for which they designed them, God must glory in the happiness of man, that being the end for which he made him."

"This seems indeed, Ben, to be perfectly agreeable to reason."

"Yes, sir, not only to *reason* but to *nature* too; for even nature, I think, father, in all her operations, clearly teaches that God must take an exceeding glory in our happiness; for what else could have led him to build for us such a noble world as this; adorned with so much beauty; stored with such treasures; peopled with so many fair creatures; and lighted as it is with gorgeous luminaries by day and by night?"

"I am glad, my son, I touched on this sub-

ject of religion in the way I did; your mode of thinking and reasoning on it pleases me greatly. But now taking all this for granted, what is still your idea of the true religion?"

"Why, father, if God thus places his glory in the happiness of man, does it not follow that the most acceptable that man can do for God, or in others words, that the true religion of man consists in his living so as to attain the highest possible perfection and happiness of his nature, that being the chief end and glory of the Deity in creating him?"

"Well, but how is this to be done?"

"Certainly, father, by imitating the Deity?"

"By imitating him, child! but how are we to imitate him?"

"In his goodness, father."

"But why do you pitch on his *goodness* rather than on any other of his attributes?"

"Because, father, this seems, evidently, the prince of all his other attributes, and greater than all."

"Take care child, that you do not blaspheme. How can one of God's attributes be greater than another, when all are infinite?"

"Why, father, must not that which moves be greater than that which is moved?"

"What am I to understand by that, Ben?"

"I mean, father, that the power and wisdom of the Deity, though both unspeakably great, would probably stand still and do nothing for men, were they not moved to it by his goodness. His goodness then, which comes and puts his power and wisdom into motion, and thus fills Heaven and earth with happiness, must be the greatest of all his attributes."

"I don't know what to say to that, Ben; certainly his power and wisdom must be very great too."

"Yes, father, they are very great indeed; but still they seem but subject to his *greater benevolence* which enlists them in its service and constantly gives them its own delightful work to do. For example, father, the wisdom and power of the Deity can do any thing, but his benevolence takes care that they shall do nothing but for good. The power and wisdom of the Deity could have made changes both in the earth and heaven widely different from their present state. They could, for instance, have placed the sun a great way farther off or a great deal nearer to us. But then in the first case we should have been frozen to icicles, and in the second scorched to cinders. The power of the Deity could have given a tenfold force to the winds, but then no tree could have stood on the land and no ship could have sailed on the seas. The power of the Deity could also have made changes as great in all other parts of nature; it could have made every fish as monstrous as a whale, every bird dreadful as the condor, every beast as vast as the elephant, and every tree as big as a mountain. But then it must strike every one that these changes would all have been utterly for the worse, rendering these noble parts of nature comparatively useless to us.—I say the power of the Deity could have done all this, and might have so done but for his benevolence, which would not allow such discords, but has, on the contrary, established all things on the scale of the exactest harmony with the convenience and happiness of man. Now, for example, father, the sun, though placed at an enormous distance from us, is placed at the very distance he should be for all the important purposes of light and heat; so that the earth and waters, neither frozen nor burnt, enjoy the temperature fittest for

life and vegetation. Now the meadows are covered with grass; the fields with corn; the trees with leaves and fruits; presenting a spectacle of universal beauty and plenty, feasting all senses and gladdening all hearts; while man, the favored lord of all, looking around him amidst the mingled singing of birds and skipping of beasts and leaping of fishes, is struck with wonder at the beautiful scenery, and gratefully acknowledges that benevolence is the darling attribute of the Deity."

(To be concluded in our next.)

We notice the following anecdote published originally in the Recorder and afterwards in the Utica Magazine as singularly adapted to the proceedings of a certain Council; the minutes of which we give to the public. It furnishes in our estimation, the best comment upon these curious and fanatical proceedings which could possibly be adduced.

"An aged minister on horseback, with several other ministers said, brethren, we spatter each other. This is precisely the case with some professors of Christianity."

An apt story this, and seasonably related by the Recorder; for certain it is that these gentlemen are *spattering themselves* sadly.

Of the Clergymen present at this council, Messrs. Finney, itinerant, Beman of Troy, Lansing of Auburn, and Aikin of this place, took a decided stand in defence of the ground on which the Oneida and Troy extravagancies have been produced; and Messrs. Edwards of Andover, Mass. Beecher, of Boston; Nettleton of Conn. and several others of the most respectable standing and talents, against them; as the bearing and evident intention of the following propositions taken from their minutes, clearly demonstrate.

"On motion of Mr. Edwards, the following propositions were agreed to:—

"That revivals of true religion are the work of God's spirit, by which, in a comparatively short period of time, many persons are convinced of sin, and brought to the exercise of repentance towards God, and faith in our Lord Jesus Christ." *Voted in the affirmative unanimously.*

"That, though revivals of religion are the work of God's spirit, they are produced by means of divine truth and human instrumentality, and are liable to be advanced or hindered by measures which are adopted in conducting them. The idea that God ordinarily works independently of human instrumentality, or without any reference to the adaptation of means to ends, is unscriptural. *Voted unanimously.*

"There may be so much human infirmity, and indiscretion, and wickedness of man, in conducting a revival of religion, as to render the general evils which flow from this infirmity, indiscretion and wickedness of man greater than the local and temporary advantages of the revival; that is, this infirmity, indiscretion and wickedness of man may be the means of preventing the conversion of more souls than may have been converted during the revival."

Mr. Beman introduced the following proposition, to wit:—

"Attempts to remedy evils which exist in revivals of religion, may, through the infirmity and indiscretion and wickedness of man, do more injury and ruin more souls than those evils which such attempts are intended to correct."

The question being taken, *nine* voted in favor of the proposition, and *eight* declined voting, as follows: *For the proposition*—

Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith, and Finney. *Declined voting*—Messrs. Norton, Beecher, Tenney Humphrey, Hawes, Weeks, Weed, and Edwards.

Those who declined voting entered the following as their reason, to wit: "As the above does not appear to us to be, in the course of divine Providence, called for, we therefore decline to act."

Mr. Edwards introduced the following proposition:—

"In social meetings, of men and women, for religious worship, females are not to pray."

The council were much divided on this question.

It was moved by Mr. Frost, seconded by Mr. Finney, that the following question be answered, to wit:—

"Is it right for a woman in any case to pray in the presence of a man?"

Mr. Lansing introduced the following proposition, as a substitute for the question of Mr. Frost, to wit:—

"There may be circumstances in which it may be proper for a female to pray in the presence of men."

These opposite propositions were *both* carried by the contending parties!

Mr. Edwards introduced the following proposition:—

"The calling of persons by name in prayer ought to be carefully avoided."

Dr. Beecher moved an amendment, inserting the words "and usual postures," which motion was seconded, and the amendment prevailed.

Mr. Edwards introduced the following proposition:—

"Speaking against ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals of religion, is improper."

The motion was seconded, and after some remarks,

Mr. Beman moved to amend the proposition, so that it read as follows:—

"Speaking against ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or as enemies to revivals, as heretics, or enthusiasts, or disorganizers, as deranged, or mad, is improper."

The motion was seconded and the amendment prevailed.

Mr. Edwards then moved to strike out all the epithets, so that it shall read as follows:—

"Speaking against ministers of the Lord Jesus Christ, in regular standing, is improper."

The motion was seconded, and after discussion, it was lost.

"The writing of letters to individuals in the congregations of acknowledged ministers, complaining of measures supposed to have been employed in revivals of religion, being calculated to impair the confidence of the members of such congregations in their ministers, and to encourage the ministers to oppose, ought to be carefully avoided."

Mr. Edwards introduced the following proposition:—

"Language adapted to irritate, on account of its manifold personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly, as the subjects of invidious remarks, is, in public prayer and preaching, to be avoided."

Mr. Beman introduced the following proposition, to wit:—

"In preaching the gospel, language ought not to be employed with the intention of irritating or giving offence; but that preaching is not best adapted to do good and save souls, which the hearer does not perceive to be applicable to his own character."

On motion of Mr. Edwards, the following propositions were agreed to—

"All irreverent familiarity with God, such as men use towards their equals, or which would not be proper for an affectionate child to use towards a worthy parent, is to be avoided."

"To state things which are not true, or not supported by evidence, for the purpose of awakening sinners, or to represent their condition as more hopeless than it really is, is wrong."

"Unkindness or disrespect to superiors in age or station, is to be carefully avoided."

"No measures are to be adopted in promoting or conducting revivals of religion, which those who adopt them are unwilling to be published to the world."

Mr. Beman introduced the following propositions, to wit:—

"As human instrumentality must be employed in promoting revivals of religion, some things undesirable may be expected to accompany them; and as these things are often proclaimed abroad and magnified, great caution should be exercised in listening to unfavourable reports."

"Although revivals of religion may be so improperly conducted as to be attended with disastrous consequences to the church and to the souls of men; yet, it is also true, that the best conducted revivals are liable to be stigmatized and opposed by lukewarm professors, and the enemies of evangelical truth."

The question being taken, *eleven* voted in

favor of the proposition, and *six* declined voting.

Those who declined voting, entered the following as their reason, to wit:—"As the above does not appear to us to be, in the course of divine Providence, called for, we therefore decline to act."

On the above extracts, let the reader make his own comments.

REVIEW OF BIBLICAL CRITICISM, NO. 2.

Messrs. Editors.—Permit one to review a communication in your paper, No. 13. I am a reader who feels pleased with the object you appear to have in view, and who sincerely hopes you may attain it to your satisfaction. Although I may not think myself, in duty, immediately bound to assist you in the attainment thereof, inasmuch that I must not on that account, or with that view, enter into controversy, yet when the controversy has commenced, I feel interested that it be so conducted that TRUTH, the only legitimate end, be attained: and if I can, in any way, assist on either side the question, to hold even the balance, I do not object to moderate in the premises.

In the first paragraph, K. has stated correctly, that in dispute or controversy between the Christian and the Jew, the "*burthen of proof*" lays entirely on the side of the Christian, and this cannot be thought a difficulty on one side, or an advantage on the other. It would be a vain labor, indeed, to raise an argument to establish that which both parties allow, and as soon as the Christian raises a doubt of the truth of the Old Testament, he virtually takes part against himself; he gives up and concedes the whole argument to the Jew, he is no longer a Christian, he virtually surrenders his own defence to the Jew, and takes shelter behind the battery of Deism: the dispute between the Jew and Christian is over; for the Christian has in despair thrown up his religion and become a Deist.

In the 2d paragraph Mr. K. says "I think it no more than right, that the learned among the Jews should help us a little against the common enemy." Although I do not see into this "*right*," the Christian, I should rather suppose can have no right, as a Christian, to call on the Jew for help against the Deist; because the Jew does not believe himself in duty bound to proselyte or persuade either Christian or Deist; the Deist and Jew are not at issue, the Deist allows all the Jew asks of him, he has that religion the Jew says he ought to have, therefore the Jew not being solicitous to convert the Deist to the belief of Revelation, the Christian can have no right to demand help from the Jew to do that for *Christianity* which he does not think himself bound to do for *Judaism*. However, I certainly shall not object to this help being granted: but I cannot believe they will do it.

The books of Joshua, Judges, Samuel, Kings and Chronicles, being "evidently compiled, in their present form, probably

not till after the Babylonish captivity." I am not at all surprised that in so concise, in so abbreviate an history, there should be many things wanted: I rather wonder they are so often found interspersed; however, as I do not see what is intended to be built on the premises laid down; I will say nothing of them, but proceed to the consideration of the last before the concluding paragraph.

The language in which this paragraph is written, is too violent (perhaps forceable) observance of the Passover, is correctly rendered, making the passover, but *making* the Passover is not *instituting* it. "The institution of the Passover, was in consequence of finding (or pretending to find) a book." Jews may, or they may not, "be so kind," as to "help us a little." But I am afraid they will say this is too weak, it wants no help; come away, they will say, leave this to the Christians. Indeed, friend K., they will not think you the enquirer after truth, I believe you are. Neither do I think, some Deists will thank you for stating their argument in such a dress. In truth it is altogether useless to write in the manner this paragraph is put together let us drop it at once, and look at the text itself, perhaps we may become better reconciled. 2 Kings, chapter xxii. 22, *כי לא נקשה כפסח הזה מימי השפטים אשר שפטו את ישראל וכל ימי מלכי ישראל ומלכי יהודה*

TRANSLATION.

"For there was not made *alike* Passover as this, of (or from) the days of the Judges, who judged Israel: nor during any of the days of (or time of) the Kings of Israel and Kings of Judah." Here we have two different epochs mentioned: the first epoch embraces the reign or rather rule of the Judges, that is from after the death of Joshua till the death of Samuel the prophet: the second epoch commences at the division of the kingdom of Israel into two kingdoms, under the King of Israel and Kings of Judah, where this passover was made *to the Lord* in Jerusalem. During these two epochs the passover was not made so generally and so correctly as the one now spoken of: during the first epoch the Judges had not sufficient power to compel the attendance of the males generally, the government was lax. "In those days there was no King in Israel, every man did that which was right in his own sight;" and during the second epoch, it was the policy of the Kings of Israel to keep their people or subjects from Jerusalem, where only the passover could then be properly made. "And Jeroboam said in his heart, write now the kingdom returns to the house of David! If this people will go up to sacrifice in the house of the Lord in Jerusalem, then will the heart of this people return to their lords, to Rehoboam king of Judah; and they will slay me, and return to Rehoboam king of Judah." 1 Kings xii. 26, 27. For this reason during the reign of all the kings of Israel were the people forbidden to go up to Jerusalem to make the festivals. "It is too much for you to go to Jerusalem, behold your God, O Israel" &c.

As their king was absolute, none dared, openly, act counter, and in defiance to his will; and, in consequence, while the kingdom was thus divided, the festivals at Jerusalem were not so generally attended; but now Josiah being alone king, he having overran Gallilee and destroyed all Idol worship, the festival was better attended, even by all who were left in the land of Israel. (Gallilee.) As such, the text under consideration intends to inform us that making the paschal sacrifice was not so generally attended while the Judges ruled, till the reign of David; neither was it so generally and properly made during all the time the kingdom was divided; for, although the two tribes, Judah and Benjamin, always made the Passover in Jerusalem, the ten tribes were withheld by their kings: but it seems they made the Passover to the Idols in *Dan* and *Bethel*: this may be gathered from the language of the 23d verse, "But in the eighteenth year of King Josiah, this passover was made *to the Lord* in Jerusalem." This passover was made by the whole nation, *to the Lord* and not to an Idol; it was also made in the proper place in Jerusalem, not in Bethel or Dan.

I like much the literal translation of the verb *עשה* *make* instead of observe, and so do the Jews in general speak of it, they make *פסח* Passover, they make *יום טוב* festival, they even make *Sabbath* (alho' perhaps they do not always observe, or keep it) and the Jew will understand this question, at what o'clock do you make Sabbath? He will immediately tell you the exact time when the Sabbath commences, as such making the passover is not instituting it, "And the children of Israel shall keep the Sabbath, *to make* the Sabbath throughout their generations, a covenant everlasting;" Every Friday at even they make Sabbath, but do not institute it.

That the aforesaid explanation is correct, may be gathered from the parallel account of the event in 2d Chronicles, xxxv. 18. "There was not made a Passover *like to it* in Israel, of the days of Samuel the prophet: nor did any of the Kings of Israel make a passover like to Josiah, the priests, the Levites, and all Judah, *and Israel* that was found, *הנמצא* or *met with*, and the inhabitants of Jerusalem. Here is particularized who did not, and during what time, there was not, made a proper passover: it informs us, that of none of the days, time, or years of the rule of Samuel the prophet, nor during the reign of any *וכל* of the kings of Israel," was such a passover made: indeed, during the time of Samuel there was no place where it could be, properly, made, there not being any particular metropolis appointed for that purpose; *Shiloh* was destroyed, the Ark was in one place, the Tables of Shew bread in a second, the Tabernacle in a third, and this includes the reign of Saul. David brought them together, into the city of David, then only could the service of the passover be properly ob-

served, as commanded, and from that time it was made by David, and Solomon, and all the kings of Judah after them. But let it be understood, that, although the passover was at these times not made, or rather *properly made*, it no where says that the feast of unleavened bread was not yearly observed, in all Israel. The passover is not at this day observed, yet the feast of unleavened bread is duly kept, according to the laws thereof.

In regard to the book of the Law which was found by Hilkiah the priest, recorded 2d Kings, xxii. 8, if we examine the parallel text in Chronicles, we shall find it was the original one written by Moses: Chron. xxxiv. 14, "And when they drew forth the silver that had been brought into the house of the Lord, Hilkiah found the Book of the Law, *written* by the hand of Moses;" that is, the original book of Deuteronomy was written by Moses, called, in the Hebrew, *כסנה תורה* this was kept in the sanctuary as the national archive, and was preserved by the priests of the Temple, at the time when Ahaz, in his barbarous impiety, destroyed the holy and sacred things of the Temple, as recorded, 2 Kings xvi. 17, 18; and 2 Chron. chap. xxviii. 24, so that it was not a new book which was found, or said to have been found, but the original copy of the *כסנה תורה* always kept in the sacred archives of the Sanctuary, and which was written by Moses himself. This, no doubt, bore internal evidence of its originality, sufficient to convince the king, we cannot therefore say, this is the first time we heard of it, as the books of Joshua, Judges, Kings, and the prophets, are full of allusions to this very book; and it is that which was properly called the book of the Covenant and kept as a TESTIMONY in its original state without any additions thereto, as were after historically put into the copies published by Joshua, &c. The present copy in our hands is undoubtedly, that published by Ezra and the men of the great Synagogue, among whom were the latter prophets, Haggai and Zachariah. This appears to me to be the true state of the subject; but if you wish to search for difficulties, enough may, perhaps, be found I will point out one to you, of which some account may be made. Nehemiah viii. 17, "And all the congregation who were returned from captivity, made booths and dwelt in booths; for from the day of Joshua the son of Nun, the children of Israel had not done the like until that day." Will friend K. try to reconcile this text, or will he make use of it in the stead of the former one. I think it will suit his purpose much better. S. B. T.

The Will.—"Be easy," said a rich invalid to his son-in-law, who was every hour perplexing him with complaints of his wife's misbehaviour. "Be easy, I say; as her behaviour is very blameable, I will alter my will, and cut her off with a shilling." He heard no more of his daughter's failings."



THE OLIVE BRANCH.

NEW-YORK. SATURDAY, SEPTEMBER 20, 1827.

SECTARIAN CORPORATIONS.—No. 8.

The situation of the people of these United States, in relation to their civil institutions is at once imposing and astonishing. They purport to tolerate all opinions, as well religious as political; but if these opinions be once assailed, mark the sensation it creates, and the devotedness of the partisans of either, to sustain, and where the semblance of a free press exists, but of which they are endeavoring to sap the foundation, to uphold systems of their leaders; it is this peculiar trait of character, which has dictated to the clergy of the self-styled orthodox in the establishment of their Bible, Tract, and Missionary societies, to call so liberally upon the lay community for help. Caesar, in breasting the waves of the Tiber, says to Cassius, "Help me, or I sink!" so these Gentlemen, knowing the intricate mazes and windings of their course, call upon the choice spirits in the ranks of the lay-community, for assistance, calculating, as they do, upon motive rather than upon principle, upon political aggrandizement, rather than religious conviction. In the constitution of their Bible society, we find, among the officers for the management of that institution, the following persons, invested with no clerical rank or office whatever; viz., the venerable President, a *cidisant* Governor of this State. There are in all, eighteen Vice Presidents, not one of whom he loog to the body of the Clergy in any shape whatever; but we must suppose that each of them have their weight in Society, and it is not uncharitable to imagine, that the selection was made for this express purpose. We find among them the President of the United States, two Judges of the Supreme court of the United States; a register of the Treasury of the United States; several *cidisant* Governors of particular states; the present Governor of the state of New-York; and some wealthy men, who have not enjoyed offices of great distinction, and who all come from the following states where their influence may be supposed to be very great: from Virginia, Maryland, New-York, Ohio, Tennessee, New-Jersey, Connecticut, Massachusetts, District of Columbia, North Carolina, New-Hampshire, and Vermont. We would be at a loss to conjecture, in this arrangement of the dignitaries of the society, if it were not that we are constrained to consider for ulterior purposes of ecclesiastical ambition, why they should exclude every individual of their own order? Was it a matter of courtesy to their lay-brethren, or a matter of policy in the scheme which they have devised to overcome all obstacles to their view? Their Secretaries are composed exclusively of Clergymen, both of foreign correspondence and domestic. These Rev. gentlemen, from the very nature of their office, have an opportunity of measuring with an exactness suited to their purposes, the seal of their lay-brethren. The arrangement is admirably calculated to enlist the civil authorities of the country in their behalf, and, they are not ignorant of what a

little well-timed flattery of the human passions and a play upon the weaknesses and frailties of men may effect. It has done more in the world than the Philosophy of all ages that have run the round of time since the days of Confucius. We venture to declare, and history will bear us out in the assertion, that the Clergy in every nation upon earth have perseveringly endeavored to get the supremacy in the social state so far as to connect their power with that of the civil authorities of the nation. We ask, what should change their character in the United States of America? Are they more immaculate here than elsewhere? We answer: no! Like the Clergy of all ages, they have their object, which is power.

On the continent of Europe at this very time, we find almost every throne beset with the clamors of the Clergy against the influence of the liberal sciences in their tendency to weaken the loyalty of the people towards their respective sovereigns. In the year 1822 the Emperor of Austria, whose wide spread dominions contain forty millions of people, was entreated by the Clergy of that nation to adopt a restrictive policy as to the diffusion of knowledge among his subjects; and he was made to say to the world, "I want no men of science! I want only obedient subjects! I want no education among my subjects but what is given by the priesthood!" Who would envy the happiness of an Austrian subject? Endowed in many instances, perhaps, by the God of nature, with faculties both sublime and useful, if properly cultivated, they are chained down to a prescribed education which wither those noble attributes of humanity in the very bud and spring of life. This, to give it no better name, in our estimation, is blasphemy, in as much as it interferes with the immutable laws of God, whose providence is over all his works. This is not, however, a singular case: follow the priesthood in almost every nation, and we shall find them aiming at the same dictation over the human mind; a desire, in religion, like the malstrum on the coast of Sweden, in nature, of drawing within the vortex of their power, all that is mental, all that is intellectual. We observe it plainly in France, in Spain, in Italy, and in Portugal. M.

TOUR TO SCHOOLY'S MOUNTAIN.

Having received a request from Mr. Elijah Horton, it was resolved, that Brother Kneeland, in company with our Secretary, Wm. W. Morris, should make a tour, as we did on Saturday last, to Schooly's Mountain, to spend the Sabbath. On our way, as we were passing through Chester, Mr. Hiram Horton spoke to brother Kneeland, and requested permission to make an appointment for him on Sunday evening at Chester, which was granted.*

The principal object of this visit was to hear the Rev. Mr. Campbell preach a discourse in favor of endless misery, in which he said he should give his view of Universalists, and of Universalism; and then, for Mr. Kneeland to preach a discourse in reply.

Although it was not known, for a certainty,

* By the way; these two Messrs Hortons are the two gentlemen, whose names were made use of against brother Kneeland, before the Hudson River Association; but they totally deny having any knowledge that their names were thus to be made use of, or that they, or either of them, had ever said what was there stated. That there had been conversation on the subject they admit.

but a very few days, that Mr. Kneeland could attend, (his letter laying some time in the post office,) yet the concourse of people was great, so that probably not more than two thirds could get into the church. They took down the front doors, and built a platform with one of them, under the front gallery, for Mr. C. to stand upon, to give the people an opportunity to hear who were in the yard, fronting the Church. As the use of the Church had been refused for Mr. Kneeland to reply to the sermon, preparations were made under some chestnut trees, where seats had been prepared for the purpose, on the spot of ground gently rising from the place where the speaker was to stand, forming a kind of amphitheatre; a wagon being placed under the trees, in lieu of a *pulpit*.

Apparently to consume as much of the day as possible, and to tire out the patience of the hearers, so as greatly to lessen the number of those who should hear the reply, we witnessed the following manoeuvre. Mr. C. delayed his coming half an hour after his usual time; some considerable time was consumed in preparing seats, and erecting his platform: he commenced with a short prayer before singing; read two long hymns, which were sung very slow; made a long prayer before his sermon; spoke two hours and a quarter in his discourse, concluding with a pretty long prayer again; after which, he addressed the audience ten minutes, in which there was much personal invective, principally intended, as it seemed, for Mr. Horton, though Mr. K. came in for a share, who was compared to the lion and the bear, and closing by a most solemn warning, saying that the line was then to be drawn, and it would now be known who were the friends of God, of Christ, and of religion, and who were not; as the former would go home with their families, and as long as they would be faithful to themselves, and to the church, he should be at his post, and do all he could to defend them; yea, he was ready "to be carried in the car to the martyr's stake, if necessary, to defend them from the lion and the bear who had come in to disturb their peace!" We may not have given his words precisely; but very nearly; though if possible they were still more highly colored.

But what effect did all this have on the minds of the audience? Why, perhaps one quarter, or possibly one third, that is, the *sheep*, and probably as many as usually attend, obeyed their shepherd, like *good children*; but the residue, who did not feel themselves to be so much immediately under his command, like *men determined to think for themselves*, staid and heard the reply. There was an intermission of half an hour; and many more remained than could possibly be seated on the ground that was prepared. Brother Kneeland dispensed with singing altogether; his prayers were short; but he spoke upwards of an hour in his discourse; which was all that the time would permit. Mr. Campbell's discourse was taken down, so that

we shall be able to report the substance of all his arguments; and although it contains nothing new, nothing but what has been often answered,—yet, as it may be useful, in that part of the country in particular, we shall submit it to our standing committee; and, should it be thought expedient, it will be published, together with the reply, in which case, the reply will contain a number of particulars, which, for the want of time, were not noticed on the ground. *Text.—These shall go away into everlasting punishment: Matt. xxv. 46.*

It being now as late as five o'clock, we lost no time; but after having dined, started immediately for Chester, where we arrived about half past seven in the evening. We went immediately to the church, found it well lighted and filled. Brother K. preached from 1 Cor. xv. 12; "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The object of this discourse was to prove, 1. The certainty of the resurrection of Christ; 2. That the apostle based the resurrection of mankind upon that fact; 3. That there was the same, & as good evidence, that all will be made alive in Christ & raised to a happy immortality, as there is that any will; 4. That those who have this hope in Christ, will endeavor, at least, to purify themselves even as he (Christ) is pure. The Rev. Mr. Overton, pastor of the parish, was present and heard the discourse; and a more fixed attention is seldom seen. One rude fellow, who probably had in him more of the spirit of the grape, the apple, or the cane, than the spirit of God, started from his seat, and on his way out, turned and shook his fist at the speaker, saying, "I would have you to know, that God out of Christ is a consuming fire!" This, as unruly as it was, helped Brother K. to a number of excellent ideas which very much embellished his sermon and which otherwise probably would have been entirely passed over. For, after correcting the passage, and admitting that "our God is a consuming fire," he showed that "God was in Christ, reconciling the world unto himself;" that he is like a "refiner's fire;" and that "every man's work shall be tried by fire," and although some will suffer loss, having their own works burnt up, they themselves will be saved, "so as by fire;" but he admitted that some were so combustible, that when the rubbish should be all consumed there would be but a precious little left, yet whatever there was, only let it be completely refined, it would be as pure silver as those who were, naturally, the purest.

We went to the Rev. Mr. Overton's the next morning to wait for the stage, who received us very cordially, and treated us politely; and with whom we spent an hour very pleasantly. He said nothing about the doctrine inculcated in the sermon, of course; but he approved of the moral application of it. In a word, he ap-

pears to be altogether a different man from the Rev. Mr. Campbell.

To conclude. For my life, I could not see the least occasion for Mr. C. to be so angry as he appeared, if he sincerely believes in the truth of his creed. Cannot the Lion of the tribe of Judah defend his little flock from the roaring lion, the prowling wolf, the ferocious tyger, or the savage bear? These horrid monsters can only prey upon the poor reprobates, whom he has no idea of saving; and if any one can give them a little comfort here, before they go to that awful place that he assures them must be their final doom, what is the harm? Is he really afraid that his sheep are so few in number that he cannot get a sufficient support from them, unless he milks the goats too? And so he cries out, "The church is in danger!!!" His craft more likely, is in danger; and he might say, "ye know, sirs, by this craft we have our living!"

Now, Mr. Campbell, a word in your ear, if you please; we are serious, and mean to treat you with all due respect; but when a man will descend to such personalities as you did in your closing address, it is a question whether much respect is due. You may be perfectly sincere, but still you are very impolitic. It would have been much more to your credit, and you would have appeared much more of the gentleman, if not of the Christian, to have said, "Now, my friends, I have preached to you what I sincerely and solemnly believe to be true, and I believe you will find it to be true at the bar of God; but I claim no infallibility; I understand there is a stranger here who is to follow me on the other side of this great and important question; they have made preparations for him to speak in the grove; I am aware that many will go and hear him, even if he speaks there; it is somewhat windy, and will be hard speaking in the open air, as well as unpleasant for those who attend; he is welcome to take my stand; he cannot injure these walls by speaking in this house; I advise you to hear him; and then judge for yourselves, whether I have told you the truth, or whether what you shall hear from him, on due and prayerful reflection, shall appear more likely to be true." In this way, sir, you would have at least saved your credit, if your could not have saved your flock.

For the Olive Branch.

Priestcraft is an expression used to signify priest-interest:—and the interest of priests are money, honor, influence and domination.—Priests love to be reputed instruments of Deity, worthy of homage and dependance for their sanctity and spiritual powers.

The history of the 9th and 10th centuries is like a satire on religion and on souls. For then writing was confined to the cloister of monks; where lying legends and chronicles were written by those whose devotion was interested or blind.—None but Alfred and Charlemagne endeavoured to dispel this darkness, and tame their subjects to the restraints of law. At their deaths ignorance and barbarities re-

turned: and the Clergy so confounded temporal and spiritual things, that religion was monstrously absurd; and priests were not only the favorites of God and men, but their executors and agents. They were not only civil judges, legislators, and lawyers, but ecclesiastical ones also. Religion was a hotchpotch of spiritual and temporal notions and things. Feudalism was at its acme. And Europe was oppressed with feudal tyranny, slavery, robberies, feuds, devastations and wars.—The institution of knights among the feudal lords, was intended to redress the wrongs of women, the weak, and oppressed. Thus from the bosom of barbarism arose a military humanity;—and from the hand of military despots, a fashionable and honorable redress. For the nobles, who had pillaged, atoned for their injuries by pilgrimages:—they did penance for their massacres;—they became touched with a sense of equity and philanthropy; they associated and formed the institutions of chivalry in the 11th century; and women and the weak were gallantly protected; and crusades ensued.

In these dark centuries the Feast of the Ass was celebrated in commemoration of the Virgin Mary's flight into Egypt. A young girl richly dressed was set on an ass with a child in her arms. The ass, superbly caparisoned, was led to the altar in solemn procession. Then high mass was said in great pomp; while the ass knelt, as it had been taught, at proper places; and a hymn, no less impious than childish was sung in his praise. When the ceremony terminated, the priest brayed three times like an ass, and the people responded by braying three times.

St. Egidius, bishop of Noyon, said in that age—"Redeem your souls from destruction while you have the means in your power."—What means of redemption, do you think these were?—They were money to the priests, and prayers to the saints. "Offer, says he, presents and tythes to churchmen. Come more frequently to church. Humbly implore the patronage of the saints. For if you observe these things you may come with security in the day of the tribunal of the Eternal judge, and say—Give us, O Lord;—for we have given to thee."—What presumption!—

This is a practical comment on the priests of this 19th century, whose cry also—is money, money to convert the world.

In the 10th century, St. Dunstan was celebrated for the introduction of a new kind of monks, famed for celibacy. This chaste saint was tempted by the Devil, in the shape of a woman, whom he punished by seizing her in his cell by the nose with a pair of red hot pincers.—Marriage within the 7th degree, was then forbidden. Prince Robert was, therefore, excommunicated by Pope Gregory V. because he married his cousin in the fourth degree. The consequence was, that he was abandoned by all his courtiers; and even by all his servants, two excepted. But these were so fearful of the touch of an excommunicated person, that they purified by fire the vessels in which he ate; and threw the victuals to the dogs.

Popes, bewitched the people to adore them as the vice-gerents of the Almighty, and lords of his church. Some of them were very wicked, despotic and cruel. Pope John was assassinated in the arms of his mistress; priests were allowed concubines. The pope was a devil by the words of his own ban, banner, or declaration of outlawry. The ban ran thus—"We

declare thy wife a widow; thy children, orphans;—and send thee, in the name of the Devil, to the four corners of the earth." (See letter 22d of *Russel's hint of Mod. Europe.*)

In the 11th century, Pope Gregory 7th, alias Hildebrand, attempted to lord over all Christendom, and excommunicated Henry IV. emperor of Germany.—Pope Urban II. in the Council of Bari, said—"It is execrable, that holy hands, appointed, (to perform what was never granted to any angel,) to create God, the Creator,—and offer him to God his Father, for the salvation of mankind, should be reduced to the humiliating baseness of slavishly mingling with profane hands" &c. What blasphemous folly and absurdity!

In a grand assembly of the provinces of the Roman Empire, it was proposed, "that as there were three persons in the Trinity, they ought to have three Emperors."—More folly!

In 1097 the Greek and latin churches disputed about the *procession* of the third person of the Trinity; while the first crusaders massacred 12,000 Jews in Bavaria alone. For Jews and Mahometans are Unitarians and Anti-Trinitarians.—The crusaders amounted on the banks of the Bosphorus to 600,000 footmen, and 100,000 horsemen. Peter the hermit, Walter the moneyless, led in the 2d crusade 300,000, who perished before they reached Constantinople, though St. Bernard had promised success. A false prophet!—In 1099, out of a crusade of 1,300,000, but 30,000 footmen, and 1500 horsemen remained.—In the crusade of 1191, the taking of Ptolemais destroyed the lives of 300,000 men, exclusive of 6 Archbishops, 12 Bishops, 40 Earls, 500 Barons, and other persons of title.—In 1209 Pope Innocent published a crusade against the Albigenses in the south of France, and exterminated them as heretics to popery. He inculcated the maxim, that neither civil, nor ecclesiastical rulers have any legal power in state or church but what they derive from the popa.

He published an interdict against John king of England, which caused the cessation of all religious worship: Altars were stripped of their ornaments: crosses, relics, pictures and statues of saints were laid on the ground and concealed; bells ceased to be rung, and were taken from their steeples; the dead were no more interred in consecrated ground, but thrown into ditches, or buried in fields without funeral ceremonies. The nation of England fasted, &c. So superstitious were papists in that age!

A. D. 1346. Pope Clement VI. used the following expression in one of his warring, fulminating and thundering bulls. "May the wrath of God, and of St. Peter, and of St. Paul, crush him in this world, and in that which is to come," &c., Bless, but curse not.

Thus we have noticed some examples of the reign of priestcraft in the Church of Rome: and similar instances might be given of the tyrannic cruelty of priestcraft in other churches.—Thus priestcraft, the man of sin, has been clearly manifested, sitting in the temple of God, or anti-christ, the Devil himself, (as a pope called himself, his ban of the most ancient sort.)

If priestcraft is of this horrid and abominable nature, what should be done with it? What will most effectually terminate it? Answer: those things that introduced it must be abandoned.

What introduced it? Answer: A Judaizing spirit seduced people to such things of the law, as honored and supported priests; and a pagani-
zing spirit readily united with customs honora-

ble to their pagan rites and priests, converted to Christianity.—The apostles themselves did not wholly abandon the customs and spirit of Judaism: so that many Antichrist's existed in the apostles days. This spirit of Anti-christianity, Judaism, and Paganism progressed, to the destruction of the seven churches of Asia; to the production of Mahometanism, and of the great anti-christian church, and her daughter churches, who left their mother's dominions. The mother is the great whorish church, and her daughters are called harlots of mystery Babylon.

Where is the true church, the bride, the Lamb's wife, that fled into the wilderness, and has been concealed for ages? When will she come out of the wilderness leaning on her beloved, fair as the moon, clear as the sun, and terrible as an army with banners?—

Mark this! The true Christian, and true Christian Church, lean on nothing but the arm of God,—for any spiritual thing. They depend wholly on the Spirit of God to lead them out of the wilderness of Christendom; and out of the mystery of Babylon into the clear sunshine of the sun of righteousness, which is more terrible than an army with banners. Their religion is altogether spiritual in faith, doctrine, prayer, preaching, singing, discipline and worship. For the Father seeketh such to worship him. For God is a Spirit; true worship, faith, &c. are spiritual;—and whatsoever is not so, belongs to Antichrist, the man of sin; the external worship, rites, creeds, and hireling preachings of Christendom. Who is an hireling shepherd? He that careth more for the fleece than the flock. He who will not preach, but for either money or honor? BETA.

We would seriously invite our readers to peruse with attention, the following great question now pending in the Court of South Carolina. It involves a principle which, if recognized in this country, would go directly to disfranchise a very large body of respectable people. It would erect our courts of justice into inquisitorial tribunals, and tarnish the reputation we have hitherto maintained of sustaining a Jurisprudence founded on equity. It would pollute the streams of justice at their fountain, and drive us into the arms of the self-styled orthodox, whether we would or not. Besides the ravages it would make upon our rights and privileges, it would cramp the energies of intellect, and oblige us either to renounce our views of a God of universal goodness, whose providence is alike over all men, or submit to that denial of justice which the question involves.—Editors.

The question whether the oath of a person denying the doctrine of future rewards and punishments is valid in law, was argued in the Court of Equity in Union District, S. C. last week. His Honor, Judge de Sazure on the bench. The case was one of importance, and the pleading on both sides, eloquent and learned, embracing it is said, every possible view of the subject. The person, whose testimony is questioned, is Mr. Charles Jones, a gentleman with whom the Editor has the pleasure to be personally and intimately acquainted. He is a man of wealth and respectability, and one whose character for uprightness and integrity bids defiance to the world. Such is the common report, and contradicted by none—howev-

er strange it may appear, there is no doubt that the very persons who are opposing the admission of his testimony in a court of justice, could select no man, on whose veracity they would more readily rely. We speak not this to flatter Mr. Jones, the community in which he resides will freely acquit us of any such intention, from their knowledge of his character. We speak but to show the absurdity of human conduct, where interest stands opposed to principle, and the oppression and downright tyranny, always engendered by the slightest possible connexion between religion and civil law. The decree of the Court has not been divulged. We understand that whatever the decree may be, the case will be carried up to the Court of Appeals, for a final decision.

We cannot but hope that for the honour, the peace and quietness of the State; for the honour of its laws, and its judiciary department, the question will be decided favourably to our persecuted brethren. If not, the consequences will be serious, if not awful. In addition to the degradation of free born citizens, to a rank little above that of slaves, there are many reasons why its operation would be greatly to be deprecated.—There are thousands of persons in this state, believing in no future rewards and punishment; and among them, a full share of gentlemen of Wealth, Talents, and Respectability. These persons collect debts on book account; they cannot act as jurors, nor officers under the government, they can neither lend legal aid to protect others from fraud, knavery and violence, nor protect themselves. In short a decision against them would deprive them of the privileges of freemen, expose them to the malignity, abuse, and craft of the most abandoned wretches, and place them in circumstances to which, we do not believe, any body of American citizens ought to or will, quietly submit. Public functionaries may think it a light business, but should they decide against us, they may find it a more serious one than they are aware of.

From the Christian Advocate.

CHRISTIANITY IN THE HOUR OF DEATH.

The consolations of Christianity form one of its most delightful as well as salutary accompaniments. Their value is not generally appreciated till heart and flesh begin to fail and the world to pass away. Then in the absence of health and strength, when all earthly sensations lose their charms and the springs of nature cease to act with their wonted force; these friendly visitors from the cross encircle the dying saint, and throw over and around him the everlasting arms of divine mercy. How sad and lonely the couch where the emaciated strengthless form is stretched, unaccompanied by these dawns of eternal day! Over the poor, unhappy, wasted clay, no star light brightens, no cherub wings are hovering. In vain are the arms of friendship extended, the bosom of love opened. The rays of hope may gleam a brief moment on the horizon of his mind, but they are cold and cheerless. No vivifying influence passes over the feverish brain—no holy gust of extatic joy sublimates the mind.—Oh, it is hard dying, when the consolations of the gospel are wanting—when the past, the present, and the future, bring in the dreadful sentence *that all is lost*—when no uplifted arm makes strong the soul; nor points with unerring truth the bright way up to the mansions of felicity! But oh! how soft the bed of death! how easy, pleasant dying, when the comforta-

ble assurance of God's word are brought home to the stricken one, in language that cannot be misunderstood. When the soul, feeling after the promises, finds itself suddenly clinging to the Rock of ages, and rising up in the strength of the Lord of hosts, grapples with the monster on ground consecrated by the Son of God, and prevails, and triumphs! It is then he looks upon the fallen pillars in which he had once gloried, with a smile, and beholds unmoved the crumbling tabernacle falling down in ruins; while new fledged, he breaks his bonds and towers away to dip his pinions in the font of light.

— Sure the last end
Of the good man is peace! how calm his exit!
Night-dews fall not more gently to the ground,
Nor weary worn out winds expire so soft.

J. N. M.

From the Universalist Magazine.

The following extract of a letter, from Indian Town, N. C. will shew our readers the silent progress of the doctrine of Impartial Love,—in places which we knew not had been visited by its genial influence.

"I am a believer in that doctrine, that contends against the idea of punishment beyond the grave: and am the only one in this section of the country, who can place sufficient confidence in God's love, to believe that, in that world which is to come, he will manifest the same degree of impartiality towards his offspring that he does in this. I therefore stand alone!

"I became a Universalist by comparing the assertions and arguments of Limitarians with the Bible."

G. C. M.

PRAYER.

The act of devotion, when it bursts purely from the natural feelings of religious duty, has the effect of composing the spirits, which have been harassed by calamity. The sincere and earnest approach of the Christian to the throne of the Almighty, teaches the blest lesson of patience under affliction: since wherefore should we mock the Deity with supplication, when we insult him by murmuring under his decrees?—or how, while our prayers have in every word admitted the vanity and nothingness of the things in comparison to those of eternity, should we hope to deceive the Searcher of Hearts, by permitting the world and worldly passions to reassume their turbulent empire over our bosoms, the instant our devotions are ended? There have been, and perhaps are now, persons so inconsistent, as to suffer earthly passions to reassume the reins immediately after a solemn address to Heaven; but the true Christian is not of these. He feels himself comforted and strengthened, and better prepared to execute, or submit to whatever his destiny may call upon him to do or suffer.—*Talisman.*

More Jesuitism.—A paper to be called the *Child's Magazine*, is about being established in New-York. It is intended to circulate the particular religious dogmas of one

profession, at a cheap rate among children of all denominations.—We protest against this system of poisoning the young mind; and warping it into the adoption of certain tenets, under the special plea of *charity* and *gratuitous* distribution.

Bucks County Pat.

Morgan.—The Batavia Advocate announces that a person has appeared before the Grand Jury of Ontario County, who made the following representation:

"That he was called upon in the night, to take charge of Morgan, who it was said was about to reveal the secrets of freemasonry—that when he rose he found a man tied hand and foot, and that he then, under the orders of several individuals, was carried to the magazine, and discussions took place as to his disposal—that he was kept there five days—that during that time masons were devising plans to get others in their possession—that he was taken across the river, and when in the boat said, 'Gentleman, I am your prisoner, and I hope you will use me kindly'—that a person immediately replied to him, at the same time presenting a pistol at his breast, 'If you make any observations I will blow you through.' The object of taking him to Newark, was to put him in charge of the Canadians. He was asked what death he preferred—his answer was, 'I have been a soldier in my country's service, and wish to die as a soldier.' He said this in the presence of twenty masons, and added, 'if you take my life it will be more injury to you than all I can write or say.' He three times freed himself from the cords with which he was bound, and asked them for a Bible, which was refused. A rope was tied round his hands, neck, and body, with heavy weights attached, and the unfeeling monsters rowed out, and threw him overboard. The lodge at Lewistown met on the night of the murder, and means were devised to carry off other individuals. The names of the persons who plunged Morgan into the deep, have been given to the Grand Jury of Ontario."

"UNIVERSALIST CONVENTION OF THE STATE OF NEW-YORK."

We notice a piece under the above head, written apparently in a very angry style, in the (Providence) *Telescope and Miscellany*, which appears to have wholly grown out of the mistake of the Editor of the Gospel Advocate. It is, mistake that "the Convention has already dictated in matters of Conscience, to those who have acknowledged its authority." All its acts, so far as they relate to Associations, or Societies, are merely *recommendatory*, and not *dictatorial*, as they have made no pretensions to any such power. We speak in relation only to the Minutes signed by the individual, as President, which is named by "S." with so much severity; and if any thing was done at the last meeting of that body, incompatible with "reli-

gious freedom," it is unknown to us. Of the letter said to have been sent to a brother in the ministry, we know nothing, and therefore can say nothing decisively; but knowing that there has been a mistake in the other particular, we suspect, to say the least, there has been one in this. Will the Editor do us the favor to insert this note in the *Telescope* and *Miscellany*, and oblige

The Editors of the Olive Branch.

MISTAKE CORRECTED.

Extract of a letter to the Rev. Mr. Kneeland, dated,

Philadelphia, Sept. 24, 1827.

"Dear Sir,—In looking over the minutes of the Hudson River Association, published in the Olive Branch, I was much surprised on finding my name recorded among those who voted against you,—this is a mistake: I was not present when the vote was taken, consequently had no part or lot in the matter. It should have been 'WILLIS, KING, and STREETER,' instead of 'Willis, King, and Fisk.' You will be so kind as to correct the mistake in your next paper and much oblige me.—T. FISK."

POETRY.

SELECTED FOR THE OLIVE BRANCH. HERE WE THREE HAVE MET AGAIN.

Here we three have met again,
After years of hope and pain;
Since our parting time has laid
Many a three in death's dark shade:
Many a widow'd heart has sigh'd—
Many an orphan's tear has dri'd,
But a cup of joy we'll drain
Now that we have met again!
Since the dream that boyhood gave
We have toil'd on life's wide wave;
Wearily our oars we've pl'd
In the search of fortune's tide,
Warring with each blast that blew,
Braving storms that darker grew,
Cold and cheerless was the main,
But we three have met again!
Now that here we must at last
To recount the gales we've past,
Here where life's first breath we drew;
Long lost pleasures we'll renew:
Here each scene shall claim a smile,
Friendship's warmth our age beguiles
And where joys unmingled reign
There may we three meet again!

JOHN BARNES.

NOTICES.

The regular quarterly meeting of the Second Universalist Society will be held in the basement story of the Unitarian Church, corner of Prince and Mercer-streets, on Monday evening (October 1,) at 7 o'clock. A general attendance of the members and friends of the Society is requested, as business of importance will come before the meeting.

Our friends at Woburn, (Mass.) as well as others, are informed, that ten dollars for any individual will be received in full for six subscribers, for one year of the Olive Branch, to be sent agreeably to directions.

THE OLIVE BRANCH

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, OCTOBER 6, 1827.

|| No. 21.

REVIVALS OF FANATICISM.

The following very appropriate observations are from a correspondent now residing in a country town in Massachusetts. It goes to show that the good people in that quarter of the country are not inattentive to their temporal happiness, in making themselves more thoroughly acquainted with the doctrine of universal benevolence: among the many motives which stimulate them to an examination of this doctrine, are the absurd and thread bare fulminations from the desks of the self-styled orthodoxy, who, perceiving that their craft is likely to be exposed and themselves *decongregationalized*, get warm in the same ratio as they have reason for despair. They see that Universalism is restoring men to that reason which the God of nature has given them, and that when generally embraced, will break up the foundations of their hope any longer to hold them in error and bind them in the chains of superstition. They perceive that priestcraft is tottering to its base, and, like the sanguinary religion of the early ages, ere fifty years shall have rolled away, will be known only in the annals of history.

For the Olive Branch.
Woburn, Sept. 18, 1827.

Messrs. Editors,—I am now in Woburn; have resided here about three weeks, and have exerted my utmost endeavors to spread the knowledge of Universal benevolence, which is fast prevailing here, in consequence of one of the most dreadful of all calamities, "Dr. Beecher's great fire," or, to use their own language, "a very extensive and hopeful revival" (of orthodoxy,) which has consumed nine tenths of the common sense and charity of those affected by the conflagration. Scarce a night passes without an alarm of the flame's kindling in the cold and flinty hearts of some hitherto worthless sinner who is immediately relieved by some holy fireman, that plies his engine with "Do you feel your self a sinner?" Yes. "Do you feel as tho' you deserved to burn in flames of eternal torment and bear the vengeance of an angry God forever and ever?" Yes. "Don't you feel as though if God should punish you according to his holy law, which you have so often violated and trodden under foot, and frown you down to the blackness of darkness in despair with the devils and damned spirits in hell, that your spirit would fail before him, as it is written 'the spirits of all flesh shall fail before him.'" Yes. "How do you expect to escape such awful woe which threatens you every instant, and is only suspended by the arm of

an all-merciful Saviour, and that perhaps but for a moment?" I don't know. "You must abhor yourself, despise this world's good, repent and put your trust in the all-merciful Saviour, who died to purchase salvation for all such vile rebels as you are, in whom you only can be saved." This wholly extinguishes the flame to all mortal perception for a time, but it would seem as if it continued to warm and soften this most obdurate of nature's productions, for in a few weeks we see its owner come forward and profess an entire willingness to "burn eternally for the glory of God, in fire and brimstone." That they hold this world in contempt, (which is evident, if they mean by the world their brethren who differ from them in opinion,) that they are willing to deny themselves all its enjoyments which are only snares to bring them to that place of perdition which Christ has mercifully delivered them from, and that they are determined to spend the remainder of their days and strength in the service of that being who has thus bro't them from darkness to light, and made them willing to submit to his merciful government, though he should consign them over to endless misery!" Such has been the effect, wherever this devouring element has spread its irresistible influence, that many have endeavored to evade its universal prevalence by withdrawing themselves beyond the possibility of its affecting them personally, by carefully and honestly perusing the Bible, and impartially exercising their reason and prohibiting these firemen from rendering them any assistance in time of supposed danger, and personally attending to their children, when they go to witness the calamities of others, which subjects them to all the imprecations that superstitious zeal, pious hatred, bigotry and fanaticism, can suggest. If a man dare have the hardihood to doubt the truth of a single remark of these infallible teachers, he is given over to hardness of heart and blindness of mind, but should he blaspheme to such a degree, as to request an explanation of 1 Tim. ix. 10: Luke xx. 35, 36, he has committed the unpardonable sin and is sealed to eternal damnation!

One week ago last Sunday evening, for the first time in my life, I went to a meeting for religious inquiry; it was silent and solemn, uninterrupted by sounds, excepting sighs and sobs, of men, women, and youth, with their faces bathed in tears, and the exhortations, or rather groans of their instructor who was questioning them as already related, in a voice more resembling the last

echo from the infernal region (as described by some) than the peaceful messenger of "good tidings of great joy which shall be to all people." It being as it were purely accidental, it may be reasonably supposed, that I went there from different motives, with entirely different views, from those that composed the meeting, excepting three or four that went with me. The novelty of the scene subjected me to feelings more easily imagined than described. Whether the meeting merited pity or censure, I was unable to decide, and while reflecting on the proceedings before me, the different views and feelings that then composed the meeting, I cast my eyes around upon the countenances of my wicked companions, which, as if by common consent at the same time, turned upon mine, which did not fail (however sinful) to produce a smile on each; such an horrible spectacle could not escape the all piercing eye of the Instructor, who instantly perceived that he had two kinds of inquirers. Therefore when he had enquired into the state of the feelings of all the rest present, as we all sat upon one seat, a little singular and the rest, he pressed directly by us into his desk: and thinking himself, I presume, secure from all attack, he thus began:

"The reason why I did not converse with you upon that seat, was, because I perceived by your countenances, that you did not come here in a state of mind, prepared for this meeting." I then addressed myself to the speaker thus:

Mr. B. Is our Creator displeased at beholding a smile upon the countenances of his creatures.

B. Mr. F. you are violating the laws of God and your own country, and now not another word in this place.

F. Mr. B, my conscience testifies to me when I violate the law of God, and as here are witnesses, I presume the laws of my country can testify whether I have violated them.

B. Mr. F. the most secret things of your heart are now open to the all-piercing eye of God, and your condition is most deplorable; for you did not come here with such feelings, as those we expect to come to our meetings, neither are they such as are most of those now present.

F. I have no reason to suppose that my feelings are such as most of those I see here, and God grant that they never may be.

B. Mr. F. it is my duty to take care of these precious souls committed to my charge and see that they are led in the right way, as they will be required at my hand.

F. Is it your duty to come here and tamper with the minds of such children* as I see here, relative to such subjects as you have advanced to them this evening, and with females to, in such a manner as I should suppose, if they had any delicacy about them, they would be ashamed of.†

B. Mr. F. we did not come here to hear such conversation as this: we came here to enquire what we must do to be saved.

F. Very well; I would like to know what I must do to be saved, as well as any other individual: now, if you will inform me, I shall be thankful for the information.

B. It is necessary, sir, that we all believe in the Lord Jesus Christ, and repent, to be saved.

F. What is it necessary to believe in the Lord Jesus Christ, to be saved?

[Here the Rev. Guide turned his back upon me and commenced an address to the females. I took my hat, my companions arising at the same time, and said, I suppose that this meeting with us is closed: the speaker took no notice of us, and we left the meeting.] F.

HORTON'S LETTER.—No. 2.

Schooneys Mountain, Sept. 19, 1827.
To the Rev. J. Campbell.

Sir, in consequence of your indecorous treatment to me in the Church on the 16th instant, I am compelled once more to address you. If on this occasion, I make use of some of your own weapons, I shall not descend so far from the obligation I am under to common decency, as either to deal in obloquy or invective. Your attack upon me, sir, was within the walls of a consecrated building, dedicated to the worship of the Most High God. As my reply will appear in the *chaste* columns of a public Journal, I am restrained by the character that paper maintains from indulging in an expression of those feelings which your remarks may have created. There is a certain respect due to decency which I trust I shall never violate, however the occasion may justify. If, I stand upon the same footing with yourself, in zeal for the cause I espouse, I shall suffer my reason alone to operate upon my convictions, and leave all the angry passions of my nature to others who may possess hypocrisy and fanaticism enough to impose on credulity. Not being clothed in the sable mantle of sanctity, my province is to *persuade*, not *deceive*, which is an ample apology for the long communication you will see over my signature in the Olive Branch. I shall not notice the outrageous philippic you pronounced against Universalists. That will be noticed, I trust, in due time by another; but I shall confine myself to your after piece of low and ungenerous invectives which every one acquainted with the circumstances, must have known were principally intended for myself.

* Children were there under 12 years of age, but God has kept these things hidden from the wise and prudent and has revealed them unto babes.

† The male and female members sit separate: the superintendant goes round to every individual, sits down by the side of them, takes them by the hand, which he holds (if it be a delicate one) during the conversation; shifting alternately from one of his to the other, in a manner that needs no description; and I have been informed, that he sometimes puts his arms around their necks, &c. but I only state what I saw!

In order to ingratiate yourself into the feelings of your hearers and excite their sympathy in your favor, you spoke of the great length of time you had lived among them, the peaceable and inoffensive manner in which you had always conducted yourself towards your neighboring societies of different sentiments, in short, of your perfect innocence as it respects your meddling with them. This character of yourself, however, differs very materially from that given you by your Methodist friends; but of the truth of these stories I shall not pretend to determine; but, offsetting one against the other, (for I see nothing in your scale that should make it preponderate,) you stand, as it respects innocence, about upon a footing with other men. Having, as you thought, by this manoeuvring, fairly got the audience in your favor, you proceeded, by figurative allusion, to represent yourself as a father, your church as children, and me as an intrusive stranger, to justify yourself in their defence; and by palming upon them falsehoods for Universalists' principles, and drawing from thence natural consequences, you represented me as a demon of discord from the regions of Pandemonium, who had come to disorganize your family, and with deep laid schemes, to destroy their union; to be a murderer, Atheist, and every thing that savors of dishonesty.

Now, my dear sir, you have said, that Universalists were always obliged to beg the question to support their sentiments. Who begs the question now? I understand begging a question to be the assuming of a proposition, not self-evident, without first proving it. How do you stand in your figure? 1st. As an innocent and wise father, giving good and wholesome instruction. 2d. Your church as disobedient and rebellious children. 3d. Myself, as your fabled devil, instigating their rebellion. Now, sir, how many of these positions did you assume? How many of them are self-evident? or how many did you prove? Let it not be said, that you have previously proved them in your sermon; for that is not true; as the public will ere long discover. That you are the father of your people, in some sense, that is, the father of their opinions, I will not deny; but for this I pity them; and this pity induces me to reply to your attack. Your standing in the relation of a father will not justify you in giving wrong instruction to your spiritual children. I shall take the liberty of comparing the doctrine you teach with the doctrine taught by a certain father spoken of in Scripture, whose works, it is also said, his children did, and it is reasonable to suppose, that so long as they are deceived they will continue to do the same. If it shall be found that you teach the same doctrine, you ought to have no objection to being classed among his family.

The first account we have of this old father's preaching was that taught to our mother Eve in the garden of Eden. He then, after his insidious arts of beguiling, by mixing a little truth with falsehood respecting the "knowledge of good and evil" and thereby working himself in her favor, told her that God would violate his word! For, notwithstanding he had told Adam that, "in the day thou eatest thereof thou shalt surely die," yet, says this old deceiver, "ye shall not surely die!"

Let us now examine your doctrine; and to avoid begging the question, and to show my regard for truth, I will refer you to John Calvin's Institutes, Westminster Catechism, and your modern Confession of Faith, for my au-

thority in what I assert as your doctrine. You say, that in this threat of the Almighty, there were included three kinds of death; viz. death temporal, spiritual, and eternal. But as to temporal or natural death, it did not take place on the day of transgression; and as to eternal death, it is admitted, that it will not be inflicted on all. This doctrine has been charged on Universalists; but it may be retorted on their opponents, with as much propriety, to say the least. Unless Adam died, in the day of his transgression, in every sense in which death was threatened, the old father told at least some truth, "ye shall not surely die!" I might pursue the parallelism between your doctrine and that of the old father, a great deal further, but I forbear. I now shall proceed to examine and see if there be any analogy in your practice; and as I have promised to regard truth, I will not assert any thing about the devil's practice from personal knowledge, but only from hear say.

James says, resist the devil and he will flee from you: and accordingly we find that on the day you delivered your philippic against Universalism, you did not wait to be resisted; but actually fled away before the resistance commenced. However; it is an old maxim, that "he that fights and runs away, may live to fight another day." Again. We are told the devil was a liar from the beginning." Now you were called upon in my former letter to point out the chapter and verse where your declaration about the Rich man, was contained; viz. that he was a Universalist, &c.: have you done this? No! Can you do this? No! Then, sir, what shall I say of you? Perhaps you spoke in haste then, what you are now convinced is not true! But why not acknowledge it? Honesty is the best policy; and the tree is known by its fruit. But to proceed with your metaphor. The stranger who appeared to excite rebellion among your children, you represented from the natural consequences of certain principles, which you wish to palm upon your audience for the faith of Universalists could not be honest, moral, or benevolent. Here, again, is begging the question: you assume for facts respecting the faith of Universalists, what is by no means admitted, and what is totally destitute of proof! Where, sir, did you learn, that Universalists believe they may murder, steal, and commit all manner of evil with impunity, and go immediately to heaven? Universalists believe, sir, that the righteous shall be recompensed in the earth, much more the wicked and the sinner: whosoever doeth wrong shall receive for the wrong he hath done, and there is no respect of persons. They also believe, that the love of God (not hell torments) leadeth men to repentance. These, sir, are a few of the items which constitute the faith of Universalists. Do they look like leading a man to dishonesty? Let us now bring to the test a few items of your faith, and see what will be the natural consequence of them upon the mind that believes them. Here again I would refer you to the authority above named for what I assert to be your faith.

The first and most important article of which is, that God, by a decree as immutable as himself, has eternally fixed the destiny of every individual. Now, sir, let a mind be influenced by a full confidence in this belief; and what may we imagine will be the consequences? what, says the man, can I do to save myself? and what need I fear to do that will now con-

down me? My destiny is already fixed, I will therefore live agreeably to the inclination of my own desires, as my future state depends not upon my conduct, and all the punishment that will be inflicted in this life is nothing, in comparison with eternal woe, and if I am to be saved, I shall be, for I cannot alter the decrees of God. With this in view, we will proceed to another item, which is this, that God has fore-ordained whatsoever come to pass. If this be the case, continues the believer, whatsoever I do, or may do, it is certain that I could not have avoided it! Add to this, the oft repeated idea, that the sinner's life is a life of pleasure, and the saint's a thorny path, and your doctrine proffers every inducement to crime. Let us now examine it on the score of benevolence. And here I will lay down a self-evident proposition, which is this, that man is the *best*, who in all his actions, motives, and conduct, most closely imitates God in all his imitable perfections. Now let the orthodox view of the character of God be fully considered. A God infinite in wisdom and goodness, and almighty in power; and what is the sum total of all his conduct respecting man? Answer. He brings man involuntarily into a state of existence, makes him subject to vanity—man commits acts which God foreordained he should commit, and for this course of conduct God will wreak his vengeance on him eternally! no forgiveness, no relenting, no ray of hope; nothing in prospect, but an accumulating weight of Almighty displeasure! This, sir, is but a faint gleam of the character of your god, as given by those who profess your belief. Let us now suppose men to imitate this character as closely as possible in their dealings with each other: then farewell friends, farewell benevolence, farewell to every kindred tie which unites man to his fellow man. But a view of this state of things is sickening to every benevolent feeling in man. Oh, orthodoxy! what wouldst thou do? To embrace thee, we must relinquish every worthy sentiment which distinguishes man from the most infuriated demon of horror. If this, sir, be thy God, in mercy let us not hear from your devil; and if in your dealings with your fellow men, you in any degree resemble such a God, I pray God to deliver me from you.

But, again, you ask, "Who ever heard of a revival of religion in the neighborhood of a Universalist, and he did not revile the work of God?" This, sir, I know how to apply: but here again you beg the question. Prove, sir, that your revival last winter was the work of God." I shall spare many remarks here which might with propriety be made; but I wish not, unnecessarily, to wound your feelings. But you further ask, "Who ever heard of a revival among Universalists?" If, sir, by revivals you mean such exhibitions as you had last winter, I am proud to answer, No one! But if you mean such revivals as took place among the Jews in the days of Ezra and Nehemiah, an account of which you may find at large in those books. I would tell you there are such revivals going on continually where the doctrine of God's universal grace is taught and understood; and, sir, there is much reason to believe that there is gospel seed planted within your own borders, which will rise with the rising generation and slowly and gradually, like a still small voice, as reason and right understanding of revelation shall nourish it, will grow up and root out all the antichristian doctrines of the Apocalyptic beast. True and genuine revivals are not effected by preaching hell torments to weak and

ignorant minds, and overwhelming their imaginations with terror. But they are brought about by calmly and seriously reflecting on the goodness of God as displayed towards his creatures in the works of creation and providence, and on having the understanding illuminated by the divine light, reflected through the medium of the Gospel, through which life and immortality have been brought to light; by knowing and understanding the character of God to be towards us his offspring, in the relation of a Father and Friend. We have accounts of revivals in the scriptures, but none that we have found were effected by the preaching of terror. And I may venture to assert there cannot be brought from the Scriptures one word to justify the propriety of preaching up hell torments in order to save souls. Thus, sir, I have given you some of my views in relation to the subject, which has occasioned this, as well as my former letter; if any of my remarks may seem severe, I regret that there was any occasion for such severity.

You were called upon in my former letter to exonerate yourself by proving that your assertions were correct; but this you have not done. If you believe your doctrine true and ours so false, why do you not publish the arguments, by which the one is supported, and the other refuted. But should you ever attempt to refute Universalism again, I hope you will first make yourself acquainted with it, so as not to misrepresent it. Let Universalists speak for themselves, and take the doctrine as represented by them, and not by its opposers. Paul said, "Prove all things; hold fast that which is good," and God said by the prophet, "Come and let us reason together, &c.;" but you seem to be unwilling that your people should hear both sides of the question.

I could write much more on this subject; but as I have designed what I have written, for the columns of a public paper, I wish not to trespass too much on the patience of the reader. I am aware that the public, being ignorant of many of the circumstances, cannot take the same interest, on either side, as those whose personal feelings have been in some degree enlisted. With these remarks, I shall bid you farewell. I am ready at all times, not only to give reasons for my hope, but also to defend what I believe true. It will depend on your future conduct, whether we meet before the public again, or not.

E. HORTON.

Messrs. Editors.—I now feel it my duty to make some apology to you and your readers, for this long letter. Our Saviour says, "when ye are reviled revile not again;" and an apostle has said, "Therefore we both labor and suffer reproach because we trust in the living God who is the Saviour of all men." But this, as I conceive, is no reason why we should not expose what appears to us to be spiritual wickedness in high places. I have been compelled to be more severe, than I could have wished; otherwise Mr. Campbell's hearers, being accustomed to such style, would not understand me; if there be any abuse in it, Mr. C. must bear the blame; he led the way; I did but follow; and have fallen short of his example in this respect. The consequences that will follow, I feel very sanguine, will be good.

To my friends, who have kindly warned me of the temporal evil this course would bring upon me, I tender my thanks for their good intentions; but I must tell them, I have not inadvertently put my hand to the plough; there-

fore I cannot turn back. I have counted the cost. I know what man can do. I may be stripped of property, my character destroyed, and my body impaired, but *my mind can never be enslaved.*

E. HORTON.

From Weem's Life of Franklin.
DIALOGUE BETWEEN DR. FRANKLIN, (HEN A BOY) AND HIS FATHER.

"I thank God, my son, for giving you wisdom to reason in this way. But what is still your inference from all this, as to the true religion?"

"Why, my dear father, my inference is still in confirmation of my first answer to your question relative to the true religion, that it consists in our imitating the Deity in his goodness. Every wise parent, wishing to allure his children to any particular virtue, is careful to set them the fairest examples of the same; as knowing that example is more powerful than precept. Now since the Deity, throughout all his works, so invariably employs his great power and wisdom as the ministers of his benevolence to make his creatures happy, what can this be for but an example to us; teaching that if we wish to please him—the true end of all religion—we must imitate him in his moral goodness, which if we would all do as steadily as he does, we should recall the golden age, and convert this world into Paradise."

"All this looks very fair, Ben; but yet after all what are we to do without Faith?"

"Why, father, as to Faith, I cannot say; not knowing much about it. But this I can say, that I am afraid of any substitutes to the moral character of the Deity. In short, sir, I don't love the fig-leaf."

"Fig-leaf! I don't understand you, child; what do you mean by the fig-leaf?"

"Why, father, we read in the Bible that soon as Adam had lost that true image of the Deity, his *Moral Goodness*, instead of striving to recover it again, he went and sewed fig-leaves together to cover himself with."

"Stick to the point, child."

"I am to the point, father. I mean to say that as Adam sought a vain fig-leaf covering, rather than the imitation of the Deity in moral goodness, so his posterity have ever since been fond of running after fig-leaf substitutes."

"Aye! well I should be glad to hear you explain a little on that head, Ben."

"Father, I don't pretend to explain a subject I don't understand, but I find in *Plutarch's lives* and the *Heathen Antiquities*, which I read in your old Divinity Library, and which no doubt give a true account of religion among the ancients, that when they were troubled on account of their crimes, they do not seem once to have thought of conciliating the Deity by reformation, and by acts of benevolence and goodness to be like him. No, they appear to have been too much enamoured of lust and pride and revenge to relish moral goodness; such lessons were too much against the grain. But still something must be done to appease the Deity. Well then, since they could not sum up courage enough to attempt it by imitating his goodness, they would try it by coaxing his vanity—they would build him grand temples; and make him mighty sacrifices; and rich offerings. This I am told, father, was their fig-leaf."

"Why this, I fear, Ben, is a true bill against the poor Heathens."

"Well, I am sure, father, the Jews were

equally fond of the fig-leaf; as their own countrymen, the Prophets are constantly charging them. Justice, Mercy, and Truth, had it seems, no charms for them. They must have fig-leaf substitutes, such as tythings of mint, anise and cummin, and making 'long prayers in the streets,' and deep groanings with 'disfigured faces in the synagogues.' If they did but all this, then surely they must be Abraham's children, even though they devoured widow's houses."

Here good old Josias groaned.

"Yes, father," continued Ben, "and it were well if the rage for the fig-leaf stopped with the Jews and Heathens; but the Christians are just as fond of substitutes that may save them the labour of imitating the Deity in his moral goodness. It is true, the old Jewish hobbies, mint, anise, and cummin, are not the hobbies of Christians; but still, father, you are not to suppose that they are to be disheartened for all that. Oh no. They have got a hobby worth all of them put together—they have got *Faith*."

Here good old Josias began to darken; and looking at Ben with great solemnity, said, "I am afraid, my son, you do not treat this great article of our holy religion with sufficient reverence."

"My dear father," replied Ben eagerly, "I mean not the least reflection on *Faith*, but solely on those hypocrites who abuse it to countenance their vices and crimes."

"O then, if that be your aim, go on, Ben, go on."

"Well, sir, as I was saying, not only the Jews and Heathens, but the Christians also have their fig-leaf substitutes for *Moral Goodness*. Because Christ has said that so great is the Divine Clemency, that if even the worst of men will but have faith in it so as to repent and amend their lives by the golden law of 'love and good works,' they should be saved, many lazy Christians are fond of overlooking those excellent conditions 'love and good works,' which constitute the moral image of the Deity, and fix upon the word *Faith* for their salvation."

"Well, but child, do you make no account of faith?"

"None, father, as a fig-leaf cloak of immorality."

"But is not faith a great virtue in itself and a qualification for heaven?"

"I think not, sir; I look on faith but as a mean to beget *moral goodness*, which, to me, appears to be the only qualification for Heaven."

"I am astonished, child, to hear you say that faith is not a virtue in itself."

"Why, father, the Bible says for me in a thousand places. The Bible says that *faith without good works is dead*."

"But does not the Bible, in a thousand places, say that without faith no man can please God?"

"Yes, father, and for the best reason in the world; for who can ever hope to please the Deity without his moral image? and who would ever put himself to the trouble to cultivate the virtues which form that image, unless he had a belief that they were indispensable to the perfection and happiness of his nature?"

"So then you look on faith as no virtue in itself, and good for nothing unless it exalt men to the likeness of God?"

"Yes, sir, as good for nothing unless it exalt us to the likeness of God—nay, as worse; as utterly vile and hypocritical."

"And perhaps you view in the same light the Imputed Righteousness, and Sacraments of Baptism and the Lord's Supper."

"Yes, father, faith, imputed righteousness, sacraments, prayers, sermons; all, all I consider as mere barren fig-leaves which will yield no good unless they ripen into the fruits of Benevolence and Good Works."

"Well, Ben, 'tis well you have taken a turn to the printing business: for I don't think, child, that if you studied divinity, as your uncle Ben and myself once wished, you would ever have got a licence to preach."

"No, father, I know that well enough; I know that many who think themselves mighty good Christians, are for getting to heaven on easier terms than imitating the Deity in his moral goodness. To them, faith and imputed righteousness, and sacraments, and sour looks are very convenient things. With a good stock of these they can easily manage matters so as to make a little morality go a great way. But I am thinking they will have to back out of this error, otherwise they will make as bad a hand of their barren faith, as the poor Virginia negroes do of their boasted freedom."

"God's mercy, child, what do you mean by that?"

"Why, father, I am told that the Virginia negroes, like our faith-mongers, fond of ease and glad of soft substitutes to hard duties, are continually sighing for freedom; 'O if they had but freedom! if they had but freedom! how happy should they be. They should not then be obliged to work any more. Freedom would do every thing for them. Freedom would spread soft beds for them, and heap their tables with roast pigs, squealing out, 'come and eat me.' Freedom would give them fine jackets, and rivers of grog, and mountains of segars without their sweating for it.' Well, by, and by, they get their freedom; perhaps by running away from their masters. And now see what great things freedom has done for them. Why, as it is out of the question to think of work now they are free, they must give themselves up like gentlemen, to visiting, sleeping and pastime. In a little time the curses of hunger and nakedness drive them to stealing and house-breaking, for which their backs are ploughed up at whipping-posts, or their necks snapped under the gallows! and all this because they must needs live easier than by honest labour, which would have crowned their days with character and comfort. So father, it is, most exactly so it is, with too many of our *Faith-mongers*. They have not courage to practice those exalted virtues that would give them the moral likeness of the Deity. Oh no; they must get to heaven in some easier way. They have heard great things of faith. Faith, they are told, has done wonders for other people; why not for them? Accordingly they fall to work and after many a hard throes of fanaticism, they conceit they have got faith sure enough. And now they are happy! Like the poor Virginian negroes, they are clear of all moral working now: thank God they can get to heaven without it; yes, and may take some indulgencies, by the way, into the bargain. I, as jovial fellows, they should waste their time and family substance, in drinking rum and smoking tobacco, where's the harm, an't they

sound believers? If they should, as merchants, sand their sugar, or water their molasses, what great matter is that? Don't they keep up family prayer? If, as men of honor, they should accept a challenge, and receive a shot in a duel, what of that? They have only to send for a priest and take the sacrament. Thus, father, as freedom has proved the ruin of many a Virginia negro, so I am afraid that such faith as this has made many an hypocritical Christian, ten times more a child of the devil than he was before."

Good old Josias, who, while Ben was speaking at this rate, had appeared much agitated, sometimes frowning, sometimes smiling, here replied, with a deep sigh, "Yes, Ben, this is all too true to be denied; and a sad thing it is that mankind should be so ready, as you observe, to go to heaven in any other way than by imitating God in his moral likeness. But I rejoice in hope of you, my son, that painting this lamentable depravity in such strong colours as you do, you will ever act on wiser and more magnanimous principles."

"Father, I don't affect to be better than other young men, yet I think I can safely say, that if I could get to heaven by playing the hypocrite I would not, while I have it in my choice to go thither by acquiring the virtues that would give me a resemblance to God. For to say nothing of the exceeding honour of acquiring even the faintest resemblance of him; nor yet of the immense happiness which it must afford hereafter, I find that even here, and young as I am, the least step towards it, affords a greater pleasure than any thing else; indeed I find that there is so much more pleasure in getting knowledge to resemble the Creator, than living in ignorance to resemble brutes; so much more pleasure in benevolence and doing good to resemble him, than in hate and doing harm to resemble demons, that I hope I shall always have wisdom and fortitude sufficient even for my own sake, to spend my life in getting all the useful knowledge, and in doing all the little good I possibly can."

"God almighty confirm my son in the wise resolutions which his grace has enabled him thus early to form!"

"Yes, father, and besides all this, when I look towards futurity; when I consider the nature of that felicity which exists in heaven: that it is a felicity flowing from the smiles of the Deity, on these excellent spirits, whom his own admonitions have adorned with the virtues that resemble himself: that the more perfect their virtues, the brighter will be his smiles upon them, with correspondent emanations of bliss that may, for what we know, be forever enlarging our understandings and affections; I say, father, when I have it in my choice to attain to all this in a way so pleasant and honorable as that of imitating the Deity in wisdom and goodness, should I not be worse than mad to decline it on such terms, and prefer substitutes that would tolerate me in *ignorance and vice*?"

"Yes, child, I think you would be mad indeed."

"Yes, father, especially when it is recollected that if the ignorant and vicious could, with all their pains, find out substitutes that would serve as passports to heaven, they could not rationally expect a hearty welcome there. For as the Deity delights in the wise and good, because they resemble him in those qualities which render him so amiable and happy, and would render all his creatures so too; so he

must proportionably abhor the stupid and vicious, because deformed with qualities diametrically opposite to his own, and tending to make both themselves and others most vile and miserable."

"This is awfully true, Ben; for the Bible tells us, that the wicked are an abomination to the Lord; but that the righteous are his delight."

"Yes, father, and this is the language not only of the Bible, which is, perhaps, the grand class book of the Deity, but it is also the language of his first or horn book, I mean reason, which teaches, that if *'there be a God, and that there is all nature cries aloud through all her works, he must delight in virtue,*' because most clearly conducive to the perfection of mankind; which must be the chief aim and glory of the Deity in creating them. And for the same reason he must abhor vice, because tending to the disgrace and destruction of his creatures. Hence, father, I think it follows as clearly as a demonstration in mathematics, that if it were possible for bad men, through faith, imputed righteousness, or any other leaf-covering, to get to Paradise, so far from meeting with any thing like cordiality from the Deity, they would be struck speechless at sight of their horrible dissimilarity to him. For while he delights above all things in giving life, and the duellist glories in destroying it; while he delights in heaping his creatures with good things, and the gambler triumphs in stripping them; while he delights in seeing love and smiles among brethren, and the slanderer in promoting strifes and hatreds; while he delights in exalting the intellectual and moral faculties to the highest degree of heavenly wisdom and virtue, and the drunkard delights in polluting and degrading both below the brutes; what cordiality can ever subsist between such opposite natures? Can infinite parity and benevolence behold such monsters with complacency, or could they in his presence otherwise than be filled with intolerable pain and anguish, and fly away as weak-eyed owls from the blaze of the meridian sun?"

"Well, Ben, as I said before, I am richly rewarded for having drawn you into this conversation about religion; your language indeed is not always the language of the Scriptures; neither do you rest your hopes, as I could have wished, on the *Redeemer*, but still your idea in placing our qualification for heaven in resembling God in *moral goodness*, is truly evangelical, and I hope you will one day become a great Christian."

"I thank you, father, for your good wishes; but I am afraid I shall never be the Christian you wish me to be."

"What, not a Christian!"

"No, father; at least not in the name but in the nature I hope to become a Christian. And now, father, as we part to-morrow, and there is a strong presentiment on my mind that it may be a long time before we meet again, I beg you to believe of me that I shall never lose sight of my great obligations to an active pursuit of knowledge and usefulness. This, if persevered in, will give me some humble resemblance of the Great Author of my being, in loving and doing all the good I can to mankind. And then if I live, I hope, my dear father, I shall give you the joy to see realized some of the fond expectations you have formed of me. And if I should die, I shall die in hope of meeting you in some better world, where you will

no more be alarmed for my welfare, nor I grieved to see you conflicting with age, labour, and sorrow; but where we may see in each other all that we can conceive of what we call *Angels*, and in scenes of undeserved splendour, dwell with those enlightened and benevolent spirits, whose conversation and perfect virtues will forever delight us. And where, to crown all, we shall perhaps, at times, be permitted to see that unutterable Being, whose disinterested goodness, was the spring of all these felicities."

Thus ended this curious dialogue, between one of the most amiable parents, and one of the most acute and sagacious youths, that our country, or perhaps any other has produced.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, OCTOBER 6, 1827.

SECTARIAN CORPORATIONS.—No. 9.

Like the priesthood of ancient days there cannot exist a question but that the fraternity of the present age are in pursuit of money and fat livings. In this important particular, they have departed from that purity which characterized the great Captain of our Salvation. We would ask, and the question is not an unprofitable one, In what part of the Gospels has our Lord Jesus Christ manifested the opinion that you cannot approach the Father through the dictates of your own conscience and by the workings of that spirit which sheds a flood of light on the soul, and sees him in all his glory? Does Christ any where say that you can only approach the Father through the instrumentality of men commissioned from on high and amply paid for their services? These divine missionaries, tenacious of their living, inculcate a belief that religious exhortations by *lay-men* are wicked in the extreme; in as much as they infringe the rights of those who are divinely commissioned; that it is a sacrilegious usurpation of the functions of the holy men of God, who should be no other than hired priests, paid and maintained for their services, and consequently that such usurpation is not only indefensible in its character, but improper in its tendency; and therefore an abominable sin! Has not Christ said "where two or three are gathered together in my name, there I am in the midst?" The truth is, these reverend Gentlemen would impress a belief on the minds of all their hearers that the God of Nature, whose providence is as boundless as space, is a being nevertheless of angry and revengeful passions; that by some miraculous interposition of his divine will, certain of the human species are selected to implore his forgiveness and endeavour to appease his wrath; that these Gentlemen are the elect of God, and to all intents and purposes clothed with authority to mediate betwixt their fellow mortals and the Lord of the universe. What absurdity! what fanaticism! what craft! Is it possible that people endowed with reason, who see at every step they take in the great volume of nature the boundless love of Him who holds in the hollow of his hand the destiny of all animated nature in this world, and perhaps

(for we know not to the contrary) millions of other worlds revolving round other suns, should be so stupid?

By the preceding observations we do not mean to be understood that we make objections in the most extensive sense of the term to the appointment of Ministers of the Gospel. The good order and regularity of society require that there should be such a class of people; but we will not admit for a moment that they are wiser or better than their *lay* brethren; or that by preaching the word of God their characters have become so "pure and spotless," as to rank them far above their fellow beings who have also had the advantage of education.

For although we prefer men of education for ministerial offices we do not exclude those highly gifted persons who have not had the advantages of improving and liberalizing their minds within the walls of a College. Talent, under the most discouraging circumstances, scarcely ever fails to make a proper impression on society; and the individual who possesses in the structure of his mental powers a pre-eminence over his fellows, in our estimation, stands on equal ground with the most learned. We are told that in the purest and most holy period of Christianity the religious business of every Church was transacted by the elders of those Churches. They took upon them the holy office, not for *Money*, but from a principle much higher; a zeal to promote the cause of pure and undefiled religion. We would put the question home to every bosom, and ask why the self-styled orthodox manifest so much sensation, and inveigh so bitterly, against all persons entertaining religious opinions founded on a God of *love*, instead of *anger*? The reason is obvious; it interferes with the craft, and aims a deadly blow at Church livings; and so simplifying religion by adhering to the proposition that any man of vigorous intellect and speaking the language of the country may preach the sublime doctrine of universal grace. Did our Lord and Saviour Christ Jesus elect his disciples whom he named to preach the Gospel from among the learned and the wise? Surely not. By following his example, and adhering to his precepts, we approximate the purest stage of Christianity. But these gentlemen, who bluster and talk of the *rights of the Priesthood*, would inculcate the idea that it is profane in the highest degree for a man to emerge from the *lay* community and preach to the people, however amiable his qualifications, or acute his intellect; they would have them bound down to the jargon of metaphysical divinity, and to remain for ever within the pale of their mysteries and incomprehensible legends. This they claim as among their *rights their sacred rights*! If, like the members of the English Legislature, they were allowed no *pay* for their services, we trust that every sacred desk now filled by them, would soon be deserted. What would the tenure be worth if no *money* were attached to it? here's the rub! and that they may give it permanency they are sighing for power and striving to bring about a state of things which shall connect them with the body politic. Having obtained this, their end is answered. Under the auspices of state they will weave their net with meshes too fine for any to escape. They will first fetter the mind, and afterwards the bodies of the people; to the end that they may with more boldness touch their pockets. In our next we shall say something of Sunday Schools as these institutions may be considered the basis of clerical ambition a few ob-

variations on the subject will not be inappropriate in this discussion. M.

For the Olive Branch.

BIBLICAL CRITICISM—NO. 3.

Messrs. Editors.—I thank my friend "S. B. R." whom I take to be one of the learned Jews of whom I spake, for attempting to help me out of a difficulty, or in other words, to reconcile the Scriptures with themselves; and this seems more friendly, it being altogether gratuitous on his part, believing as he probably does, that, as a Christian, I have no right to demand such help from a Jew, as he has no wish to convert either Deists or Christians to Judaism.

I now take it for granted that I am correct, in point of facts, (as it seems to be admitted) that the Scriptures are totally silent on the subjects I named, among which the passover was mentioned as the principal, for the long period, mentioned in my last number. But, if I understand S. B. T., he seems to infer that the passover was kept, or rather *made*, though, perhaps, not very strictly observed, during all that period. I readily grant that the words will bear such a construction: but still it is difficult for me to account for the total silence of Scripture respecting the passover, for so long a time, if it had been made, kept, or observed in any sense whatever. It is barely possible; but it appears to me not very probable; though, perhaps, this is more probable than to suppose that it should have been totally neglected for so long a period, admitting that it had ever been before constituted. S. B. T. says, "the books of Joshua, Judges, Kings, and the prophets are full of allusions to this very book;" but will he be so good as to point out some of them within the time specified?

By the words, "the institution of *this* passover," I did not mean the institution of the passover, originally, that is, by Moses; but the institution of *this* splendid passover, by Josiah; when "the king **COMMANDED** all the people, saying, Keep the passover unto the Lord your God, &c." It may be, however, that I used the word "institution" improperly. I meant no more by it than the passover made by Josiah. I know the "book" calls it "the Lord's passover." Exod. xii. 11.

I am aware that this book which was found is called (2 Chron. xxxiv. 14,) "a book of the law of the Lord by the hand of Moses." But it does not say *written* by the hand of Moses; though, perhaps, it may imply this; or it may mean, for ought I can see to the contrary, a book containing the law given by Moses, (as it is in the common version,) though *written* by some one else. The word *given* is supplied in the common version: and *hand*, in Hebrew, often means authority. I perceive, also, it is invariably called book, not books: "book of the law"—"book of Moses." What book was it?

It is said by S. B. T. that "this (book,) no doubt, bore internal evidence of its originality, sufficient to convince the king;" viz. that it was "the original copy of the תורה

always kept in the sacred archives of the sanctuary, and which was written by Moses himself." It may be so; but where is the proof of this? If the king suspected any fraud in the case he would certainly be likely to detect it if he could: but who knows but that there was a perfect understanding between the king, the priest, the scribe and the prophetess, in regard to this thing? And if so, what was wanting, more than the king's "COMMAND," to make it all go down with the common people? Will it do to say that none but Deists argue in this way, and that there is no use in trying to convert them? To suppose that there was some *management* in the case is one side of the question. To suppose it all *plain simple truth* is the other. The former supposes that the passover was now *instituted* for the first time, in consequence of *finding a book* (as was said) which declared that the passover had been originally instituted by God, as the Lord commanded Moses; but that no one knew any thing about it till the book was found; and if the passover had been kept at all, it must have been kept for a long period at least on tradition; but the probability is that it had been wholly neglected, or else why did the king rend his clothes and be so extremely agitated, fearing some awful judgment? for he says, "great is the wrath of the Lord that is kindled against us, because our fathers have *not hearkened* unto the words of this book, to do according to *all* that which is written concerning us." Some things, then, had certainly been neglected; and why may we not suppose the passover one among the number? And if it had been totally neglected, and forgotten, how is it known (except by the finding of the book, or by the book that was found,) that it had ever been kept before? This is one side of the question. The other, which supposes it all plain simple truth, supposes that the passover was originally instituted as the book declares; and that it was observed, not only by Moses, but by his immediate successor, Joshua; but that immediately after, it was discontinued, so as not to be observed at all, or else observed in such a manner that no notice was taken of it in the sacred writings for more than *eight hundred years*! These are the two sides to this important question. Both cannot be true. But either may be true; and which ever is true, it excludes the truth of the other. I would ask, Which looks the most probable? The Jews always had not only their prophets; but also their priests; and is it likely that they would have ever suffered so valuable a book as the holy writings to be lost? Why did not their scribes write other copies? and if they did, how is it possible that all should have been lost? And if all were not lost, why should the finding of this produce such awful consternation? Is there not some middle course that will look more probable than either of the above statements? To my understanding there is; viz., that the law of

Moses was first delivered orally, except the ten commandments, which were written on tables of stone; and therefore no part was mentioned, or even alluded to, in their annals; and when this book came to be written, by whomsoever done, it contained what was called the book of the law, and it might contain a great deal more: and afterwards other books might have been added, till the whole five books might have been made complete, together with the book of Joshua, and all before the final separation of the Jews and Samaritans, which may account for the similarity of the Jewish and Samaritan copies. On this supposition, the whole may contain much truth, though mixed with much error. For the oral law might much of it be true—yea, all might be true. And, for ought I can see to the contrary, all that is important to be believed, may be believed, even on this latter hypothesis. The reader, however, can take his choice. I confess I know no better way to reconcile this difficulty; neither can I at present reconcile the one respecting the "booths," unless it may be in some such way. I should like however, to have a little more light on this latter subject, if there is any to be given.

As to the feast of "unleavened bread, the feast of weeks, and the feast of tabernacles," we hear nothing of them from the days of Moses (Deut. xvi. 16,) A. C. 1451, to the days of Solomon (2 Chron. viii. 13,) A. C. 992—a space of 459 years. It is true we read of unleavened cakes, Judges vi. 19, in the days of Gideon, and again in the close of the life of David, only 284 years after. Therefore although "it no where says that the feast of unleavened bread was not yearly observed, in all Israel;" yet, on the other hand, it no where says that it was observed *any where* in Israel for upwards of two hundred years. And it may be asked, that, at that time, when so few records were kept; and what they had (if they had any) were so carelessly kept that they suffered them to be lost; what could people know about their ancestors *two hundred years back*? Had it not been for the art of printing, what should we have known in regard to the discovery and first settlement of America? It is true that these festivals were commanded by what is now called the laws of Moses, but there is not the least evidence, more than mere tradition, of their observance until the days of David and Solomon. The passover was made in Jerusalem (we may imagine that it had been made elsewhere before) in the reign of good king Josiah; and "the feast of the seventh month," when "the children of Israel should dwell in booths," was established (or rather renewed) under Nehemiah; "for since the days of Joshua the son of Nun unto that day had not the children of Israel done so." Neh. viii. 14, 17.

All that God revealed by Moses is undoubtedly true; but all that has been palmed upon the world since, in the name of Moses, which Moses never wrote, and which the people, for two hundred years at least,

never observed, may be as true as the *priestcraft* of any other age, and perhaps no more so. True, or false, for one, I cannot see how the truth of Christianity is it all dependant on the truth of any thing recorded in the five books of Moses, or the book of Joshua. That Moses spake of the Messiah, may be admitted; but notwithstanding, if God had not raised him from the dead, who would have believed, after his death, that Jesus of Nazareth was "him of whom Moses in the law, and the prophets did write?" K.

For the Olive Branch.

METAPHYSICS—NO. 3.

Messrs. Editors—I still continue to dwell on the character of God and man, but the adversary of man I will dispose of in the sequel of my observations.

First, the great first cause, the incomprehensible source of man, (both as a corporeal and intellectual being) as well as every thing which has life and breath, indeed every thing which the eye beholds and every thing that our thoughts can conceive which is good, is ordained by the parent of goodness; for God alone is good and only good continually: to these facts the very heathen will subscribe: therefore sectarians cannot in honesty disagree. Take the cardinal attributes of Deity, for example, viz. wisdom, power, love, and justice, or either of them with the others understood, and I think that a man of common ability and observation might preach profitably during existence; for by the economy of Deity every thing must have been brought into being. These, I believe, are incontrovertible facts. We will carry the thoughts still farther upon the subject of the *Great first cause*; which is enough to drown us in our contemplations. For none by searching can find Him out unto perfection, &c. If we attempt to describe even his habitation, which is *infinite space*, we are lost in thought, and language would fail us, if all the mental powers of united worlds were centered in one lump of animated clay, with gifts and powers proportionate; so far I cannot see why all do not unavoidably agree. But remember that God is as good as He is great, and as wise and just as He is great and good. This likewise all must concede. Likewise all agree that He never slumbers nor sleeps, for surely He is our protector in our *defenceless moments*, and not a sparrow falls to the ground without his notice, and it cannot be denied that his tender mercies (not cruelties,) are over all his works. Now I ask from whence did man emanate? All will respond from the great source of wisdom, love and goodness. And even "man is a miracle to man," and no man individually had any concern in his creation or formation any more than a *stock or stone*, this is self-evident; then I say each individual of the great family of man was forced into being, this none can deny; and that we are not accountable for creation, this cannot be controverted; therefore no blame, so far, can be attached to man.

Again, if life itself is a forced state, we certainly are forced through life, as we cannot live of ourselves; for we are indebted for the air we breathe, and things are not made by things which do appear, &c. I now ask, if we are not forced out of being contrary to our wishes? (prosperity and health being equal,) or if through despondency, we are constrained in

imagination to choose the least of two evils, so preferring death to life by morbid calculation?

Now if we are forced into being, forced through life, and forced out of it, and comparing time to eternity, the former not the twinkling of an eye; and not being endowed with an ability to save ourselves, I ask, is it possible that any rational being, divested of prejudice or a diseased education, should conclude for a moment, that a God of Love would make such swift and relentless destruction of of his noble creature man as to *Damn* him world without end? Here I think that common sense and common humanity ought to shudder at the very thought! besides granting that man emanated from *Deity*, which no one will deny, and allowing that the doctrine of eternal misery be true, (to gratify the opponets) do not the advocates see at once that eternal misery or evil must flow from the source of eternal good? which assertion would be blasphemy in its strictest sense.

Reader think of these plain remarks until you again hear from SECUNDUS.

SKETCH

Of the character of John Champe.

This man was a native of Virginia, and during our revolutionary war, a sergeant-major in a legion of cavalry. After the detection of Arnold's treason, and the capture of major Andre, the commander-in-chief received frequent intelligence that many American officers, and one brigadier-general, high in his confidence, were implicated in the guilt of that conspiracy. He consulted with major Lee on the subject, submitted to his inspection the papers detailing this alarming intelligence, and desired his opinion on the subject. Major Lee endeavored to calm his apprehensions, and represented this, as an artifice which the British general had adopted to weaken the confidence of the commander-in-chief in his subordinate officers, and to sow the seeds of discord in the American camp. Washington observed, that the same thought had occurred to him; but as these remarks applied with equal force to Arnold before his desertion he was determined on probing this matter to the bottom. He proceeded to say, that what he had then to communicate was a subject of high delicacy, and entire confidence. He wished major Lee to recommend some bold and enterprising individual from the Legion he commanded, who should proceed on that very night to the enemy's camp, in the character of a deserter. He was to make himself known to one or two of Washington's confidential agents in New-York, obtain, through their means, the most authentic evidence of the innocence or guilt of the American officers suspected, and transmit the result to major Lee. Another part of his project was to seize the traitor and to bring him alive to the American camp; but the orders were positive not to put him to death, and to suffer him to escape, if he could not be taken by any other means. His public punishment was all that Washington desired. He flattered himself by Arnold's arrest he would be enabled to unravel this conspiracy, and save the life of the unfortunate Andre. When Major Lee sounded Champe, on this business, the heroic sergeant replied, that if any means could be devised by which he would testify his devotion to his country, and his attachment to his commander-in-chief compatible with honor, he would cheerfully endure any

personal risk: but his soul abhorred the thoughts of desertion. Major Lee with much difficulty succeeded in convincing him, that in no other way could he render so important a service to his country, and he was at last prevailed upon to undertake this hazardous service. After being furnished with his instructions, which he hastily took down in a character, or rather cypher of his own, (for he was not permitted to carry written orders,) his difficulty was to pass the American lines. The major was unable to promise him any protection, as this would seem to countenance the plot, and to favor the desertion of others, and the enemy might moreover, obtain intelligence by that means, discover and defeat his object, and he himself suffer the ignominious death of a spy. The sergeant at length departed, and about half an hour afterwards, the colonel was informed that one of the patrols had fallen in with a dragoon, who being challenged put spurs to his horse, and escaped. Lee made light of the intelligence, and scouted the idea that a dragoon belonging to his legion should desert. It was probably, he said, a countryman, who was alarmed at the challenge, and might easily in the night time be mistaken for one of his men. Orders were at length given, to examine the squadron. This command was promptly obeyed, and produced a confirmation of the first intelligence, with the further tidings that this individual was no other than the sergeant major; as neither himself, his baggage, or his horse were to be found. Lee now made lighter than ever of the report; enlarged on the former services of the sergeant, and his known and tried fidelity. He said that he had probably followed the pernicious example set by his superior officers, who in defiance of their orders, peremptory as they were, occasionally quitted the camp, and were never suspected of desertion. All these pretexts having been exhausted, written orders were at length issued, in the usual form, "Pursue as far as you can, sergeant Champe, suspected of desertion; bring him alive that he may suffer in the presence of the army; but kill him if he resists or escapes after being taken." Before the pursuing party set out, major Lee directed the commanding officer to be changed, which allowed a little more time to the fugitive. Pursuit was at length made, and continued with such eagerness, that Champe escaped at the distance only of three or four hundred yards. Two British galleys were lying below Powles' hook; Champe called to them for protection, and leaving his horse and baggage, plunged into the river sword in hand. One of the galleys despatched a boat to his assistance, and fired on his pursuers, by which means Champe gained the shore without injury.

Washington was highly pleased with the result of this adventure. The eagerness of the pursuit he thought would be decisive evidence to the British commander, that this was a real, and not a feigned desertion.—Champe was immediately brought before sir Henry Clinton, and questioned by him on a variety of subjects, and amongst the rest, if any American officers were suspected of desertion, and who those officers were. The sergeant was forewarned on this point, and gave such answers as would more effectually mislead.—After this examination he was consigned to the care of general Arnold, and by him retained in his former rank. Washington hoped and believed that the trial of Andre would occupy much time, and enable

Champe to accomplish his designs. That gallant officer disclaiming all subterfuge, completely foiled this hope, by broadly confessing the nature of his connexion with Arnold. The commander-in-chief offered to exchange Andre for Arnold, a proposal Sir Henry Clinton for obvious motives, declined. Had this gallant officer protracted his trial, and the plot proved successful, the life of Andre would have been saved, not by the intrigues of Sir Henry Clinton, but of Washington in his favor. The honest and precipitate intrepidity of the British officer, defeated this benevolent project, and no alternative remained but a speedy death. The serjeant, unfortunate as he was in this, was more successful in obtaining evidence the most full and satisfactory, that the suspicions resting on several American officers were foul calumnies, and a forgery of the enemy. He now determined on making one bold attempt for the seizure of Arnold. Having been allowed, at all times, free access to Arnold, marked all his habits and movements, he awaited only a favorable opportunity for the execution of his project. He had ascertained that Arnold usually retired to rest about twelve, and that previous to this he spent some time in a private garden, adjoining his quarters. He was there to have been seized, bound, and gagged, and under pretext that he was a soldier in a state of intoxication, to have been conveyed through bye-paths, and unsuspected places, to a boat lying in readiness in the river Hudson. Champe engaged two confederates, and major Lee, who co-operated in the plan, received timely intelligence of the night fixed on for its execution. At the appointed time, that officer attended by a small party well mounted, laid in wait on the other side of the Hudson with two spare horses, one for Champe and the other for Arnold. The return of daylight announced the discomfiture of the plan, and Lee and his party retired to the camp with melancholy forebodings, that the life of the gallant serjeant had been sacrificed to his zeal in the service of his country. Consoling however was the intelligence shortly after received from the confederates, that on the night preceding the one fixed on for Arnold's arrest, that officer had shifted his quarters. It appeared that he was employed to superintend the embarkation of certain troops, composed chiefly of American deserters, and it was apprehended, that unless they were removed from their barracks, which were adjacent to the shore, many might seize that opportunity to escape. This attempt was never afterwards renewed. On the junction of Arnold with Lord Cornwallis, in Virginia, the serjeant found means to elude the vigilance of the British lines, and to reach in safety the army of General Greene. Having been furnished by that officer with the means of escaping to Washington's camp, he arrived there to the astonishment and joy of his old confederates in arms.

When Washington assumed the command of the army under president Adams, he caused strict inquiry to be made for the man who had so honourably distinguished himself, intending to honour such tried fidelity with military promotion, and heard, to his great sorrow, that he had died but a short time before, in the state of Kentucky.

From the Utica Magazine.

Mr. Editor—If the following is worthy, it may have a place in your Magazine:

Trinitarians tell us, that the God, so often spoken of in the Old Testament, was Christ.

If so, then it was Christ, who "spake unto the fathers by the prophets, and hath in those last days spoken unto us by his Son whom he hath appointed heir of all things," Heb. i. 1—5; and we would respectfully ask, who this Son of Christ is?

For an answer, we are told that Christ is this very God. This, in no way answers the question.

But admitting, that Christ is the very God then, in contradiction to what he himself declared, John v. 30, Christ himself could do all things. And after he had suffered and died, he then rose to sit at his own right hand. Rom. viii. 34. And he also gave himself all power in heaven and on earth; Mat. xxviii. 18; that after having performed some business with it, he might then give up that power or kingdom again to himself. 1 Cor. xv. 24. Here is an idea of orthodox invention.

But stop! cries the Trinitarian. The union of the Father and the Son is a great mystery.—So then, if it is a great mystery, it is no part of a revelation. And why are people damned to hell, for not building their faith upon something that God never revealed to man? Or why did the church, at Hanover, so deal with Mrs. Pond for not believing in that, which they know nothing of themselves? *Mystery*, or that of which there is no divine revelation, is but the foundation of heathenism.

But again. The only condition of salvation, is this, according to the scriptures: not to believe in this, that, or the other thing, but, *on the Lord Jesus Christ.* Acts viii. xxxvii. 16, 31.

The word *Christ*, signifies one that is anointed. But to suppose, that the one God, or the eternal Spirit, ever needed an anointing with that eternal spirit, is absurd. And if Christ is the one God, where is the mediator between the one God, and man. See 1 Tim. ii. 5. There is none. Which idea is but Deism. And was Mrs. P. really cut off from that church, for not believing in Deism. But the approved belief in Christ, as shown by plain revelation, is this: "Thou art the Christ, the Son of the living God." Mat. xvi. 16, 17. And was Mrs. P. cut off from that church, for believing Christ to be the Son of God, instead of believing him to be the one God? Or was she cut off for not believing in the extensiveness of the atonement, 1 John ii. 2, and the infinite fulness of God's love, iv. viii. since Christ has fully unagnified the law by it; Isa. xlii. 21; which belief, is no where in revelation called heresy?

Perhaps that church at Hanover would do well to say but very little about "binding things on earth," which they may suppose will be "bound in heaven," until they lay aside their mysteries, and come to a better understanding of the scriptures.

It is fully believed, that when people shall have come out from the dark smoke that rises out of the pit, Rev. ix. that their heathen mystery respecting a plurality of Gods, with their bitter sectarian prejudice, will then be left behind.

A. B.

ANECDOTE OF REV JOHN MURRAY.

The late Rev. John Murray was distinguished for the poignancy of his wit, and talents for repartee. On a certain time when meeting his friends to celebrate some festive occasion, and the joys of Bacchus were re-

sorted to, as a heightener of social merriment, he was accosted with "Mr. Murray, don't you drink?" "Drink!" retorted he, yes, that I do—I drink like a beast." He yet refrained from helping himself over liberally to the use of the bottle, (as every one else present did) which one of his companions remarking, observed, "Why Mr. Murray, how absent you are—I thought you said, you drank like a beast." "And so I do," rejoined the preacher. "for a beast when he has drank enough, desists from drinking; and so have I."—*Fall River Monitor.*

POETRY.

THE OLD MAN'S COMFORTS

You are old, Father William, the young man cried,
The few locks which are left you are gray;
You are hale, Father William, a hearty old man;
Now tell me the reason, I pray.
In the days of my youth, Father William replied,
I remember'd that youth would fly fast,
And abus'd not my health and my vigor at first,
That I never might need them at last.

You are old, Father William, the young man cried,
And pleasures with age pass away,
And yet you lament not the days that are gone;
Now tell me the reason, I pray.
In the days of my youth, Father William replied,
I remember'd that youth could not last;
I thought of the future, whatever I did,
That I never might grieve for the past.

You are old, Father William, the young man cried,
And life must be hast'ning away;
You are cheerful, and love to converse upon death;
Now tell me the reason, I pray.
I am cheerful, young man, Father William replied—
Let the cause thy attention engage;
In the days of my youth I remember'd my God,
And he hath not forgotten my age.

MARRIED,

On Saturday evening, the 29th ult. by the Rev. Mr. KNEELAND, Mr. THOMAS GARDINER, to Miss EMMALINE HOLDEN.

On Sunday morning, the 30th ult. by the same, Mr. EDWARD P. AGATE, to Miss MARIA WILLIAMS: all of this city.

NOTICE.

Brother KNEELAND will deliver at Tammany Hall to-morrow (Sunday) morning, a discourse entitled "*Orthodoxy unmasked*," in which some notice is taken of Professor Stuart's Election Sermon. By HOSRA BALLOU, Pastor of the Second Universalist Society in Boston." This is a printed discourse, which Mr. K. will deliver with some comments and amplifications of his own. Text. Jeremiah x. 21.

The Second Universalist Society give notice, that they have hired the spacious room in the new MASONIC HALL, Broadway, to be appropriated to divine worship every Sabbath, as soon as finished, which is expected to be, in the early part of November. The room being 50 by 90 feet, or 4,500 square feet, will in all probability accommodate with seats, comfortably, about 1200 persons.

Monies Received on account of the Olive Branch.

From Mr. Nathan Bowen, Bennington, Vt.	\$2 00
Mr. E. W. Case, Southold, L. I.	8 00
Dr. Abner Pyles, Milton, S. C.	2 00
Mr. Evan Lewis, Westchester, N. Y.	2 00
Mr. Henry Stryker, Orange, N. J.	2 00
Robert Gates, Esq. Derby, Ct.	2 00

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. II

NEW-YORK, SATURDAY, OCTOBER 13, 1827.

|| No. 22.

SERMON.

Compendium of a Sermon delivered at Tammany Hall, Sunday, September 30th, 1827. By Rev. A. KNEELAND.

Text. Rom. iii. 3, "What if some did not believe? Shall their unbelief make the faith of God without effect?"

It will require but a single moment of reflection, to convince any rational mind, that the word *faith*, when applied to God, cannot mean *belief*. We never can be said to *believe*, what we *know* to be true. Faith is the effect of evidence of things concerning which we have no positive demonstration. A man may *believe*, reasoning from analogy, that the planets are inhabited; but he *knows* that the earth is. Now as the knowledge of God, as we believe, and as is generally admitted, is not only positive, seeing the end from the beginning, but also infinite, seeing the most secret recesses of the human heart, so it is impossible in the very nature of things that the faith of God should be his belief. It is for this reason that we prefer the new and improved version of the text. "What if some had not faith? shall their want of faith make the faithfulness of God without effect? By no means: yea, let God be true, but every man a liar."

The faith, or faithfulness of God, therefore, is nothing short of his immutable purpose, which he has determined according to the counsel of his own will. We use the word *faith*, sometimes, in this sense in relation to human affairs; as we sometimes speak of the faith of nations; and that such and such things were done in good faith. All this has relation to *faithfulness* in observing and fulfilling treaties, &c. and has no relation to what is either believed or disbelieved. We find this word used in the same sense in Tit. ii. 10, and 1 Tim. v. 12, "Not purloining, but showing all good *fidelity*,"—good *faith*. "Having damnation (condemnation) because they have cast off their first *faith*,"—or as it is in the new version, "laid aside their first *resolution*." This is sufficient to show that *new faith*, when applied to God, must mean *fidelity, faithfulness, purpose, resolution, or determination*.

With this construction of the word *faith*, we shall now go into an examination of our text. "What if some did not believe," or what if some *now* do not believe; shall their unbelief make the fidelity, will, counsel, or purpose of God without effect? By no means—it is utterly impossible—rather consider all men liars who assert such things, than to suppose a thing so incredible." Thus the text may be very well paraphrased. To illustrate this idea we will take up some of the dispensations of divine providence, which have already been accomplished, and see how far the unbelief of man went to hinder the purposes of God from being carried into effect, And

First. In regard to the denunciations of God, What effect has unbelief ever had in pre-

venting all the awful denunciations spoken of in Scripture from being fulfilled according to the purposes of Deity? Take the old world, for instance; there being no law, after the first transgression, and every one doing what seemed right in his own eyes, man became grossly wicked; so that the "imagination of his heart was evil, and only evil, and that continually." And God threatened to destroy man from the face of the earth. Noah only found favor in the sight of God, who was constituted a preacher of righteousness, and whom God directed to build an ark for the salvation of himself and family. We do not stop here to inquire into the literal truth of this account—we take that for granted—and reason on the supposed facts. The ark was a long time in building; during which time Noah preached to the old world, "while once the long suffering of God waited;" but did they believe? no; they, as Mr. Wakefield renders the passage, "were hard to be convinced." But did their unbelief prevent the flood? No. Their unbelief could not make the purpose of God without effect. Take also the case of Ahab: he disbelieved in the prophecy of Micaiah, and trusted in his false prophets. He ordered Micaiah to be put in prison, and to be fed with the bread of affliction and water of affliction till he should return from the battle in peace. But, says Micaiah, "If thou return at all in peace, the Lord hath not spoken by me." Now did the unbelief of Ahab prevent his death? No: notwithstanding all the artifices that were used, yet these very artifices seemed to be overruled to bring about the thing intended by infinite wisdom. Joseph's brethren seemed to be unbelievers in the interpretation of Joseph's dreams; though they rather feared that it might be so, and therefore they adopted measures, and cruel measures too, to prevent it; but the very measures which they adopted were overruled in such a manner as to be instrumental in bringing about the very thing which they dreaded. Lastly. Were there ever greater unbelievers than the unbelieving Jews in regard to the resurrection of Christ, and the destruction of their city and temple as predicted by him. But how far did all this unbelief go towards preventing these events? In all their machinations we see the impotency of human means when brought in competition with the power of God. Thus we see the weakness of unbelief in regard to things that are past. Why then can we expect it any more powerful in regard to things to come?

If all the world were to disbelieve the resurrection of the dead; would their unbelief prevent it? This question will be answered in the negative by every one, except by those who, like the Sadducees of old, "say there is no resurrection." And even these will not say that unbelief prevents it; but that it will not take place because there is no power which can produce such an event. But Paul says, "We have

hope towards God, which they themselves (the Pharisees) will also allow, that there will be a resurrection of the dead, both of the just and of the unjust." Now if this hope is well founded, as we believe it is, all the unbelief in the universe cannot prevent the truth of the doctrine, on which this hope is built, from being carried into effect. Faith, in man, is not the moving cause of the faithfulness of God; hence unbelief, or the want of faith, cannot prevent it.

For the sake of the case, and to place this argument in a stronger point of light, we will carry it one step farther on the negative side of the question. Let us then admit (what is by no means admitted) that the doctrine of an eternal hell in another world is true: that this is the purpose of God, and that his faithfulness is pledged to carry the same into effect. Now there are many (and we happen to be among the number) who disbelieve this altogether. We ask, and let the question be put to our opponents, can their unbelief, or our unbelief, make this purpose of God without effect? All will say no, without a single exception. If hell, that is, in another world; for we admit the existence of a hell in this world, if hell means torment; but if hell in another world could be destroyed by unbelief, there would be no hell there for us, most assuredly; for we have no faith in it whatever. But if we had no better argument to support the doctrine of universal salvation, and the non-existence of hell in another world, than our belief in the former, and unbelief of the latter, we should think the argument but very poor indeed. We wish, therefore, to have it distinctly understood, that we rest the doctrine entirely on the immutable purposes of God, as revealed in his word, and not on any thing which we discover in man. The things which are seen are temporal; and all that is temporal, is also changeable; but to find eternal consequences, we must look to eternal causes; for nothing short of an eternal cause can produce an eternal effect. Whatever the eternal state of man shall be, therefore, man collectively, or man individually; whether to cease to be at death and to remain in eternal nonentity, or what is the same to him, in eternal unconsciousness; or else what is worse, to be in eternal misery; or (else, what is worse,) to be in eternal misery; or lastly, what will reflect the highest glory, to be in eternal blessedness; the eternal state of man, and of every thing else, will be just as God eternally intended it should be! Now, what if some do not believe it; can their unbelief make the eternal purposes of God without effect? By no means.

(To be continued.)

AWFUL WARNINGS!!!

What would plain, common-sense people, think of our information, should we class the following, and hundreds of similar circumstances, under the above title? Yet we might do it with as much propriety and truth as others do

in the common and religious periodicals. We hope the day is approaching in which such occurrences will appear under their proper titles—when frail man will no longer “deal damnation round the land,” on those whom he may deem heretics and infidels.—*Univ. Magazine.*

The London Magazine mentions the case of an Irish woman, 115 years of age, who, with her mental faculties as yet unimpaired, had been continually counting her beads and saying her prayers, after the manner of the Catholics, for the “saving of the soul.” This aged woman, while first listening to the one who read to her from the Scriptures, began to inquire why the latter contained nothing about beads, holy water, the power of the priests, &c. She resisted the truth for a time; but at length became alarmed, ceased contending with the staid reader, and to all human appearance, yielded her whole soul to the influence of gospel truth. Not a great while afterwards, she was found dead in her bed.—*West. Rec.*

The Troy Budget of Friday states, that while the workmen were engaged in raising the frame of the Methodist meeting house in that city, on the previous day, one of the beams broke and precipitated six of the workmen from a height of about thirty feet to the floor of the building. Mr. Solomon Lay, of Sandlake, the master builder, received a severe injury in the head, and his thigh was badly broken; an apprentice to Mr. Lay, fell headlong and wounded severely; and a Mr. Wood was considerably bruised. The remaining three persons escaped without serious injury.

The Methodist meeting house at Norwich, was swept out to sea by a deluge. A meeting house belonging to the Methodists at N. Haven scattered—in answer to a prayer at its dedication; that in case the truth were not preached there, it might be scattered by the winds. Clergymen have dropped dead in their pulpits—churches have been rifted by lightning—a large mission family shipwrecked, and twelve out of thirteen lost.

Now who, with a reputation for common sense, would think of constructing these events into judgments, but those who have been inoculated with ignorance by a bigotted, intolerant priesthood.—*Rel. Inquirer.*

THE WILD TURKEY.

Extract from a notice of Bonaparte's Ornithology contained in the 35th number of the North American Review.

The author dwells at much length on the description of the Wild Turkey. He asserts manfully the original claim of America to this bird. The first certain account of it, he says, was written in 1525 by Oviedo, in his history of the West Indies. It was sent from Mexico to Spain in the early part of the sixteenth century, and thence to England, about the year 1524. By degrees it spread over Europe, and within a century was introduced in Asia, Africa and the European colonies. The origin of the English name, *Turkey*, as applied to this bird, is a little singular. It was first brought to England at a time when it was customary to denote articles of luxury from foreign countries by this appellation, and as this bird was a delicacy of novel and rare occurrence, it took the same name. This error was perpetuated from the circumstance of its being supposed to have come through Spain from Asia or Africa. Some naturalists represented it as having been known to the ancients, but they confounded it

with the Guinea Fowl. The Turkey is in fact indigenous to America and was a stranger to the old world till after the discoveries of Columbus. Mr. Buonaparte has given a list of twenty-seven names by which it has been called among different tribes of Indians. From the author's full description of this bird, we shall select two or three paragraphs, in which are exhibited some of its habits.

“When about to cross the river, they select the highest eminences, that their flight may be more certain; and here they sometimes remain for a day or more, as if for the purpose of consultation, or to be duly prepared for so hazardous a voyage. During this time the males gobble obstreperously and strut with extraordinary importance, as if they would animate their companions, and inspire them with the utmost degree of hardihood; the females and young also assume much of the pompous airs of the males, the former spreading their tails and moving silently around. At length the assembled multitude mount the tops of the highest trees, whence at a signal note from a leader, the whole together wing their way to the opposite shore. All the old and fat ones cross without difficulty, even when the river exceeds a mile in width; but the young, meagre, and weak, frequently fall short of the desired landing and are forced to swim for their lives. This they do dexterously enough, spreading their tails for support, closing their wings to the body, stretching their neck forward, and striking out forcibly and quickly with their legs. If in thus endeavouring to gain the land, they approach an elevated or inaccessible bank, their exertions are remitted, they resign themselves to the stream for a short time, in order to gain strength, and then with one violent effort escape from the water. But in this attempt all are not successful; some of the weaker as they cannot rise sufficiently high in the air to clear the bank, fall again and again into the water, and thus miserably perish. Immediately after these birds have succeeded in crossing a river they for some time ramble about without any apparent unanimity of purpose, and a great many are destroyed by the hunters, although they are then least valuable.

These birds are guardians of each other, and the first who sees a hawk or eagle gives a note of alarm, on which all within hearing lie close to the ground.—As they usually roost in flocks, perched on the naked branches of trees, they are easily discovered by the large owl, and when attacked by these prowling birds, often escape by a somewhat remarkable manœuvre. The owl sails around the spot to select his prey; but, notwithstanding the almost inaudible action of his pinions, the quick ear of one of the slumberers perceives the danger, which is immediately announced to the whole party by a *chuck*; thus alarmed, they rise on their legs and watch the motions of the owl, who darting like an arrow, would inevitably secure the individual at which he aimed, did not the latter suddenly drop his head, squat, spread his tail over his back; the owl then glances over without inflicting any injury, at the very instant the turkey suffers himself to fall headlong towards the earth, where he is secure from his dreaded enemy.”

From the Columbus Gazette.

The following anecdote of PATRICK HENRY, whose overpowering eloquence Mr. Jefferson, with his characteristic frankness, ascribed the first impulse Virginia received in the

glorious cause of American freedom, is given in “Wirt's Life of P. Henry.” After stating some of the elements of Mr. Henry's character, which most happily suited him for the sanguinary struggle which our independence cost, Mr. Wirt says,

“Long before a whisper of independence had been heard in this land, he (Mr. H.) had looked through the whole of the approaching contest, and saw, with the eye and rapture of a prophet, his country seated aloft among the nations of the earth. A striking proof of this prescience is given in an anecdote communicated to me by Mr. Pope.” Mr. Henry was asked in a company of several gentlemen, if “the supposed Great Britain would drive her colonies to extremities; and if she should, what he thought would be the issue of the war?” When Mr. Henry, after looking round to see who were present, expressed himself confidentially, in the following manner: “She will drive us to extremities—no accommodation will take place—hostilities will soon commence—and a desperate and bloody touch it will be.” “But,” said colonel Overton, “do you think, Mr. H. that an infant nation, as we are, without discipline, arms, ammunition, ships of war, or money to procure them—do you think it possible, thus circumstanced, to oppose successfully the armies of Great Britain?” “I will be candid with you,” replied Mr. H. “I doubt whether we shall be able, *alone*, to cope with so powerful a nation. But,” continued he, “where is France? Where is Spain? Where is Holland? the natural enemies of Great Britain—where will they be all this while? Do you suppose they will stand by, idle and indifferent spectators to the contest? Will Louis the XVI. be asleep all this time? Believe me, no! When Louis the XVI. shall be satisfied by our serious opposition, and our *Declaration of Independence*, that all prospect of reconciliation is gone, then, not till then, will he furnish us with arms, ammunition, and clothing, and pot with these only, but he will send his fleets and armies to fight our battles for us; he will form with us a treaty offensive and defensive, against our unnatural mother.—Our independence will be established! and we shall take our stand among the nations of the earth!” Here he ceased.” Every American citizen knows, to his joy, that these predictions have been literally verified.

Chymical application of the Elder Berry.

As the season is now approaching when the berry is found in profusion in most of the hedge rows in England, we think it right to put our chymical readers in possession of a valuable fact connected with its properties as a re-agent. To prepare it for a test in the laboratory, take any quantity of the ripe berries, picked clean from the stalks; and after having bruised them, press the juice into a clean, well-timed vessel. Add a fourth part of its weight of alcohol, and evaporate the mixture to one half. Remove it from the fire for ten or twelve minutes, and add as much alcohol as you have of concentrated juice. A copious precipitation of the parenchymatous and gummy parts will take place, which will permit the liquor to be strained with ease through a fine cotton cloth. The filtered liquor is now fit for use. It consists of the saccharine and colouring principles of the berries, in solution with alcohol and water. It is of a beautiful violet colour.—In order to ascertain its utility as a test of acids and alkalis, the fol-

lowing experiments were made: To one pint of rain water, a single drop of the tincture of elder berries was added. The blue color was too pale to be perceived; but the addition of a single drop of sulphuric acid produced a decided red colour. To the liquor employed in the last experiment, a minute quantity of alkali was added, when it immediately changed to a brightly green. If a quantity barely sufficient to neutralize the acid be employed, the original blue or violet colour is restored; hence this test possesses all the delicacy of the tincture of litmus, or blue cabbage, and has the additional valuable property of keeping unaltered during the hottest season of the year. The species tried as above was the *sambucus canadensis*.—*London Courier*.

NORTH AMERICA.

The following observations, concerning the government of this country, and the character and pursuits of its citizens, are an extract from Sir Walter Scott's *Life of Buonaparte*.

"America must certainly be accounted a successful attempt to establish a republic on a much larger scale than those we have mentioned. But that great and flourishing empire consists, it must be remembered, of a federative union of many states, which, though extensive in territory, are comparatively thin in occupants. There do not exist in America, in the same degree, those circumstances of a dense and degraded population which occasion in the old nations of Europe such an infinite difference of knowledge and ignorance, of wealth the most exuberant and indigence the most horrible. No man in America need be poor, if he has a hatchet and arms to use it. The wilderness is to him the same retreat which the world afforded to our first parents. His family, if he has one, is weak; if he is unincumbered with wife or children, he is more easily provided for. A man who wishes to make a large fortune, may be disappointed in America; but he who seeks, with a moderate degree of industry, but the wants which nature demands, is certain to find them. An immense proportion of the people of the U. S. are agriculturalists, who live upon their own property, which is generally of moderate extent, and cultivate it by their own labor. Such a situation is peculiarly favorable to republican habits. The man who feels himself really independent,—and so must each American feel who can use a spade or an axe,—will please himself with the mere exertion of his free will, and form a strong contrast to the hallooing, brawling, blustering rabble of a city, where a dram of liquor, or the money to buy a meal, is sure to purchase the acclamation of thousands, whose situation in the scale of society is too low to permit their thinking of their political right as a thing more valuable than to be bartered against the degree of advantage they may procure, or of the license which they may exercise, by placing it at the disposal of one candidate or another.

In America, after the great change in their system had been effected by shaking off the sovereignty of the mother country, the states arranged their new government so as to make the least possible alteration in the habits of the people. They left to future and more convenient opportunity, what further innovations this great change might render necessary; being more desirous to fix the general outlines of a firm and orderly government, although con-

taining some anomalies, than to cast all existing authorities loose, in order that they might produce a constitution more regular in theory, but far less likely to be put into effectual execution, than those old forms under which the people had grown up—and to which they were accustomed to render regular obedience. They abolished no nobility, for they had none in the colonies to abolish; but in fixing the basis of their constitution, they balanced the force and impulse of the representative body of the states by a senate, designed to serve the purposes answered by the house of lords in the British constitution. The governors of the different states in whose power the executive government of each was reposed, continued to exercise the same duties as before, without much other change, than that they were named by their fellow citizens, instead of being appointed by the sovereign of the mother country.—The congress exercised the rights which success had given them over the loyalists, with as much temperance as could be expected after the rage of a civil war. Above all, the mass of the American population was in a sound healthy state, and well fitted to bear their share in the exercise of political rights. They were independent, as we have noticed, and had comparatively few instances amongst them of great wealth, contrasted with the most degrading indigence. They were deeply imbued with a sense of religion and the morality which is its fruit. They had been brought up under a free government, and in the exercise of the rights of freemen; and in their fancies were not liable to be excited, or their understandings made giddy with a sudden elevation to privileges, the nature of which was unknown to them. The republic of America, moreover did not consist of one huge and populous country, with an overgrown capital, where the legislative body, cooped up in its precincts like prisoners, were liable to be acted upon by the applauses or threats of a desperate rabble. Each state of America carries on its own immediate government, and enjoys, unmolested, the privilege of adopting such plans as are best suited to their own peculiar situation, without embarrassing themselves with that ideal uniformity, that universal equality of rights, which it was the vain object of the French constituent assembly to establish. The Americans know that the advantage of a constitution, like that of a garment, consists neither in the peculiarity of the fashion, nor in the fineness of the texture, but in its being well adapted to the person who receives protection from it. In short, the sagacity of Washington was not more apparent in his military exploits, than in the manly and wise pause which he made in the march of revolution, so soon as peace gave an opportunity to interpret its impulse. To replace law and social order upon an established basis, was as much the object of this great general, as it seems to have been that of the statesmen of Paris, civilians as they were to protract a period of insurrection, murder, and revolutionary tyranny."

ARCHIMEDES.

Archimedes was born at Syracuse, and related to Hiero, king of Sicily: he was remarkable for his extraordinary application to mathematical studies, but more so for his skill and surprising inventions in Mechanics. He excelled likewise in Hydrostatics, Astronomy, Optics, and almost every other science; he ex-

hibited the motions of the heavenly bodies in a pleasing and instructive manner, within a sphere of glass of his own contrivance and workmanship; he likewise contrived curious and powerful machines and engines for raising weights, hurling stones, darts, &c. launching ships, and for exhausting the water out of them, draining marshes, &c. When the Roman Consul, Marcellus, besieged Syracuse, the machines of Archimedes were employed; these showered upon the enemy a cloud of destructive darts, and stones of vast weight and in great quantities; their ships were lifted into the air by his cranes, levers, hooks, &c. and dashed against the rocks, or precipitated to the bottom of the sea; nor could they find safety in retreat; his powerful burning glasses reflected the condensed rays of the sun upon them with such effect, that many of them were burned. Syracuse was however at last taken by storm, and Archimedes, too deeply engaged in some geometrical speculations to be conscious of what had happened, was slain by a Roman soldier. Marcellus was grieved at his death, which happened A. C. 210, and took care of his funeral. Cicero, when he was Questor of Sicily, discovered the tomb of Archimedes overgrown with bushes and weeds, having the sphere and cylinder engraved on it, with an inscription which time had rendered illegible.

His reply to Hiero, who was one day admiring and praising his machines, can be regarded only as empty boast. "Give me," said the exulting philosopher, "a place to stand on, and, I will lift the earth." This, however, may be easily proved to be impossible; for, granting him a place, with the simplest machine, it would require a man to move swifter than a cannon shot during the space of 100 years, to lift the earth only one inch in all that time. Hiero ordered a golden crown to be made, but suspecting that the artist had purloined some of the gold and substituted metal in its stead, he employed our philosopher to detect the cheat; Archimedes tried for some time in vain, but one day as he went into the bath, he observed that his body excluded just as much water as was equal to its bulk; the thought immediately struck him that this discovery had furnished ample data for solving his difficulty; upon which he leaped out of the bath, and ran through the streets homewards, crying out, *I have found it! I have found it!*—The best edition of his works is that of Torrelli, edited at the Clarendon Press, Oxford, fol. 1792, by Dr. Robertson, Savilian Professor of Astronomy.

A writer in the *Literary Gazette*, in noticing "Mrs. Opie's Illustration of Lying," has the following remarks, which we recommend to the attention of parents.—*Ch. Adv.*

"There is one class of lies, which we are a little surprised did not attract a larger share of Mrs. Opie's attention; as told by parents to their children. We believe that the slight regard in which strict truth is held by man kind, is principally owing to the lies which are told to children by their parents during the first years of their lives. Then is the time that permanent impressions may be as well made as at any future period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting the most atrocious false-

hoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming—they are guilty of criminal deception.—With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If the child is to take physic, the mother tells him she has something good for him to drink; if recusant, she says she will send for the Doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises which they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by a promise of a ride, a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience. For the child's moral habit, is of infinitely more consequence than any such inconvenience can be to a parent.

"We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet, after having pursued such a course of deception for the two or three years of life, if the parent then finds his child is trying to deceive him, and will tell him a downright lie, he wonders how he should have learned to do so, for he always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency to falsehoods, which he has himself been fostering and nourishing from the first. Children soon learn to know when they are deceived, and learn to deceive others. They are not deceived many times in the same way; and the most conformable to the precepts of morality and religion, is never to deviate, in the slightest degree, from strict truth in our intercourse with them."

The collection of Ethiopic, Arabic, and other manuscripts, obtained by the traveller Bruce, in Egypt and Abyssinia, was lately put up at auction; but there being no advance on the reserve of £5000 at which it was lately put up, it was bought in for the proprietor. It consists of nearly one hundred volumes. Among the biblical manuscripts, is an Ethiopic version of the Old Testament, in five volumes, taken from the manuscripts made by the Greek Church at Alexandria, at a remote but unknown period. It includes the Book of Enoch, which was first brought into Europe by Mr. Bruce. There are also in the collection, two copies of the Four Gospels in Ethiopic, the Epistles and Acts of the Apostles on vellum, and the Song of Solomon, in all the principal

languages of the Abyssinian empire, with a vocabulary in each dialect. This manuscript is considered a valuable accession to philological literature. Among the historical MSS. is the celebrated Chronicle of Axum on vellum. It professes to have been compiled from materials or records found by Damatious, Bishop of Rome, in the church of St. Sophia, and read at the first council of Nice, to the 318 fathers assembled there. There is also a very ancient Coptic MS. on papyrus, said to have been found in the ruins near Thebes, in the former residence of some Egyptian monks.

Christian Observer, June 1827.

Reward of Ingenuity.—Mr. Thornton of the Patent Office, Washington, relates the following anecdote.

Mr. Gilbert Brewster, a very ingenious artist from Connecticut came to the Patent Office about the middle of October 1824, and requested permission to examine the models. I informed him that they were deposited for public inspection and that he was at liberty to see and examine them as often and as long as he pleased. Instead of spending a few hours, he visited them daily for about six weeks; then thanked me for the gratification he had enjoyed, declaring them worth millions of dollars, or that they were of incalculable value to a real mechanic. He said he saw movements and combinations of which he before had no idea, and that he was so enabled to improve the machinery for spinning wool, as to reduce the price of spinning from eight cents to one cent per lb. He went away and returned in about three months, with two models, declaring on his return, that he had perfected what he had contemplated, and that he could spin wool at a lower price than the English, who would not effect it for less than four cents per lb. I issued three patents for his machines, and a gentleman who accompanied him from New York and who had engaged to buy these machines for a manufacturing company in Connecticut, laid him down ten thousand dollars in my presence.

The Morgan Business.—A friend from Rochester last evening favored us with the official report of the large joint committee, who have been for many months engaged in investigating the facts and circumstances relative to the kidnapping and presumed murder of Morgan. The report and documents occupy a closely printed pamphlet of more than 70 pages, which we have read. We are disappointed, however, in not finding the substance of the proof said lately to have been elicited, and upon which the murder of Morgan was positively asserted, in the article which we lately copied into this paper. Nor indeed do we find any material facts, which have not previously been communicated to the public, in one shape or another.—But when we say this, we wish it to be distinctly understood, that we entertain not a shadow of a doubt that Morgan was inhumanly murdered on the Niagara frontier. We obtained information in June, which satisfied us of this horrible fact. But we have no idea that the great number of the fraternity who participated in his abduction, had any direct knowledge or agency in the bloody tragedy with which the outrage was conducted. The men who fled from Rochester to South America did not knowingly or intentionally aid in the death of the victim,

and those who did, have long since fled to Europe.

From the Universalist Magazine.
A PARODY.

A certain orthodox professor of religion, journeying from GENESSEE to BOSTON, fell among thieves, who stripped him of his raiment, plundered and wounded him, and departed, leaving him half dead. And by chance there came down a Reverend Doctor of Divinity that way; and when he saw him, he passed on the other side. And like an orthodox Missionary, when he was at the place, came and looked on him, and passed by on the other side.—But a certain non-professor, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an Inn, and took care of him. And on the morrow, when he departed, he took out twenty dollars, and gave them to the host, and said unto him—Take good care of him: and whatsoever thou spendest more, when I come this way again, I will repay thee.

However incredible it may appear, it is a fact, that this "non-professor" was reputed a Universalist! But now the doctrine has become quite current, among many who profess to be orthodox,—that *the tree is not known by its fruit*, but rather by profession!! K.

Attempt of an Eagle to devour a Boy.—A very singular occurrence happened the week before last in the parish of St. Ambrose, about nine miles from the city. Two boys, the one seven, the other five years old, amused themselves in an adjoining field, trying to reap while their parents were at dinner. A large eagle soon came sailing over them, and with a swoop attempted to seize the eldest but luckily missed him. The bird not at all dismayed, sat on the ground at a short distance, and in a few moments repeated the attempt. The bold little fellow defended himself against his fierce antagonist with the sickle he had very fortunately held in his hand, and when the bird rushed upon him he struck at it. The sickle entered under the left wing, and the blow having been given strongly went through the ribs, and passing through the liver, proved instantly fatal. The eagle was afterwards sold to Mr. Chasseur, who has stuffed it and placed it in the museum, where it may now be seen. It is the Ring tailed or Russian eagle. The wings expand upwards of six feet. Its stomach was opened, and found entirely empty. The little boy did not receive a scratch. Had the eagle seized him, its talons, which are of uncommon strength, and about an inch and a half long, must have lacerated him dreadfully. There is little doubt, without the bird was much weakened by hunger, that a blow or two from its beak would have torn out his eyes, and with the instinct peculiar to birds of prey, broken in a moment the thin parts of the skull about the eye, and almost instantly destroyed his life.

Several eagles of this species breed in the high capes about Cape Tourmente, below St. Joachim. In the fall they feed chiefly upon sea fowl, and the carcasses of fish. In the summer months they are destructive to poultry, often carrying off a large turkey or goose in their claws, from the barn doors.

The present is the first well authenticated instance of their attacking children in this country, which has come to our knowledge.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, OCTOBER 13, 1827.

SECTARIAN CORPORATIONS—NO. 10.

We promised in our last to occupy this number in some observations on Sunday schools. The subject is an interesting one, and in our estimation has a direct bearing on the destinies of the people of this Nation. We can have no objection that wholesome instruction should be extended to poor children. It is not the *principle*, therefore, that we object to, but the *mode* and *manner* in which it is enforced. We know the flexibility of the organs of youth. While the young ideas are shooting in the mind, impressions made on it are more lasting than at any other time of their existence. It is consequently of vast importance that the millions who are springing into life, within the borders of this outspread Nation, should be taught *truth*, not *error*. The former inculcates the benevolent and heavenly doctrine that in serving and cherishing one's neighbor he is actuated to the deed purely for the love of that God who loves our neighbor as our selves. The latter teaches that if one's neighbor differ in opinion with him, especially on subjects of metaphysical controversy, he must revile and persecute him in God's name. Truth advises the toleration of all sects; it teaches a morality that strengthens and binds society in the bonds of love; it sweetens the cares and strifes which are the natural inheritance of humanity in this world; it teaches good will to all, and is the only ligament in the character of man capable of making mankind a nation of brethren. The vulgar and untutored mind admires it, and being stripped of all those mysteries which disgust the wise, it has the constant support of the upright and just in the intellectual world, and offers more encouragements to the social virtues than any other principle whatever that men may be endowed with. It is for these cogent reasons that we object to the institution of Sabbath schools under their present management and direction. The whole of them are superintended by *sectarians* of the would-be-orthodox persuasion, and exclusively by the clergy of that denomination. The arrangement places in the hands of those gentlemen an opportunity of moulding the rising generation exactly to their purposes; for "As the twig is bent the tree is inclined." In this consists our main objection. We consider truth, like the pulsation of the heart in the natural body, to be the vital principle of the social state in every possible particular in which it can be viewed. It is the essence and grand auxiliary to all our conclusions, however elevated they may be, whether in religion, morals, or politics. We will illustrate this, our position, by way of episode. Suppose the people of this nation were canvassing for a person most fit to be elevated to the first office in their gift; is not truth necessary to direct them in the choice? Would they select for this high and responsible situation an *ignominious*, a man guilty of foul corruption, of instable prin-

ciples, one who was selfish in the extreme, and possessed not a semblance of those virtues which is the patrimony of justice, and embellishes it as the glittering stars embellish the vault of heaven? We are told in the good old book that righteousness is the salt of the earth, and that when wicked men hear *sway* the people *mourn*. As *truth* is one of the attributes of Deity, equally immutable with all his laws in the government of the universe, and was the same at the foundation as it is now, and ever will be, it behoves the people of this free country, whose minds are not yet fettered, to look about them in the all-important ruffage that is to emanate from themselves. They are called upon by the loud voice of truth, which is heavens command, to bring their conclusions to bear exclusively upon the manly virtues. If an individual be presented to their view, imbued with all the sublime qualifications of the head and heart, in purposes firm, in justice inflexible, in integrity unimpeachable, in honor, in morals and religion, a bright example, and last of all, though not least, in patriotism and love of country like *Cæsar's wife* even not *suspected*, we would say that the nation that held such a man in her embrace is truly to be envied. But as our paper is devoted to discussions on the score of religion we have made this digression to show that truth is not less precious in political affairs than in those of religion and morals. We resume our subject.

At a certain celebration we are informed that an address was delivered on the "benign influence of Sabbath schools, as intimately connected with the perpetuation of our free institutions and the progress of moral and political reform throughout the earth." If this is not hypocritical cant, we know not what to call it. What section of our country needs political reform? Is it meant that through the medium of these wide spread Sabbath institutions, under the superintendence of the *ecclesiastics* of the Nation, that in the progress of a generation a set of men would spring up and enter our Legislative halls, as the Apostolics in the Eastern world cry out for the *inquisition*? Trained to certain sectarian habits and notions, they would become *fanatics* from the nature of the principles they had imbibed in the progress of their early instruction. To this preparation for the purpose of effecting a political reform we note our serious objections. Whilst on the one hand we would rejoice to behold a progressive amendment in the morals of the people, on the other we would lament that this improvement in their condition should in any way be ascribed to the would-be orthodox clergy,—a reformation inspired by certain fears impressed upon the mind, say the most of it, is artificial and unsubstantial. There is a playfulness in the nature of youthful minds that seems to court freedom of thought, and freedom of action, at the very threshold of life. Deprive them of this blessing, which contributes so much to their happiness in this world, they become the gloomy votaries of the orthodox persuasion. Faith, instead of being exhibited to them in its true colours is distorted; and instead of being held up to them as a mirror that would show their perfection or deformity, imparts to them the gloomy picture that is spread before them rather to frighten the imagination than to inform the understanding. We shall give another number on this interesting subject and trust that the candid and liberal will not mistake our views in the discussion.

M.

"Can a man take fire in his bosom and his clothes not be burned."—*SOLOMON*.

For the Olive Branch.

DECLARATION OF BR. A. KNEELAND, IN REGARD TO HIS FAITH AND MODE OF PREACHING.

Whereas, notwithstanding my admission into the fellowship of the General Convention of Universalists of the New-England states and others, twenty-four years ago, and that I am at this time, a member of five or six different Universalist Churches or Societies, and (with one exception) so far as I know, in good standing with them all; yet, strange to tell! either through misunderstanding in the first place, or misrepresentation in the second, the soundness of my faith has been called in question; and the proofs, either of the *insincerity* of my profession, or else of the want of *soundness* in my mind, had become so apparent, and so alarming to many of my brethren, that it was thought that a renewal of my public profession, had become absolutely necessary; to quiet not only the public mind, but also the minds of many of my friends, respecting it: and whereas, notwithstanding the Hudson River Association, and even my *accusers*, have voted unanimously that my declaration; or "concession," as they were pleased to call it, "was satisfactory;" yet, nevertheless, as some may still find it difficult in their minds to reconcile my declaration, as published in the Minutes of the Hudson River Association, with some things which come from my pen, and may wish to have some more information on the subject;

Therefore,—I feel it my duty to make a more full, explicit, and definite declaration, in regard to this important subject, than what I have ever before published.

In the first place, I wish the reader to keep constantly in mind our general profession and belief, as also the declaration to which I have already subscribed, and not suffer himself to think, even for a moment, that any thing which I now write militates, in my own mind, in the least degree, against the truth of what is there declared. With this caution, I shall first state what I do not believe.

1. I do not believe that the evidence of the resurrection of Jesus Christ, as recorded in the New Testament, is so full, clear, and conclusive, as it might have been. But still, it may, on the whole, answer the purposes of Divine wisdom better than what it could have done if the evidences had been more clear. There is no doubt in my mind, that had the wisdom of God so designed, the evidence might have been so clear, as to have converted the whole Jewish nation,

notwithstanding all their prejudices, and produced as clear conviction in their minds, as was produced in the mind of Saul of Tarsus. For instance, if the rulers of the Jews, with all the members of the Sanhedrin, together with the disciples, had assembled at the sepulchre, at the expiration of the third day, and had found the stone still sealed, with every thing in as perfect order as they left it; and if the angel of God had descended in their presence, broke the seal, and Jesus had come forth, openly, before them all, and had showed himself openly and publicly at Jerusalem, who would have doubted, at that time, of the truth of his resurrection? No one. But so far from this, the whole of this transaction was performed in a way, and the evidence of it, developed itself in such a manner, that the disciples themselves, according to their own confession, were, for some time, filled with doubts on the subject. Is it not a little surprising, that but one of the Evangelists mentions the circumstance of "sealing the stone and setting a watch?" But, not disputing the truth of it; I ask, what could have been the object of this seal? Not to prevent violence, certainly; for this it could not do; but to prevent fraud! Was not the bare circumstance, then, of breaking the seal, when no one (except the soldiers) was present, calculated, to say the least, to excite suspicion? Is it not a little strange that the women said nothing about this guard of soldiers, when they said, "Who shall roll away the stone for us, from the entrance of the tomb?" Were they ignorant of this circumstance? and if not, how could they expect to gain admittance? If the Jews understood what Jesus had said about his resurrection, previous to his death, so as to use all this precaution, how happened it that his own disciples were so little prepared for this most astonishing event, and so slow to believe it when it took place? Thus I might go on, and criticise upon many other parts of these records in the same way, which I am well aware, would be only calculated to raise doubts, and perhaps unsettle the minds of some sincere believers. The question will then be asked, Why, then, will you agitate these things, which might otherwise, perhaps, be suffered to rest in quietness? Why endeavor to sow the seeds of doubts and despair, as though the world was not already sufficiently prone to scepticism?

I answer. Because the Christian clergy have been such unskilful physicians that they have only healed the wound slightly, and it is necessary to probe it again to the bottom,

before it can be made perfectly sound. It is impossible to let these things rest, unless we can prevail upon the people to shut their eyes against all the light there is in the world; which they will not do. People will read, and they will examine for themselves, and it is perfectly right that they should. Deists are urging these objections continually, and they are finding their way into almost every family; some in one way, and some in another. It is the safest way, therefore, to meet the objections in their fullest force.

2. Now then, let these objections be urged with all their weight, and still we are able, rationally, to account for the existence of the Christian religion. All the epistles of Paul were written, (according to Dr. Lardner, who is generally conceded to be correct,) before any of the Gospels. They were (at least many of them) addressed to churches; which churches must have been established some time, at least, before he wrote to them. Now, on what foundation were these churches built? Not on the books of the four Evangelists, certainly, because they did not exist. But these churches must have been built on a *fact*, or else on *fiction*. And, whatever we may say of the people, the founders of those churches must have known what evidence they had of the truth of what they declared: that is, not only of the resurrection itself, but also of the evidence of that fact. Books which were not written, and which did not then exist, could have been no evidence to them of the truth of this fact, whatever they may be to us. Now suppose that there was no real evidence of the resurrection of Christ, and that this was all known to the apostles, how is it possible to account for their conduct? This is what Deists have never done; it is what they have never attempted to do; and it is what they never will succeed in doing, should they attempt it.

3. Here, then, the humble Christian may rest the foundation of his hope, on a ground that never can be shaken; because if there ever was a time in which these facts could have been refuted, that time has gone by, and never can return. All the witnesses are dead, and even did they now exist, they could give nothing more than mere negative testimony. On this hypothesis, therefore, there is no necessity of undertaking to defend the genuineness of all the books of the New Testament; nor any of them except those whose genuineness has never been called in question: viz., the Gospel according to Luke, the Acts of the Apostles,

and the known Epistles of Paul. And even these may have some early interpolations which it would be impossible now to detect. The others may contain much truth; and (except the interpolations) nothing but what was *believed* at the time they were written. For it was not the object of the Evangelists to prove what was not believed; but only to give an account of what was "most surely believed," (Luke i. 1,) and to hand it down to posterity. Now for any man, at any time, to write a book with this view, and yet to write things which were not "most surely believed," at the time they were written, would be the extreme of folly; and the book would be rejected at once by all: and especially if the most important fact should, at the time, be even suspected of being erroneous.

These circumstances convince me that the resurrection of Christ, on which fact alone the primitive Christian churches were built, was a fact, concerning which the apostles had not even the shadow of a doubt; and that their conduct can be accounted for in no other way, and explained upon no other ground. Nevertheless, I must be allowed to say, that I am unable to account for the discrepancies in the testimony, otherwise than by supposing, that none of the accounts were written by eye-witnesses; (for Luke does not pretend to have been an eye witness;) but that each one who wrote, gave the best account he could, according to the information he possessed. I am not alone in this opinion; but others, and learned men too, have had the same opinion before me. See *Evanson's Dissidence on the Four Evangelists*.

Thus, in the simplicity of my heart, I have set forth what I honestly believe: and should it constitute me, in the minds of many of my brethren *unsound* in faith and doctrine; to such ones I would say, in the language of the apostle, "Him that is *weak* in the faith, receive ye; but not to doubtful disputations." Rom. xiv. 1. Let us, then, endeavor, at all times, and under all circumstances, to "keep the unity of the spirit in the bonds of peace." K.

QUERY.—The Editor of the Utica Magazine is requested to explain why he published the Minutes of the Hudson River Association, leaving out Brother Kneeland's "declaration" which the Association gave him liberty to "subjoin" to the 8th article, by which the Minutes, as published by him, appear as though Br. K. made no reply whatever?

—The Editor of the Christian Tele-

scope has inveighed against the proceedings of the Hudson River Association. Will this rebound to his honor? Who had the best means of judging what was proper to be done in relation to all matters which come before the Association?—members of the Body, who were on the spot, or a Brother in Providence, R. I?

A writer calling himself "Justice," says, "We have only to say, we hope Mr. Kneeland, for his own sake, will not be so imprudent in his publications as to compel an exposure of all the facts that appeared upon his trial. He must let the matter rest; or tell the whole truth; Or ————" This mis-named "Justice," is informed that "Mr. Kneeland" does not fear either the *falshoods* or "the *facts*" that appeared upon his trial. Let them all out! No mincing the matter! This would-be-"justice" had better ascertain facts before he talks about the "illegal voters of Philadelphia." What is stated respecting them is totally *incorrect*; and it is with extreme regret that we notice so many *incorrect* statements coming from that source. We hope, however, that they are nothing more than innocent mistakes.

K.

For the Olive Branch.

A DREAM.

Messrs. Editors.

Ruminating on the vicissitudes of human life, and the various trials we are sometimes called to experience when actuated by the best of motives, which, all together, produced some little degree of solicitude; I smoked a good Spanish cigar, as a composer of the mind, and then flinging myself into an easy chair, I fell asleep. The reveries of Morpheus, however, did not hold my mind so closely but that it still ruminated, with this difference only, imaginations now seemed like realities. I seemed to be walking down the Bowery, and saw the venerable B. who was Moderator of the late meeting of the Hudson River Association, just returned, as I supposed, from Philadelphia. He turned into the house of one of the Trustees, of the First Universalist Society, and feeling a little desirous to hear the conversation, I followed. [You know persons will sometimes dream of doing what they never would even think of doing when awake.] There seemed to be a number of persons in the room, as well as two or three of the Trustees. In the course of conversation, the labors of the Association and their difficulties with brother K. and the Second Society, were brought up. In the sequel of which, brother B. undertook to give them some serious advice, accompanied with wholesome admonition. He spoke, in effect, as follows: (it being a dream, however, which I

but indistinctly remember, I may not quote his words exactly, but only in substance:)

"Now, brethren, I am about to give you some wholesome advice, and I hope you will profit by it. You must perceive, by this time, that you cannot injure brother K., nor his Society, by any thing which you can say about him, or them; they are perfectly independent of you, and he is entirely out of your reach; of course, every thing which you attempt to do, as well as every thing you say, to injure either him, or them, is only injuring yourselves. He has his hand upon you, and you never will be able to unclench it, unless you sever it from his body. I advise you, therefore, to be still, perfectly still, now, and do not send any more of your communications off into another state to be published. You see, he is in fellowship, his Society is in fellowship, and you are in fellowship; and how will it appear, now, for you to be contending about what took place before your separation?"

"But," says one, "What do you mean by saying that brother K. has his hand upon us, in the manner you represent? We do not see it."

"Why he holds you fast by your own resolutions, in which you have said every thing in his favor, that words could well express; and all of which, according to your own acknowledgement, *passed unanimously at a joint-meeting of the members and pew-holders, after every thing took place of which you now complain, excepting the separation!*"

"Ah! But we think those resolutions were rather improperly obtained."

"No matter for that: whether properly, or improperly, they have the same effect, as they respect both you and him. I do not know that they were improperly obtained; neither do the public know it, nor is it possible for you to make people believe it. Whatever you may think, others will judge of the resolutions by the resolutions themselves; and you cannot prevent it. To find fault now about the resolutions, only makes yourselves appear more ridiculous, in the eyes of the world, without injuring brother K. in the least. You are brethren; you are neighbors; why not be friends? By sending your grievances off into another state to be published, looks too much like two men going into another state to fight a duel, on account of a quarrel at home. Br. K.'s Society, by their application for fellowship, and by the conduct of their delegates, have certainly manifested more of the Christian spirit, than what it appears to me

you have. When I asked the Delegates from that Society, whether, in case they were received into fellowship, they were willing, on their part, that their Pastor should exchange with yours, they answered, 'Yes,' without the least hesitation. When I turned and put the same question to you; you answered, 'No!' and gave as a reason, that you considered their Pastor 'No Christian!' and that there was such an intimate connexion between him and them, and as they were organized into a Society by him, you considered them as having been 'conceived in sin, and brought forth in iniquity.' All this you said and much more, while you professed to be actuated and governed, by that wisdom which is from above, which is 'first pure, then peaceable,' &c. Now if you will persist in complaining, after you have had such a long, patient, and tedious hearing, in which I have done every thing to conciliate that I possibly could, consistently with duty, you will compel brother K., in self defence, to come out and publish these things to the world."

If this address did not convince, it silenced them; they hung down their heads and looked very solemn. I lost myself for a few moments; and as you know DREAMS are not always very connected, I next seemed to be walking in the street, and pretty soon saw H*****, one of the trustees of the first Society, come in contact with B***, one of the trustees of the second Society, when listening again, (which can be excused only in consequence of my being asleep,) I heard the following: viz.

H. Well, will not Mr. K. stop saying any thing more about the Trustees of the First Society: the thing is settled now, and we have concluded to let it all drop—and—and do—do—I hope you will—as you have influence with him—prevail on him to say no more in the Olive Branch, or in any other of the public prints, about it.

B. Now this is very fine, indeed. After you have said every thing you could, to try to injure brother K. and his Society, and find that you have been completely defeated, now you begin to beg—not for mercy—for that would be granted—but that he would be still—that he would not even vindicate himself from these slanderous reports of yours. Neither Br. K., nor his Society, wishes to injure you in the least. He only wishes to turn back upon yourselves the venom of your own poisoned arrows; and that he will do, and you cannot avoid it. If, therefore, you do not wish to be poisoned with them; keep them in your own quib-

ver. They are perfectly harmless there. But rest assured that every one you let fly, will be found a "thorn in your own side," before you are aware of it. If you could have destroyed the character of Br. K. you would have done it: you have done your best, and you worst, and now you want he should be still!

H. Ho! ho! ho!—bow—wow—well, I wish every thing for the best—I am sure I do not wish to injure Mr. K.—no man I like to hear better, when he preaches the gospel—he is certainly a man of talents—but—

B. Well, I am in a hurry, I cannot stop to talk with you now.

H. Oh!—I—I should like to talk with you an hour—come—come—

B. I cannot. I am engaged, and have other concerns to which I must attend.

This abrupt separation had the effect to awake me; when I found that the whole of this supposed conversation was a mere dream, which I have endeavored to relate as well as I could; though perhaps I have stated some *words* that were not actually dreamed; while, on the other hand, I am confident that I dreamed of hearing a good many which I have not related; but I am inclined to think, that there are living witnesses who can testify to a great part of it, to say the least, as being a true *vision*.

It is a query now in my mind, whether the piece signed "JUSTICE," as published in the "*Christian Telescope*," was written before this advice was given by Br. B. of Boston, or in consequence of it. For, that such advice was given, in substance, I have not even the shadow of a doubt. But what would B., the other Trustee, have thought if he had known, at the time of the last conversation with H., that a bag of wind had already been sent off to load the great SNAPPING POP-GUN at Providence, which, in a few days, was to make its report in this city? And still urging—BE STILL! BE STILL!! Oh, what swelling words of vanity!!

CASTIGATOR.

LYING FOR CHRIST'S SAKE.

A Tract "No. 38 of the series of tracts issued by the Baptist General Tract Society," entitled "Conversion of a Universalist."

This Tract purports to be "A Letter to the Editor of the New-York Christian Herald," and contains an account of the wonderful conversion of a "Mr. A.—a gentleman of respectable connexions, good natural judgment and disposition, and of more than ordinary taste for mental improvement." But although he

had "enjoyed the advantage of a Christian education," yet, by reading some French books "he imbibed the principles of infidelity." He at length, however, "became inclined to the flattering hypothesis of the Universalists; and after some months attendance at their place of worship, declared himself fully established in it." But some time after this, during the height of a burning fever he met with a most extraordinary change of mind; in so much that he is made to use the following language. "Yes, I know that I wrong in believing in it," (universal salvation.) "Yes, I certainly know that there is such a place, (as an eternal hell) and that I deserve to have my portion in it," &c. &c. These were answers to questions that were proposed to him. The work went hopefully on, till at length the recovery of his body and the conversion of his mind were completed. And the writer adds, "He looks upon his rescue from Universalism; as a deliverance from going down to the eternal pit." All this is said to have taken place in this city.

This man is represented as living when this letter was written. We would ask, Is he still living? If he is, let him show himself. He is represented as having a "pious Christian mother," who was very anxious concerning him while he was a Universalist. Is she still living? and where may she be seen? A "praying sister" is also mentioned. Where may she be found? "Several pious individuals—become acquainted with the circumstances," &c. Can any of these be seen? Information on this subject would be very desirable; and if none can be given, What shall we pronounce the tale? Has it not all the appearance of a sheer fabrication, a base lie—but perhaps told for Christ's sake!

For the Olive Branch.

A Universalist's opinion of Modern Orthodoxy.

1. It is totally corrupt—full of wounds bruises and putrifying sores;" that all the sophistry, far fetched and deep layed arguments, of its ablest Doctors and supporters, cannot bind up or plaster over, one of its deformities, so as to have the least appearance of soundness to a rational mind.

2. It is a chimera, unscriptural, and wholly irrational.

3. It is a monster without the natural supports; inasmuch as it has nothing to go upon, except the bewildered and disordered imaginations of its superstitious and deluded votaries.

4th. It is the offspring of heathenish superstition, ignorance, bigotry and idolatry.

5. The dark ages of beighted and vain imaginations, of savage barbarity and cruelty, is its father; oppression, priest-craft, consequent abominations, sin and misery, is its mother. Bigotry and fanaticism are its blood relations.

6. It is an imposter, in every sense of the word.

7. It is in character, if not in reality, the

scarlet coloured beast, spoken of in Revelation, full of names of blasphemy, that was and is not, and yet is, and shall ascend out of the bottomless pit, and go into perdition!

R. T.

REMARKS.

The opinion of "Universalist" may be correct; but it will be perceived, that it is all mere assertion: and assertions without proof, however true they may be, will have but little weight with judicious readers.—Eos

☞ The Second Universalist give notice, that they have hired the spacious room in the new MASONIC HALL, Broadway, for two years, with the privilege of keeping it five years, at the same rent, if wanted, to be appropriated to divine worship every Sabbath, as soon as finished, which is expected to be, in the early part of November. The room being 50 by 90 feet, or 4,500 square feet, will in all probability accommodate with seats, comfortably, about 1200 persons.

POETRY.

For the Olive Branch.

Lines written on being asked by one of the Orthodoxy, what was the use of preaching if Universal Salvation was true.

"How shall we escape if we neglect so great salvation."

As God so loved mankind in ages past,
That he resolved to save them all at last;
'Tis impious to believe and not respond,
The glorious truth the universe around.

'Tis not confined to earth's restricted sphere,
His love prevails where'er his creatures are;
And through each system of the milky way;
His sovereign grace prevails with equal sway.

And thence should myriads more appear in view,
His arms embrace them all as well as you,
In vain you claim his sole regard to earth,
Since he has given ten million worlds their birth.

Henceforth, go, narrow minded Priestcraft, go!
And tell the world He loves a favoured few,
Saves but in part, takes one but here and there,
Then blush when you include the whole in pray'r!

But truth shines clear as Sol's meridian light,
Revealed to shepherds watching flocks by night;
To all mankind the truth applies most plain,
For God declares he'll make an end of pain.

When speaking of the church John thus begins,
"So Christ propitiates for all our sins;"
But then he adds, extolling of his powers,
"It is for all the world as well as ours."

Exulting in the very self-same faith,
That Christ should reign 'till he has conquered death,
And then, with emphasis, exclaimed St. Paul,
Will God be God, in, through, and over all.

P. H.

MARRIED,

In this city, Gerard W. Morris, Esq. to Miss Martha Pyne, daughter of the late John Pyne, Esq. of Charleston, S. C.

DIED,

At Poughkeepsie, N. Y. 6th inst. Mrs. Lydia S. Oakley, wife of the Hon. Thomas Oakley.

THE OLIVE BRANCH

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year, payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

Ten dollars from any individual will be received in full for six subscribers for one year, to be sent agreeable to direction.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. 1. ||

NEW-YORK, SATURDAY, OCTOBER 20, 1827.

|| No. 23.

SERMON.

Compendium of a Sermon delivered at Tammany Hall, Sunday, September 30th, 1827. By Rev. A. KNEELAND.

(Concluded from page 168)

Text. Rom. iii. 8, "What if some did not believe? Shall their unbelief make the faith of God without effect?"

Secondly. We shall now briefly state a few of the many important testimonies on which the doctrine of Universal Salvation rests, which amount to as plain and positive proofs as could rationally be expected on this subject. Demonstration we ought not to expect; for that would leave no room for the exercise of faith. But, the apostle says, "We walk by faith, and not by sight."

"Now we, brethren, as Isaac was, are the children of promise." Gal. v. 28. It has often been asserted, and by those who call themselves liberal and even rational Christians, that there is not a single promise of God recorded in Scripture but what is conditional; so that where there is no condition expressed, there is always a condition implied. We ask, on what condition was Isaac a child of promise? Was he not a child of promise as soon as he was born?—and even before he was born? What did he do, then, as a condition, on the doing of which, this promise was fulfilled? All possible conditions are here certainly excluded. And yet, on the same basis, the gospel promise rests. For whatever may be said in regard to the promise made to Abraham, the apostle was certainly speaking of the gospel promise; and we have quoted the words of the apostle, here, only to show that the promises of the gospel, as well as all the promises of blessing to Abraham and his seed, are unconditional. The blessings promised, whether temporal or spiritual, are not yea and nay; but in him they are all "yea, and amen, to the glory of God the Father." Now what if some men do not believe all this, shall their unbelief make the promise of God without effect? By no means. Let God be true, then, whatever we may say of man.

The prophet saith, Mic. vii. 20, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers in the days of old." But what if some men do not believe it, shall their unbelief make the OATH of God without effect? "God forbid!" It is on such testimony as this that the hope of the Universalists rests; and not on any present or past experience; and much less on any works of righteousness which they expect to perform.

They do works of righteousness, it is true, for the sake of their own immediate comfort and enjoyment, which they esteem both as a duty and a privilege; but they have not the least expectation of immortality as a reward for the same. That rests solely on the purposes of God; "not of works, lest any man should boast." But faith in Universalism rests entirely on the divine testimony. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall come and worship thee." Ps. xxii. 27. But if there be an individual in all the human race who is a kindred of no nation under heaven, then such individual may be excluded from this universal worship, and yet the divine testimony be true. But this prophecy cannot be fulfilled till "all the kindreds of the nations" come and worship before God. But all must be akin: for, "Have we not all one Father? Hath not one God created us?" Mal. ii. 10. Yes, God has "created of one blood all nations of men, to dwell on all the face of the earth." Acts xvii. 26. Hence, as God is no "respector of persons," whatever he has done for one, in relation to his eternal state, he has done for all. "He that spared not his own Son, but delivered him for us all; how shall he not, with him, also freely give us all things?" Rom. viii. 32. He most assuredly will: for "this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v. 11. The apostle saith, "He that believeth not God maketh him a liar." But how could any one make God a liar by not believing what is not true? It must be true, then, that God has given us eternal life in Christ, or else no one could make God a liar by not believing it. If God, in his record, says it is true; and you, by your unbelief, say it is false; you, by your unbelief make God a liar! But rather "Let God be true, and every (unbelieving) man a liar." Compare Isa. xlv. 23, 24, with Phil. ii. 9—11. God hath highly exalted his Son, "and given him a name which is above every name, that in the name of Jesus every knee should bow—and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." This is the mystery that was kept hid from generations that were past, but is now made manifest to the saints; as the apostle saith, "Having made known unto us the mystery of his will, which according to his good pleasure he purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven,

and which are on earth, even in him." Eph. i. 9, 10. "For God sent not his Son into the world to condemn the world—but to save the world." John iii. 17; xii. 47. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 3, 4.

Now what if some men disbelieve all this, and count it all as *nought*, shall their unbelief make the will, pleasure, and purpose of God without effect? It is utterly impossible. Since these promises are all confirmed by an OATH, by two immutable things in which it was impossible for God to lie; wherefore we have the strongest consolation to lay on the hope which is set before us. Thus, brethren and friends, we have endeavoured to lay before you a few passages of the divine testimony, out of the many which might have been quoted, all tending to prove the doctrine of universal grace. If these passages mean what they say, it is utterly impossible to reconcile them with the cruel and unmerciful doctrine of endless wo; and some of them go as directly to prove the doctrine of universal salvation as words could possibly express. What stronger language, and what more positive, can be used than the following. "I will ransom them from the power of *hells*; I will redeem them from death—O death! I will be thy plague; O *hells*! I will be thy destruction." Hos. xiii. 14. Here God positively promises to destroy the only *hell* of which we read in all the Old Testament. What will become of the wicked when *hell* is destroyed? But let it be remembered that *hell* is not only to be destroyed, but the devil also. For "as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage." Heb. ii. 14, 15. Now when the devil shall be destroyed, as well as *hell*, what will become of his subjects? Answer. They will be all reconciled to God through the blood of the cross, or the blood of the everlasting covenant. For God will give the true Messiah a covenant to the people, "a light to the Gentiles," that he may be the salvation of God to the ends of the earth. "For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." Lam. iii. 31—33.

"I will not contend for ever—for the spirit should fail before me, and the souls which I have made." Isa. lviii. 16. Now those who say that God will cast off, and contend for ever, and be always wrath, &c. ought most certainly to be able to give as good reasons why he will, as he has given why he will not. But what if some men believe that God will keep anger for ever, and that he does not delight in mercy, will their believing it make it so? No: no more than their unbelief will make the faithfulness of God without effect.

Thus, brethren, you will perceive, that, as lightly as it is thought, by some, we esteem the Scriptures, we can quote now and then a passage to prove what we believe to be true. If what we have quoted does not prove the doctrine we have espoused, more the same purpose, which might be quoted, would not prove it. In this discourse, we have taken a future state of existence, which rests entirely on the doctrine of the resurrection, for granted, and admitting that fact, we contend that there is as good evidence for the salvation of all mankind, as there is for one individual of the human race. Did Christ die for any one? He tasted death for EVERY MAN. Did he give himself a ransom for any one? He gave himself a ransom for ALL. Is he the propitiation for the sins of any one? He is the same thing for the sins of the WHOLE WORLD. Does he reconcile any one? He reconciles ALL THINGS unto himself. Is the free gift of God bestowed on any one? The free gift came upon ALL MEN to justification of life. Does the grace of God bring salvation to any one? The grace of God hath appeared which bringeth salvation to ALL MEN. Will God become all in any one? When the Son gives up the kingdom, and becomes subject to him who put all things under him, God will become ALL in ALL! AMEN. Hallelujah! AMEN.

PROGRESS OF UNIVERSALISM IN S. CAROLINA. (Continued from page 146.)

The degree of bigotry and superstition, that the preachers of opposite doctrines have enlisted in their service against Universalism in this country, is astonishing; and far surpasses any thing of the sort, I have ever seen. As my intention to visit this region was known, and my arrival sometime anticipated, there was sufficient time to ring the alarm through the country, and to summon every bigot to his post. I am informed that for weeks previous to my arrival, nothing was to be heard from these pious souls, either in public or private, but declamations against Universalism and its preachers, (respecting both of which, the amount of their knowledge is profound ignorance,) and zealous warnings to the people for hearing of the doctrine. Every meeting house was closed against us, and we had no alternative but to resort to the groves, except at the villages, where the Court Houses have ever been open to us.*—Since my arrival, there has been much ranting and raving, and some preachers

have gone so far as to say, in the pulpit that I ought not to be suffered to remain in the state. But all this tumult avails nothing; it serves to concentrate the *weakness* of a defenceless body. The great mass of the people, it is true, follow their blinded leaders, and with few exceptions, it may with propriety be said, as it respects ignorance, bigotry, superstition, and fanaticism, it is "like priest like people." For, with the exception of the Presbyterians and Universalists, it is considered almost criminal in a preacher to study (and many of them would hardly know what such a thing meant) or to know more than his hearers. All the sects are quite as inimical to each other, as they are to the Universalists; and are in a continual quarrel. The weak mind supposes all these proceedings, to be as they should be, and each one adheres to and follows his leader, as a blind man conducted by a string. But the more intelligent and reflecting part of the community see through all this manoeuvring, and consider it merely a strife for predominance.—They look on all these things as a series of mean, pitiful artifice; they look on the whole work as well as its agents, with the contempt they so richly merit. Hence, it happens, although many of these persons are not professed Universalists, that they take the liberty to hear, judge and determine for themselves.

The opposers of our doctrine, have therefore entirely overreached themselves, and as it happens in all persecutions, do the cause of the persecuted more good than harm. Sensible men inquire of them if they are acquainted with Universalism, and find they are not. They wish to hear their reasons and arguments against it; but can obtain nothing but wild, incoherent, and unmeaning declarations, from which no ideas can be gathered, more than that the speaker is a bigot and knows nothing about the subject: He renews his inquiries, and obtains for answer, some muttering about drunkenness, profanity, and licentiousness of all sorts. This the inquirer can comment on himself; he looks around; he contemplates; and it is but a short time before he forms the conclusion, from his own observations, that in all the vices his teacher has named, the church is not a whit behind the world. He therefore at once convicts his informant, in his own mind, in an attempt to deceive him. Determined to clear up his doubts, he now resorts to the Bible, to intelligent Universalists, to their meetings, and their publications. Hence it results, that our meetings are respectably attended, our works extensively read, and persons, in one part or another, every day converted to a belief of the doctrine. And hence it happens also, that persons professing a belief in the doctrine, are men of independent and intelligent minds; men that believe from evidence duly examined, and not from tradition:—Men of honesty and sincerity, and who become supporters and ornaments to our cause. It is thus, with the aid of preaching merely enough to stir up the opposition from time to time, that Universalism has spread itself into every District in the state. Its enemies have however done, and are still doing more to promulgate it, than is in the power of its friends to do. In the heat of zeal, they introduce it, where it would be scarcely thought of; they set it up as a mark for invective, calumny and abuse; and on every convenient opportunity, persecute its believers, as far as their power extends:—The curiosity and the sympathy of the hearer is excited, he is determined

to know more of the matter, he inquires, he investigates, he determines, and finds himself a Universalist. It is thus the contagion spreads: It is borne on the wings of slander and persecution, and our enemies become, ignorantly, our most useful helpers.—And such is the state of the public mind and feeling at this time, that with the present race of Unitarian preachers, or others *created*† in their likeness, and a moderate share of Universalist preaching, our doctrine will soon prevail to very great extent.

For the Olive Branch. METAPHYSICS—NO. 4.

Messrs. Editors—In prosecuting my subject, I must repeat an adage that will bear repeating; viz. "That facts are stubborn things;" and while we dwell on the character of the *Great Creator, preserver, and Redeemer of man, or on the character of man; or on the ideal enemy of man*; nothing but facts ought to govern our communications; and we ought to reason but from self-evident propositions, so far as they are attainable by finite capacities.—Now it is a fact that our Heavenly Father is incomprehensible to man; nevertheless He does exist, and as we believe, fills the immensity of space with all his adorable attributes; which though familiar to all are comprehended by none. And though, as has been said, how justly I will not undertake to say, "His center is every where, but His circumference nowhere," still we are constrained to subscribe to the justness of the idea, that all his perfections run parallel with His Being, which is enough to shrink dependant man into humility. But while we ought to be humble on the one hand we have abundant occasion to be exalted on the other, and to rejoice, and above all to be grateful; for wide as his vast dominion is, and vast as all his perfections are, we are his children by creation as well as by providence; so far we ought to rejoice at our parentage and let a knowledge of the fact stimulate us to do His will, which is to love him supremely, hear him reverentially, and love our neighbour, (which is every son and daughter of Adamic Nature) in a spiritual sense, as ourselves.—These are the requirements of this incomprehensibly great and good Parent and to be Godlike, small in degree in man (as it must be) is certainly an imperative command and duty, otherwise he would not have said 'forgive, "Seven times in a day did I say? Nay! till seventy times seven!! But where is the command to *Damn once a day*, for an hour? much less *Damn* ninety nine out of a hundred, world without end!!! Thus far I cannot see, with my *mental* or *bodily eyes*, why all Sectarrians cannot agree, (if they are only endowed with common honesty) that the character given of God is correct. This command is peremptory, and our duty plain, reasonable and Godlike.—I am now about to take a different view of man as emanating from the hands of his creator God, (as he created all things). Man is acknowledged to be miraculous to man, and well he may be, as he came from the hands of an incomprehensible and miraculous being! Man is acknowledged to be composed of *body, soul and spirit*. The Body

*This word (created) might almost be applicable in this place, with some few exceptions, in its proper sense.

† We doubt the propriety of such an assertion. We can no more conceive of the centre of God, than we can of his circumference; and, to our understanding, the expression is nonsense! Ed.

*Private houses were not competent, to accommodate the congregations.

we behold with our naked organs of sight self-evidently. That the Spirit, whatever we may understand by the term, is inexplicable by man, all agree. That man has a Soul, also, all Sectarians agree. Each individual of the human family contends for, and wishes his soul to be saved and made happy, increasingly so, through the wasteless ages of an incomprehensible eternity. So far, we are self-evidently *universal*, in opinion; so far, we all agree; and so far, stubborn or acknowledged facts have conveyed us.—I now ask any Theologian, Layman, or wise man, to decipher the soul or what may be termed the rational faculty; to comprehend it.—It may be termed, *the thinking faculty!* The never dying spirit; *an accumulation of light.* You may call it aerial, or ethereal; but you will find it inexplicable after the most indefatigable research.—If so, what reason or proof can be adduced that the inexplicable something, denominated soul, is not a spark from the celestial fountain of wisdom, power, love, justice, omniscience, &c.? Why may we not suppose that myriads of these have been and will be created, in God's own mysterious way, and yet without diminishing himself essentially, (for he can do all things, consistent with himself) and we, diminutive as we are, be to his *declarative glory?* For it has been promulgated, and agreed to by all denominations, (and justly so) that man was created for the declarative glory of God.—And I cannot see why it is not rational to believe that is the employment of Deity, to create an infinity of beings, susceptible of growth in knowledge and happiness through the wasteless ages of eternity, and have spiritual bread enough and to spare, to supply all his spiritual children, agreeably to his essentially glorious nature.—In this, likewise, I hope we agree. I ask the prejudiced believer (or rather unbeliever) whether we can add to the essential glory of God by all the good that the inhabitants of the united planetary worlds (admitting them all to be inhabited) could perform? or whether they could diminish it by all the evil they could do? We must agree in this—we cannot—I ask again, for this is the question, Why then damn an individual? and that too even world without end? Has not the indiscreet offender the worst of it for his transgression while housed in clay? The most plausible answer that I can possibly conceive for my opponents, is, that the adversary would be out of employ, were it not for the work of damnation in a future world! I hope to be enabled to give you a succinct character of his Satanic Majesty in a future number; until then I must subscribe myself, **SECUNDUS.**

PROSCRIPTION.

"Let not this weak and erring hand
Presume thy bolts to throw,
And deal damnation round the land
On all I judge thy foe!"

A gentlemen in the west, who is at the head of the Senatorial Delegation in Seneca county, has thought fit to assert publicly, that the Masonic Institution is "*rotten to its core.*" Indeed! It seems as if the age of proscription and intolerance were again to be commenced—in one quarter of this free country, persecution rages against an institution whose leading principles are charity, peace and good will towards mankind—whose deeds are deeds of beneficence, and whose spirit is that of harmony and friendship. In another quarter bi-

gotry assumes the reigns of opinion, and arrogantly aspires to "teach eternal wisdom how to rule." And is it come to this? Is frail and fallible man to be constituted the arbiter of right and wrong, to direct the smiles, and hurl the thunder-bolts of Omnipotence?

"Aspiring to be gods, if angels fell,
"Aspiring to be angels, men rebel."

In this mortal state, surrounded as every individual is by the cares of the world exposed to the thousand temptations which beset his pride, his vanity and his cupidity, all that man can do is to imitate angelic excellence, equal it he cannot.

He must follow with humility the bright example of the Redeemer of the world—like him, he must be sincere and compassionate. He must "do as he would be done by;" and, conscious of his own fallibility and imperfections, he must not judge, lest he "be judged." He must not throw "firebrands and death" into the bosom of society, and justify the act by proclaiming himself the Agent of the Lord. He who appoints himself keeper of the keys of paradise, must remember, that his claims to the office will be canvassed—that he must undergo the ordeal of severe scrutiny and incredulous suspicion; and if he tread not on the burning plough-share, or be not suffocated in the unsparing waters, it will not be because what he has done has not a tendency to revive that INQUISITORIAL spirit which once appalled the earth by its oppression, and hurled its icy arrow into the warm bosom of humanity.

N. Courier.

Wise men say nothing in dangerous times. The lion called the sheep to ask her if his breath was unpleasant; she said aye; and he bit off her head for a fool. He called the wolf and asked him; he said no; he tore him in pieces for a flatterer; at last he called the fox, and asked him; "Truly," said the fox, "I have caught a cold and cannot smell."

SPIRIT OF ENTERPRISE

We fully concur in all the sentiments expressed by *Amicus*, whose notice of the *Harlaem Canal* will be found in the Commercial Advertiser of the 1st October, also with the judicious remarks and observations made by the editor of that paper on the subject. On this enterprise of our fellow citizens, we had intended to say something; but, being anticipated by the excellent remarks of the editor and *Amicus* which will be found below, we shall content ourselves with barely inserting them for the benefit of our readers.

Harlaem Canal.—As friends of internal improvement, generally, and taking as we do a deep interest in the growth and prosperity of this city, we cannot but hope that the sanguine expectations of the writer of the communication which follows, may be realized in their full extent. We know from the character of the scientific men, by whom the surveys have been made, for the route of the proposed canal across this island, that the plan is feasible and easy of

execution. Of the advantages of the proposed scheme for raising the funds necessary to its completion, we are not at this moment prepared to speak. It does however seem to hold forth the tempting prospect of a large profit, for a small venture. The names of the trustees guarantee the faithful application of the money subscribed.

Spirit of Enterprise.—Every one who has visited Harlaem, has noticed and admired a beautiful fertile valley which extends across the island, from river to river, in the vicinity of Yorkville. This rich tract of meadow is, during the summer, carpeted with the freshest verdure, and agreeably variegated with orchards, fields, gardens, country seats and cottages.

The whole of this tract, including all the houses and other improvements, has been purchased by a few enterprising individuals, (who have obtained a charter of incorporation from the state,) for the purpose of constructing a canal, which will open a fine communication from river to river, through this valley; which from the growth of our population, will, at no distant period, be among the compact parts of the city.

The owners of stock, in this company, will soon find it the most valuable of any in the market; but this fact does not offer the only, or the greatest inducement to purchase shares, which are now offered for sale. The shares are only \$50 each, and every person who subscribes and pays for two shares, will receive a deed for a building-lot, in the vicinity of the canal; perhaps a lot with a house already erected on it, as the right of choice will be decided by lot.

Let us suppose now the canal is completed, as it probably will be in about a year. The different stockholders will own all the lots, on the two spacious streets, each side of the canal, and throughout the rest of the valley. The income from the canal alone, the construction of which will not cost him a cent, will insure to every one a liberal interest for his purchase money; while he finds himself a freeholder, in a flourishing and populous part of the city, with a steam-boat running every hour by his door, which will take him to the Battery, or any intermediate wharf, for 12 1-2 cents! When these advantages are taken into consideration, we wonder that a single share remains unsold; but we see, by the paper, that they can yet be obtained at No. 66 Liberty-street.

Mechanics and Tradesmen, if you wish to become independent of the adverse vicissitudes of business, now is your time. Every one who has 50 dollars to spare, will do well to invest it in this enterprise, and thus secure to himself a peaceful home for the evening of life.

The money for which the shares are sold, is to be placed in the hands of trustees, who will disburse them, as the work advances, in such sums as may be called for. The trustees are Henry Post, Esq. of Harlaem, and Silvanus Miller and William Lent, Esqs. of New-York, all of whom are gentlemen of the first standing for character and responsibility.

If the influence of Canals can cause populous villages to spring up in the western wilderness, what brilliant effects may not be anticipated from the one now in contemplation?

AMICUS.

From Dick's Christian Philosopher.

THE MICROSCOPE

The Microscope is an instrument, constructed on similar principles as the telescope, which

has greatly-expanded our views "of the manifold wisdom of God." This instrument, which discovers to us small objects invisible to the naked eye, was invented soon after the invention and improvement of the telescope. By means of this optical contrivance, we perceive a variety of wonders in almost every object in the animal, the vegetable, and the mineral kingdoms. We perceive that matter, however minute, has a determinative form—that the very scales on the skin of a haddock, are beautifully interwoven and variegated, like a piece of net work, which no art can imitate; that the prickles of vegetables though magnified a thousand times, appear as sharp and well polished as to the naked eye; that every particle of dust on a butterfly's wings is a beautiful and regularly organised feather; that every hair of our head is a hollow tube, with bulbs and roots, furnished with a variety of threads or filaments, and that the pores in our skins, through which the sweat and perspiration flow, are so numerous and minute that a grain of sand would cover a hundred and twenty-five thousand of them. We perceive animated beings in certain liquids, so small that fifty thousand of them would not equal the size of a mite: and yet each of these creatures are furnished with a mouth, eyes, stomach, blood vessels, and other organs for the performance of animal functions.

In a stagnant pool, which is covered with a greenish scum, during the summer months, every drop of the water is found to be a world teeming with thousands of inhabitants. The mouldy substance, which usually adheres to damp bodies, exhibits a forest of trees and plants, where the branches, leaves, and fruit can be plainly distinguished. In a word, by this admirable instrument we behold the same Almighty hand which rounded the spacious globe on which we live, and the huge masses of the planetary orbs, and directs them in their rapid motions through the sky, employed at the same moment in rounding and polishing ten thousand minute and transparent globes in the eye of a fly, and boring and arranging veins and arteries, and forming and clasping joints and claws, for the movements of a mite! We thus learn the admirable and astonishing effects of the wisdom of God, and that the Divine care and benevolence are as much displayed in the construction of the smallest insect, as in the elephant, or in those ponderous globes which roll around us in the sky. These and thousands of other views which the microscope exhibits, would never have been displayed to the human mind, had they not been exposed by this admirable invention.

In fine, by the means of the two instruments to which I have now adverted, we behold Jehovah's empire extending to infinity on either hand. By the telescope we are presented with the most astonishing displays of his omnipotence in the immense number, the rapid motions, and inconceivable magnitude of the celestial globes; and by the microscope, we behold what is still more inconceivable, a display of his unsearchable wisdom in the Divine mechanism, by which a drop of water is peopled with myriads of inhabitants, a fact which were it not subject to ocular demonstration, would far exceed the limits of human conception or belief. We have thus the most striking and sensible luminaries of heaven, and from the loftiest seraph that stands before the throne of God, and to the smallest microscopic animal-

cula that eludes the finest glass. He is every where present, and, by his power, intelligence, and agency, animates, supports, and directs the whole. Such views, and contemplations naturally lead us to advert to the character of God as delineated by the sacred writers, that, "He is of great power, and mighty is his strength," that, "his understanding is infinite," that, "his works are wonderful," that "his operations are unsearchable and past finding out;" and they must excite the devout mind to join with fervour in the language of adoration and praise.

When thy amazing works, O God!

My mental eye surveys,

"Transported with the view, I'm lost
In wonder, love and praise."

ARABIAN ANTIQUITIES.

M. de Champmartin, jr. a French artist, who accompanied the Abbe Desmazures to the Holy Land, is returned to France; he has just disembarked at Marseilles, and will presently come to Paris.

During a stay of seven months at Jerusalem, M. de Champmartin visited and made drawings of all the places which the birth, life and death of Jesus Christ have rendered forever remarkable; he has brought with him more than 500 drawings.

Amongst the compositions with which the artist provided himself in the different islands of the Archipelago, it is pleasant to discover some monuments of Rhodes, mute, though eloquent, remains of the grandeur of the ancient knights.

The writer recognized the truth of this picture, traced by an illustrious writer. "I went through a long street, still called 'the Knight's street': it is bordered by Gothic buildings; the walls of these buildings are covered with French devices, and the armorial bearings of our distinguished families. I remarked the lilies of France crowned, and as fresh as if but just from the hands of the sculptor."

M. de Champmartin, having visited the little island of Cos, so celebrated as the birth place of Hippocrates, made there the drawing of a place overshadowed by a vast planetree, in which, according to the tradition of the country, the divine old man delivered his instructions to his numerous disciples.

The exploration of two ancient towns, Dgerarch and Amman, situated in the mountains of Arabia, three days' journey from Jerusalem, presented to the young traveller and his companions* very interesting subjects of study.—At Dgerarch they discovered two superb theatres, the stage of one of which is still perfect. There are also temples in an almost entire state of preservation. Streets are also to be seen ornamented throughout with Ionic columns. The orders of architecture used, are the Corinthian and Ionic. The whole is built of a hard stone, almost granitic; no appearance of marble is to be seen. Each column is composed of only four pieces; including base and capital.

At Amman, eight leagues from Dgerarch, our travellers also discovered a theatre, several grand entrances of exquisite architecture, and a bridge which led to the theatre. The Corinthian and Ionic orders are those alone employed in these different buildings.

These two towns, which are doubtless of Grecian origin, must be traced to a very high antiquity. They are at present deserted, and have but their ruins alone to bear testimony to their ancient grandeur, while their guardians are but

* M. de Richelieu and Desmazures.

a few Arabs, who encamped around them under tents. M. de Champmartin says, that the ruins of those towns, drawings of which he brings with him, will appear more striking than those of Balbec or Palmyra.

The Arabs of this district, have not degenerated from the hospitable virtues of their ancestors, and they welcomed, with feelings of the most pure and generous brotherhood, our three travellers, who at once supposed themselves transported to the tents of Jacob and his offspring.

Amongst the number of episodes which diffuse variety over the labors of our artist, there is one of a nature too extraordinary not to acquaint our readers of. M. de Champmartin and father Desmazures happened to be, at Constantinople at the time of the massacre of the Janissaries, and during the horrors of the bloody revolution which annihilated them.—When the firman of the Grand Seigneur arrived, M. de Champmartin was engaged in painting the Seraskier, and the Pacha with imperturbable coolness, and without rising from the sitting, gave orders for the execution of the rebels, whose bodies almost immediately encumbered the court of the old Seraglio, which then formed his palace. M. de Champmartin has preserved a copy of this portrait, which it is said, is admirably executed, although the hand of the artist might well have trembled at the thought of the terrible circumstances which it recalled, and at the danger which threatened himself, if any sign or pity had escaped him.

It only remains for us to desire the speedy publication of these travels, which were undertaken with courage, and executed with the greatest perseverance, and there is reason to hope that we shall not have to wait long for the first numbers. A work of the Abbe Desmazures will speedily follow that of M. de Champmartin, and we shall thus have another monument that will, without doubt, be welcomed with religious interest throughout the whole Christian world.

ANECDOTES.

An old lady on a Sunday, was making dumplings, when two urchins her grand-sons, came to visit her, and being archly disposed, while her back was turned, conveyed some quick silver into the dough, and then took their departure. The ancient dame left the care of the cooking to her grand-daughter, and betook herself to church, charging her to be careful in skimming the pot, wherein were concealed the dumplings and a leg of mutton. The girl was very watchful to obey these injunctions, and taking off the cover, when the pot boiled, out popped a dumpling which she puts in again; when out bounced another and another, after that, so terrified the girl that she ran all speed to the church; grand-mother seeing her come shook her head—winking at her, as much as to say, "begone!" At last the girl cried out before the whole congregation, "all your nodding and winking is in vain; for the leg of mutton has kicked the dumplings out of the pot."

"I have lived," said Dr. E. D. Clarke, "to know that the great sum of human happiness is this: never suffer your energies to stagnate. The old adage of 'too many irons in the fire,' convey an admirable lesson. You cannot have too many; poker, tongs, and all—keep them all going."



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, OCTOBER 20, 1837.

SECTARIAN CORPORATIONS—NO. 11.

To effect so important an end as that of the melioration of society, we would venture the opinion that children should rather grow up without instruction than to be taught from their cradle pernicious errors. It will be no advantage to them to receive lessons from teachers who are ignorant of all the genuine principles of moral excellence or science. These panders of a false philosophy can be of no use in bringing about the reformation which they themselves recommend. They will leave their pupils infinitely worse than they found them; enveloped in error, and prone to superstition and bigotry. Who can contemplate the works of an Almighty, and reconcile them with the dogmas of the *sectarians* of the orthodox faith? The immensity, the courses, the mutual relations of those infinite globes which sail through space in solemn grandeur, all governed and regulated by immutable laws, proclaim to our senses that the intelligence which presides over this machinery is so far above the worse than pagan notions which are entertained by the orthodox, that men of pious feelings, and having as just a view of the incomprehensible universe as can fall to the share of finite beings, would not hesitate to declare it presumption in them to say they were the only proper persons to superintend Sabbath Schools; that they were the legitimate organs to enforce on the rising generation all religious, moral, and political instruction, merely because they are of the *clerical order*, and would make the world believe that none others in the land are clothed with the proper authority. This assumption of power is of immeasurable magnitude to the people of this Nation, and addresses itself with great force to their consideration.

If we examine the history of the world we shall find that errors conceived and impressed on the minds of a whole generation are so difficult to eradicate, from the very nature and structure of the human mind, that even a thousand years may roll away before the false impressions made upon one generation may be completely removed. As the father believed, so also will the son believe. It is for this cogent reason that enlightened men look upon the whole system of Sabbath Schools with a painful distrust, observing that they embrace in their various ramifications nearly all the juvenile population of the country, good men are very properly alarmed for the consequences; and as it behoves them, would sound their fears to the Nation, before the evil had proceeded so far as to become remediless.—The chain of superstition and bigotry are sufficiently galling now; but if we do not watch over them, in the progress of time, they will become so clenched that any effort to remove them will prove abortive.

We hold it a truth, of no inconsiderable importance to us, that our free institutions may have perpetuity. We are all embarked in the hope, and therefore it is on

account of this imposing and interesting sentiment, that we bring before the people the subject of Sabbath Schools, and yield our unqualified belief that the object is best promoted by sound and correct notions of religion, morals, and the duties and obligations due from one man to another, entirely freed from *sectarian* absurdities, and unintelligible jargon. The latter would necessarily involve what we would wish to have avoided. Its tendency would be to render the population vicious, ignorant, and superstitious; and such a population would be incapable of self-government. The proposition addressed to our understandings in relation to the perpetuation of the republican system necessarily implies the necessity of so enlightening the *mass* as to enable them to judge correctly of every thing relating to their obligations as citizens, to the end that their suffrages might always be uncontaminated by any extraneous opinions or notions. Hence the absolute necessity of so directing and liberalising the minds of the people that they may be enabled at all times to grasp the object in view. We would then ask the question, Is this happy and all-important end likely to be fulfilled by giving to the Rev. Clergy the sole direction of the minds of our youth? We trust not. We have observed in another place, that not only the superintendence of Sabbath Schools, but almost every literary institution in the country, is filled by them, and under their direction. This solicitude to gain a permanent influence over the minds and prejudices of the coming generation, to say the least of it, is very suspicious; and looks, in our view, as a sort of manoeuvring to bring about a *Hierarchy* in this country which if once accomplished through such a medium, where will our republican institutions be then? Like fragments taken into the air by a whirlwind, they will be so broken and scattered as to defy the ingenuity of the sage and the philosopher to find them, or put them together again.

Respecting the purity of moral instruction among the people we do not mean to convey an idea that we are indifferent to the subject. A thorough reform in the moral habits of the people would always afford us the happiest feelings, and consolations of mind. We consider a correct and invigorated moral temperament among the greatest blessings that can possibly attend a free nation. If corruptions abound every where, whether they be false theories on the doctrines of God's universal providence, or vicious systems as relate to our various obligations to our country, our neighborhood, and to ourselves, we should deprecate most sincerely so great an evil. We consider them, as when preserved in their purity, the palladium of our liberties; and as republicans the sheet anchor of our hope. M.

“A TIME TO KEEP SILENCE, AND A TIME TO SPEAK.”—SOLOMON.

The wise man says truly, in the above motto, and to the truth of which all will assent: but then neither Solomon, nor any one else, has given us any certain criterion by which we can know, at all times, and under all circumstances, when to speak, and when to refrain from speaking. This is left, at least in most instances, to human judgment: and each individual is, and must be, free to judge for himself, from the circumstances by which he may be surround-

ed, when to speak, and when to keep silence. There are times when a single *sentence*, or even a *word*, (though founded in truth,) may be the means of doing much harm. This is a time to keep silence. But there are other times when much harm may be prevented by a few words spoken in their proper season. This is a time to speak. The best criterion, therefore, which can be given in this case, (as the case will not admit of any thing more than a general rule,) is, when we can either do good, or prevent evil, by speaking, then is the time to speak; but when speaking can neither do good, nor prevent evil, however much we may be prompted to speak from our feelings, then is the time to suppress those feelings, and to keep silence. This rule can be learned only by long experience and constant observation: and each individual must judge for himself, or for herself, when to speak and when to keep silence.

No other rules, therefore, can be given than such as are general; as the individual cases must all be left to individual judgment; yet certain rules may be laid down which would be profitable to be observed by all.

For instance; in a time of danger, it is always unwise and imprudent to give an unnecessary alarm. It by no means lessens the danger, or facilitates an escape; but may have a contrary effect. It may produce unnecessary fears, and occasion much distress, which, otherwise, might have been totally avoided; and thereby the best of plans may prove abortive. This, then, is a time to keep silence. But if a full knowledge of all the danger be thought indispensable, to stimulate all concerned to the necessary exertions for either flight or defence; then, to keep silence, in such a case, would be criminal. It is a time to speak. This example in its various ramifications, may be carried into all the business of human life; and the general principle will hold good in all cases whatsoever.

Perhaps there is no case in which it is more difficult to determine when to speak, and when to keep silence, than in that of defending a person against the slanderous reports of others; and especially when it becomes the imperious duty of an individual to speak in his own defence. On general principles, perhaps, it is always best to let envy alone, though it should “outvenom all the worms of the Nile;” for envy, tho’ deadly, is, sooner or later, sure to punish itself.

But as evil reports, however false, if long persisted in, although at first they may have been totally unworthy of notice, yet, not being contradicted, may be believed by some honest, though weak minds, to the injury of the individual against whom they are levelled, a contradiction becomes absolutely necessary. To be silent, therefore, under such circumstances, would be construed by many into an acknowledgement of guilt. But a bare contradiction is all that ought to be expected on the one hand, or yielded to on the other. To plead—“not guilty,” is

all that is required of innocence; the burden of proof is wholly on the opposite side of the question. We are well aware, however, that merely to accuse a person of wrong, although he may be ever so innocent, and may be wholly acquitted on trial, yet the simple circumstance of his being charged with improper conduct, is calculated to prejudice the minds of people abroad against him. The general maxim is, that persons entirely innocent will be above suspicion. Many persons, therefore, will think, that although the evidence was not sufficient to condemn, yet there certainly must have been some cause of complaint; and hence, notwithstanding the acquittal, it will be supposed that some blots and stains, at least, are left upon the character.

This would be a great grievance, and a sore trial, were it not for another consideration equally true, and which goes into the other scale, and on the whole, turns the balance in favor of the accused, if innocent, rather than against him. Let a person be wrongfully accused of improper conduct; let his character be basely traduced by a few designing men; and, although they may be able to sink his character in the estimation of many people abroad, yet it raises him in the same ratio among his friends at home. It excites public sympathy at once, and calls out many friends of whom, till then, he had no knowledge; and who, but for this very circumstance, perhaps, would have been still unknown to him. Now it will not be difficult to decide which class of friends is the most valuable, friends abroad or friends at home.

If you wish, therefore, to know the real character of any individual, male or female, only ask the question, Where is that person most highly esteemed?—by those who know the character best, or by those who know it only by the hearing of the ear, but at the same time are unacquainted with the person? If you find the best and most numerous friends among the former class, your confidence will not be likely to be misplaced if you set the character down as a person of real worth. But if those who speak well of the person, are generally found only among the latter class, then, undoubtedly, you will act most safely, if you receive the confidence of such a person with caution.

The above remarks are designed for general application: and if they should be thought as having any particular bearing in relation to a particular case, they are intended to give some satisfaction to our friends abroad why we have said so little in self defence, when they may have supposed there was so much occasion for it, in relation to the subject alluded to; and at the same time, to satisfy our friends at home, why we have defended ourselves at all, as some, no doubt, have thought it altogether unnecessary. Having said thus much, we have done in relation to all that is past,—but should any new matter be offered, or the old grudge be reiterated, it may then be again “A TIME TO SPEAK.” K.

NEW ALPHABET.

We have received a communication from a friend, on the proposed *new Alphabet*, by Mr. Kneeland, proposing a number of questions; and that these questions may be answered as directly as possible, and to save the necessity of quoting them, we shall interlard the questions with their answers in due order. In this way we shall publish the whole communication, with a reply to each question respectively.

For the Olive Branch.

TO ABNER KNEELAND.

Thy philanthropic disposition and habitual attention to beneficial *uses*, to the improvements that may benefit the human family, should excite the love and respect of every good and liberal mind. Thou treadest the tracks of Dr. Benjamin Franklin and Thornton's—philosophically arranged alphabets; the steps of Memnon and Cadmus.

Some niceties in thy alphabet, different from the former, I would thank thee to explain for the instruction of thy readers.

1. Why burden learners with two sets of letters, of 48 characters each?

Answer. If this question means, “Why make use of *Italic*, as well as *Roman* letters?” (and I know not what else it means,) I answer, this is unnecessary. But if it means the capitals, as well as the lower case, there are many important purposes to be answered by the use of capitals, too important, in our opinion, to be wholly dispensed with. The distinguishing of sentences, the head of articles, chapters, &c. as well as the beginning of proper names: and if every noun, or substantive, should be begun with a small capital, (as all nouns were formerly begun with capitals,) it would greatly assist the common reader, and be a particular benefit to foreigners, who are not well acquainted with the language. But *emphatic* words (as we now make use of but comparatively few) might be separated, like *Q & T & U & V* printing. This would be a saving of a great deal of room in a printing-office, be much more convenient for printers, and answer every purpose to readers which is now answered by *X & Y & Z* letters.

2. Why have several characters for one sound, as three letters for the sound of *s*; to wit, *s*, *c*, *ç*, as in *sà*, *cèil*, *ic*—*say*, *ceil*, *ice*?

Answer. This would not be necessary were it not for present existing circumstances; nor is it now absolutely necessary. Yet what is gained by it will amply pay for the trouble of learning those three characters. It will alter the appearance of words less from their present form; as *c* is not to be used excepting where it is now used, and where it has its *hissing* sound; and the latter is used for *ce*, at the end of words, or else where *c* would be likely to be sounded like *k*, or else where *s* might be sounded like *z*.

3. Why have single letters for two or more sounds, as *x* for *ks*; *Q* for *oi*; *Q* for *tsh* and *XI* and *y* for *gz*. in example?

Answer. Because in the new system every character is to be distinctly sounded, and every word is to have as many syllables as vowel characters; hence the necessity of distinct characters for the two diphthongs, *ey* and *ow*, or *oi* and *ou*: and as the *h* is only used for the *asper*, as in *head*, the sound of *ch* in *cheese*, cannot be given by *tsh* without giving two sounds to the letter *h*. The other two, it is confessed, might be omitted; but as we already have the sharp *z*, as in *vez*, we may as well have its flat character to correspond with it, instead of expressing the sound in the word *example*, by *gz*, thus; *exampl*. Why not rather *egampl*?

4. What difference exists between the sound of *a* in *angel*, *able*, and *a* in *rare*, *fair*, &c.? Vowels before *r* sound peculiar.

Answer. The same difference as there is in the sound of *a* in *mare*, the female of a horse, and the sound of *a* in the first syllable of the word *mayer*! I am aware that most people pronounce these two words alike; but in my opinion it is very vulgar indeed.

5. What material difference exists between *e* in *eel*, *here*, *eat*, and *meet*?

Answer. No difference at all in sound; but the long vowel coming before the perfect mute, *t*, as also when it comes before *k* and *p*, the quantity of sound is necessarily shortened. Yet, if there were no other reason why we should have the long and common accent, this would not be sufficient; but the common accent also represents the long sound of the vowels in the unaccented syllables of words of more than one syllable.

6. Is the sound of *u* in *duke*, *puke*, *mute*, the same as French *u*? or is it not rather the sound of *you*, as in *youth*; i. e. of *i* in *it*, and of *oo* in *wool*?

Answer. It is neither: but it is a diphthongal sound which cannot be represented by two vowel characters, in my system, without violating a rule too important to be dispensed with; viz., that every word should have as many syllables as it has vowel characters; hence we must have a single character for every diphthongal sound.

7. Why are two characters given for the sound of *ew* in *dew*, *Jew*, &c. and of *u* in *duke*, *puke*, *tube*, &c.?

Answer. For the same reason as has been given in answer to question 5. In *tube*, however, I should give the same character

as in *dew*, *Jew*, *new*, &c. as it is not followed by a perfect mute.

8. As fewer letters would be required in an alphabet by doubling the duration of the sounds of *a* in *hat*, *o* in *on*, *u* in *pull*, &c., why not double the letters in such words as *heart*, *awning*, *pool*, &c.? Thus *e*, in *rely*, would be *ee* in *really*, and *reel*.

If this last could be done with propriety, we should require but 30 letters; and these would be without accents, to prolong or abbreviate their sounds.

And if each letter had no sound but that which is distinguishable in slow, yea, very slow pronunciation; then to learn the 30 letters of the alphabet, would make any one master of reading & Orthoepey.

C. C. B.—Y.

Answer. One object of the new system is to abridge the language, so as to lessen the size, and of course the expense, of books, without lessening the size of the types; but to double the vowel, to represent the long quantity of the same sound, would rather increase the number of letters, on the whole, instead of lessening them, and, besides, it would destroy the important rule of having as many syllables as vowel characters. The accents answer every purpose, and avoids this confusion: and children will learn the use of the accents much easier than they will learn that double vowels are only designed to lengthen the sound of the single vowel.

Our friend would have to write *Deity*--*Deeete*; instead of *Déété*.

Let the above reasons be fully weighed, and I think they must be satisfactory. K.

Miscellaneous.

A NEW METHOD OF BLEACHING AND PREPARING FLAX.

BY THE REVEREND J. EMMET.

On account of the distress which prevails in most of the manufacturing districts, I have been induced to present to the public the following means of bleaching and preparing flax and tow, by a simple, easy and cheap process, whereby it is reduced to a beautiful degree of whiteness, becomes possessed of a silky lustre, and is made sufficiently fine to be manufactured into the finest goods; hoping that it may become the means in the hands of opulent manufacturers of giving employment to some of the workmen who are unable to meet with it.

The process is as follows; steep or boil the flax or tow in a weak solution of sub-carbonate of potash or soda, in order to extract the coloring matter, rosin, &c. I prefer the subcarbonate to pure or caustic alkali, because however diluted the latter may be, its powers of corrosion are so great that if it extracts the extraneous matter perfectly, it will almost certainly

diminish the strength of the fibre; whilst I find it may be thoroughly extacted by the former without producing any such effect; this I have proved by experiments made upon rather large quantities. Wash it thoroughly from the alkali.

The bleaching is prepared in the following manner: reduce perfectly fresh charcoal of soft porous wood, as willow or fir, to a very fine powder; tie up the powder in a bag made of a close texture; immerse it in cold soft water, and work it by pressing it with the hands until the quantity shall be diffused through the water, that on rinsing a little flax through it for a few minutes, and then withdrawing it, it shall be lightly blackened. Put into it the flax to be bleached, taking care that each parcel shall imbue it to its middle. When all the flax is put into the liquid, the water on being agitated ought to be clouded by charcoal. I cannot specify the exact proportion as I observed it no further than this—that I always used more than was actually requisite; in bleaching six or seven pounds I never used more than half an ounce. Agitate the liquid and press the flax under it several times in the day, in order to bring as much charcoal as possible in contact with it. After about twenty or twenty-four hours remove it from the liquid, having it well wrung, put it into a second which may contain less charcoal; agitate it as before, and after the same interval of time, examine a small parcel by washing it with soap and hot water: if the colour be good, remove it from the charcoal liquid, or else allow it to remain another day until it washes white: two or three days are amply sufficient if the process is well conducted. It is advantageous to spread it out thinly upon the grass wet as it is, and having the charcoal in it, taking care to turn it frequently for a few days; the charcoal gradually disappears, and the surface acquires a pearly appearance.

The flax is now to be rinsed in a large quantity of water: then to be washed thoroughly with soap in hot water, till it is quite clean: the soap must then be washed out by cold water, and the flax dried; if on the grass, exposed to the sun and air, the better.

Before washing out the charcoal with soap, the lustre of the fibre will be improved by steeping it for 8 or 10 hours in water just soured with sulphuric acid: but if this process be continued too long, the fibre will be weakened. The acid steeping is not essential, except the flax be intended for particular uses.

The charcoal is easily washed out, and that perfectly, with soap. The ultimate fibres are perfectly separated: they are so much finer than silk, that I use them in the quadrant, transit, and micrometers; the lustre is perfectly that of silk; the strength of the fibre is not at all impaired. It takes such colors as I have tried—blue, pink and yellow, perfectly. The finest thread can be spun.

Remarks of the Editor of the New-England Farmer.

The above appears to be an important discovery, and bids fair to lead to very beneficial results, some of which may not have been contemplated by the inventor of the above described method of bleaching with charcoal. The attraction between charcoal and putrescent coloring and infectious matter, we believe may be turned to better and more frequent account than ever has been done. In bleaching, charcoal must have one advantage over the alkalies, acids, gases, &c. in common use, to wit: char-

coal can never corrode or injure the texture of the cloth submitted to its operation. It may seem absurd to attempt to whiten cloth, &c. with lampblack; but if we had any practical concern with a bleaching establishment, we would try the experiment with a view to that result.

From the *Mass. Geo. Messenger*, Aug. 9.

ANTIQUITIES.

Many remains have recently been discovered of ancient and unknown inhabitants in the county of Monroe. During the great freshet, the waters of the Towaliga having risen to an unusual height, overflowed a rising ground, on the plantation of Mr. Mann, near Wilson's Bridge, in a bend on the south side of the creek. The surface of the earth being washed away, laid bare what appears to have been the sight of a fortification, occupying the space of three or four acres. The ground had previously been cleared and cultivated without making the discovery. Many antique and curious articles have been picked up. Among those we have seen, are gun locks, of rude construction, parts of a sword, small axes, pieces of gun barrels, a great variety of spikes and nails, a small *martin spike*, brass hand bells, plate brass, pieces of carburated iron; a variety of beads, and among them, those gilt or inlaid with gold; a small tube, part formed of a greenish kind of stone, and a part formed of lead, ingeniously fastened together, but for what purpose cannot be conjectured.—Large knives, flints, musket balls, a jug which would contain a gallon, of rude manufacture, and many other articles. Great quantities of broken potter's ware were scattered over the ground, of quite a different quality to any we have ever seen in use. Little or no cast iron has been found, from which it would appear that their cooking utensils must have been earthen. A great number of pieces of stone, handsomely manufactured, apparently into quoits, are found. Many of the articles are in an extraordinary state of preservation. In walking over the ground, at every step something appears; the stumps of large oaks may be seen, which have grown in piles of ashes and coals. Parts of high light wood posts, inserted in the earth, yet remain—the whole surface of the ground appears to be of artful formation. In the neighborhood, we are informed, are other similar remains.

From nothing that has yet been found, can any idea be formed, who these inhabitants were or when they resided here. Some of the articles might have belonged to the Indians or hunters; but from many evidences, we are sure others were used by people of whom we have no record or tradition—Some of them are evidently of European manufacture—others domestic. That these works were erected by Spaniards, is generally believed; but without any apparent authority, other than some remains evince that they belonged to Catholics.

[In No. 36 of this vol. of the Gazette, Judge Buel's remarks on the cultivation of Potatoes, were given. In reply to these remarks, the following article shortly afterwards appeared in the *New-Hampshire Statesman*. As the practice recommended is in direct opposition to each other,—it remains for practical agriculturalists to test the validity of each.]

N. H. Gazette.

From the New-Hampshire Gazette.

RAISING POTATOES.

I have for many years attended to agricultural notices in newspapers, and have for some time been of the opinion that it is the duty of every farmer, as well to correct the false theories of others, as to write new essays on Agriculture. In your last paper, under the head "Agriculture and the Arts," you have a very particular description how to plant and cultivate Potatoes—from high authority; but as theory and practice are two things, and as I raised some potatoes and tried many experiments as to the best mode of seeding potatoes, I will tell you and you may tell Judge Buel, J. W. Tyegate, and as many others as you please, that to cut off the seed end of potatoes and throw them away is not the best mode of raising potatoes. The seed end of the potatoe called the English white, contains all the seed you have from it worth planting, and as this is the kind of potatoe most generally raised in New-Hampshire, I will tell you the best mode of seeding and planting potatoes. Cut your seed ends from your potatoes to the thickness of 1-3 to 1-2 inch and put one piece in a hill; if you manure in the hill put your potatoe under your manure unless your ground is very wet. Put your rows about 3 1-2 feet apart. The planting should be deep or shallow according to the dryness or wetness of the ground. You need give yourself no trouble to change your seed during your life, if you put one piece in a hill; your potatoes will be as large as you could wish, and their number will depend on the richness of soil and manure; there will be more small potatoes on land in a very high state of cultivation than that which is not so highly manured. I can readily see why Judge Buel would have us throw away the seed end of potatoes: it is because that he plants more than one seed end in a hill, and consequently has many small potatoes, and has to change his seed once in two or three years. I have planted potatoes from the stock, on the same farm for fifteen years; my potatoes were last year of as good a quality and as large a crop as in any former year. I have planted the whole potatoe and the single end to the hill of the like size side by side; used them alike—measured their produce in the fall and have uniformly found in favor of planting the seed ends, both in quantity and in size. The supposition of Judge Buel that the seed end of the potatoe is like the small end of the ear of corn, is not founded on fact, for the largest stalks will be produced from it, whereas the kernels of corn are larger on the butt end and center than at or near the small end, and the larger kernels will produce the larger stalks. Now Sir, as you belong to the Agricultural Society, and feel a deep interest for every thing agricultural, if you plant your potatoes one half in my way and the other half in Judge Buel's way, and do not have as good a crop from those planted in my way as his, I will make up your loss next harvest-time, and draw the potatoes to you.

Agriculture in Russia.—The state of agriculture in Russia is very low. Grain is raised in sufficient quantities to supply the country with bread and whiskey, and to leave a large surplus for exportation; yet by a comparison of the crop with the seed for several years, it appears that the produce is only 2 for 1. There are a few estates which yield 10 to 12 for 1, but

there are so many that give only 2 for 1, that the average crop cannot be more than 3 for 1 of seed. The peasants have no lands of their own; they cultivate those of the crown or their lords, and have no inducement to adopt any new modes of culture. They have but a few wants, and are extremely ignorant and indolent. In Denmark rye produces 8, barley 10 to 14, and oats 10 for 1. *Hampshire Gaz.*

Bees.—In Livonia, the inhabitants make hollow places in the trees of the forest, to receive and cultivate bees. Some of them had hundreds, and even thousands of these bee-hives. Mr. Butner, a Livonian clergyman, says, the air, at some distance from the ground, is better for the bees than that of the bee-houses which receive the exhalations of the earth. Where forests are not conveniently situated, he says it is advantageous to place the hives upon trees standing alone, at 12 or 15 feet above ground. *Ibid.*

ZANESVILLE, Ohio, Oct. 8.

Since the following was in type, the bones alluded to have arrived in this place, and will be open for the inspection of the public until Wednesday next. We are informed by the proprietor that the average of the estimates of the scientific, make the animal to which they must have belonged, about 175 feet in length, and of the proper proportions. It would take more than common evidence to induce us to believe in the existence of such a being, but with the bones before them, none can doubt that at least one such has been; conjecture must supply the rest. Let our readers measure off the distance in their minds, and imagine its existence, and the thought is almost enough to startle ordinary nerves, for man would be no more to such a monster than an insect one or 2 inches long is to us. They are truly worthy the attention of the curious.

From the Lancaster, (Ohio) Gazette.

The Non-Descript.—The bones of the non-descript lately discovered in a swamp near New-Orleans, were last week exhibited in this place. The Mastomoth, the remains of which have heretofore caused so much speculation among naturalists, must have been a mere pigmy in comparison with this jawbone—it is "twenty feet in length, three in breadth, and weighs upwards of twelve hundred pounds," with a remarkable projection, in the form of a horn about nine feet long, and seven or eight inches in diameter, which must have been a weapon of defence; the other bones are in exact proportion. The vertebrae or back-bone is sixteen inches in diameter, the passage for the spine nine by six inches, and the ribs nine feet long." To what species these immense remains belong, we believe, is yet, and perhaps will ever be a *disideratum*, it is generally supposed, however, that it was *aquatic* or at least *amphibious* in its nature—its race is, no doubt, long since extinct.

After seeing these bones we can scarcely any longer doubt the existence of the Kraken and other monsters, whose history has generally been considered fabulous.

The proprietors, Messrs. Dailey & Co. informed us that it was their intention to visit the Eastern cities, where we have no doubt, they will be repaid for their trouble and expense, by the curious and the scientific.—*Gazette.*

MARRIED.

On Monday evening, the 15th instant, by the Rev. Mr. Kneeland, Mr. Gad Ely, to Miss Deborah Mills, all of this city.

POETRY.

CHARITY.

How meek and lovely, Charity, thou art,
With thy warm feelings gushing from the heart
To soothe a brother's woes, or gently guide
His erring footsteps home to wisdom's side.
Throw o'er his faults the mantle of thy love,
Mildly entreat, not fiercely him reprove—
Healer of wounds, deep felt and long endured,
Their smearing anguish by thy kindness cured;
Not those alone, that in frail flesh we find,
But those more secret, rankling in the mind.
Feeling the aching heart must need thy care,
Thou kindly pour'st the oil of mercy there.
Unknown to public gaze, thy soothing power,
Is felt where clouds of poverty may low'r;
Or round the bed of anguish takes its stand,
To ease the throbs of pain with gentle hand.
Not for thy kindred and thy friends alone,
Are thy attention, but confined to none.
To the poor stranger, thou wilt truly prove,
Thou feel'st for all a brother's tender love.
Thou hast no pleasure in the envious tale,
And scornful mirth, that in the world prevail.
Thy hand has not forgotten to relieve,
In fear that bold imposture should deceive,
Thou know'st thy blessings, all to thee are given;
Thou givest, too, and leav'st the rest to Heaven.
The Searcher of all hearts, all-seeing Eye,
Will surely with the gift, its motive try.
Teach us, exalted Charity, to know,
The Heav'nly source from whence thy virtue flows;
And knowing, may we learn to feel their power
To rule each action of life's fleeting hour.
*Having all else, is it not said, that he
Is poor indeed, who feels the lack of thee?*

It is expected that the large room in the new MASONIC HALL, Nos 314 & 316 Broadway, will be opened for the purpose of public worship, by the Second Universalist Society, on Sunday the 11th of November proximo, where there will be preaching, at the usual hours, morning, afternoon and evening.

Mr. KNEELAND will deliver a discourse next Sabbath evening, at Tammany Hall, on the subject of the fallen angels. As this discourse was to have been delivered last Sabbath evening, he regrets to learn that so many were disappointed; but the violence of the storm prevented his attendance.

Errata.—Page 182 of the present No. col. 2, question 2, for *cél*, read *cél*: col. 3, answer to ques. 3, for *exampl*, read *egzaml*.

JUST RECEIVED,

And for sale at this Office, and at No. 80 Prince-street.

Life of the Rev. John Murray, written by himself,	\$1 25
Series of Letters, in defence of Divine Revelation (Ballou and Kneeland)	87 1-2
Do. in boards,	75
A Dedication Sermon, by H. Ballou,	12 1-2
Orthodoxy Unmasked, by H. Ballou,	12 1-2

THE OLIVE BRANCH

Is Published every Saturday morning, in the rear of the Bowery Hotel, corner of Bowery and Felt-street.

TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$3 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume. Ten dollars from any individual will be received in full for six subscribers for one year, to be sent agreeable to direction.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, OCTOBER 27, 1827.

|| No. 24.

EXTRACTS FROM BALFOUR'S 2D INQUIRY. ON THE TERM SATAN.

Taylor, Parkhurst, and other writers all declare that the word *satan* signifies, "an adversary."

It occurs first as a noun feminine. Gen. xxvi. 21. "And they digged another well, and strove for that also: and he called the name of it *sitnah*." If the term *satan* be the name of a fallen angel, it is strange, that the sacred writers should first apply it to a well.

Num. xxii. 22, 32. The word *satan* in the original of these two verses occurs twice, and is here rendered by the words *adversary*, and, *to withstand thee*.

1 Sam. xxix. 4. Here again the term *satan* is rendered *adversary*, and it is evident from the context, that David, not a fallen angel is meant.

2 Sam. xix. 22. Here the term *satan* is used in the plural, and is rendered *adversaries*. The *satan*s referred to are expressly called the sons of Zeruiah. Wicked men they might be but no one supposes that they were fallen angels.

1 Kings v. 4. Here the term *satan* is used in the singular, and is again rendered *adversary*.

2 Kings xi. 14, 23, 25. In these verses the word *satan* is used three times, and is uniformly rendered *adversary*. The term is applied to human beings, who are distinctly named.

1 Chron. xxi. 1. Here for the first time the word *satan* is left untranslated. But what in this passage is ascribed to *satan*, is in 2 Sam. xxiv. 1, ascribed to God.

Ezra iv. 6. In this text the word *satan* is a noun feminine and is rendered *accusation*. Notice, it is not the persons who wrote who are called *satan*, but the thing written.

[The above are only extracts, without either the texts or the comments. The reader is requested to examine all the passages, the better to understand the force of the remarks. We shall now commence with the book of Job, and shall insert the remainder of the section entire. Eds.]

Job i. 6—13. and ii. 1—11. comes next to be considered. To save room, I forbear transcribing these two passages. The reader can easily turn to his Bible and read them. The term *satan* occurs here fourteen times, but is uniformly left untranslated. It is rendered in the Seventy's version by the word *diabolos*, devil. Here, say many good people, *satan* must mean a fallen angel—"for the name, the things said to be done, and all the circumstances mentioned, go to prove his existence and wicked character. We frankly admit, that these two passages, have more the appearance of teaching this doctrine, than all the other texts usually produced as proof of it. We even admit, that if the devil of Christians is taught in the Bible, this is the place. We hope then,

that our friends are willing to abide by the result, whatever devil or *satan* this turns out to be.

I have examined these two chapters, with all the care and attention I could command, and shall submit the result for candid consideration, by stating and answering the following questions.

1st. Who wrote the book of Job? Answer; about this there are various opinions. Some have ascribed it to Job himself. Others to Elihu or one of the prophets. The general opinion has been, that it was written by Moses, and composed from materials left by Job or his friends in the Syriac or Arabic language. See Gray's Key.

2d. When was the book of Job written? Answer; It is generally agreed, that it was written sometime between the death of Joseph, and the delivery of the law at Sinai. It is perhaps impossible for us to fix its precise date. Nor is this at all important, as to the object of our present investigation. Those who wish to see the various opinions entertained concerning this, may consult Gray's Key, pp. 229—258.

3d. Was Job a real, or only a fictitious person? Answer; Some have held the latter opinion. I am strongly inclined to think that Job was a real person for in after parts of Scripture, his afflictions are represented as real afflictions, and his patience under them as real patience, and as an example to us. He is spoken of just as Noah and Daniel are. One of the sons of Issachar, is called Job, Gen. xlvii. 13. and was one of Jacob's grand-children, who went down with him into Egypt. If this was the person, who forms the subject of the book of Job, it fixes, generally the period in which he lived.

4th. Is every thing in the book of Job to be understood literally, or is any allowance to be made for embellishment or allegorical representation? Answer; Although I think Job was a real person, yet many things are set forth in the way of allegory. For example, God is not only represented as talking with *satan*, but as influenced by him to bring accumulated sufferings on a just man without cause. These are brought in such rapid succession too, as seldom occurs among men. Besides; there seems something studied and artificial, that only one servant should make his escape, to tell Job what had happened, and before he is well done, only one more makes his escape to bring additional evil tidings. And just as he closes his speech, a third also in like manner, and a fourth in the same way arrives, and closes the first scene of Job's calamities. Besides; throughout the whole book, there is something very studied and artificial in the set speeches of Job and his friends, and even of God himself at the close. The writer gives Job just double the number of camels, oxen, sheep, and asses, without one more or less, which he had at the beginning. And he gives him precisely the same number of sons, and the same number of

daughters, as at the first. And finally leaves Job in a more prosperous condition than before his afflictions came upon him, with a long life of enjoying his prosperity. The book concludes without any notice of the removal of Job's disease, which by some is called *elephantiasis*, and was deemed by physicians incurable. Had the whole been matter of fact, and nothing in it allegorical, we hardly think such artificial statements could have been given.

5th. In what part of the world, were the scenes of the book of Job laid? Answer; we are told chap. i. v. that—"there was a man in the land of Uz whose name was Job." That this was in Chaldea or its neighborhood, is almost certain, for the Chaldean robbers or freebooters are said to have carried away Job's flocks, chap. 1. 17. Dr. Parish in the Sacred Geography, says—"Bochart and the authors of the Universal History, and some others place the land of Uz far south from Damascus, and almost directly east from the tribe of Reuben, and west from Chaldea, in Arabia Deserta." But see his work on the word Uz for other opinions about this. See also Gray's Key, as referred to above. It is not of essential importance, to determine the precise spot where Job lived. It is sufficient for our purpose that he lived in the east. See Job i. 9.

6th. What were the religious opinions of the people where the scenes of the book are laid? Answer; This is a point of very great importance to ascertain. Orthodox men who certainly did not write to favor my opinions shall furnish us with all necessary information about this: Prideaux in his Connexions, vol. 1. pp. 185—6. thus writes. "Directly opposite to these were the Magians, another sect, who had their original in the same eastern countries; for they abominating all images, worshipped God only by fire. They began first in Persia, and there, and in India, were the only places where this sect was propagated; and there they remain even to this day. Their chief doctrine was, that there were two principles, one which was the cause of all good, and the other the cause of all evil, that is to say, God and the devil; that the former is represented by light, and the other by darkness, as their truest symbols; and that, of the composition of these two, all things in the world are made; the good god they name Yasdán, and also Ormuzd, and the evil god, Ahraman: the former is by the Greeks called Ormasdez, and the latter Arimanus. And therefore, when Xexes prayed for that evil upon his enemies, that it might be put into the minds of all of them to drive their best and bravest men from them, as the Athenians had Themistocles, he addressed his prayer to Arimanus the evil god of the Persians, and not to Ormasdez their good god. And concerning these two god there was this difference of opinion among them, that whereas some held both of them to have been from all eternity, there were others that contended, that the good god only

was eternal, and that the other was created. But they both agreed in this, that there will be a continual opposition between these two till the end of the world; that then the good god shall overcome the evil god, and that from thenceforward each of them shall have his world to himself, that is, the good god his world with all good men with him, and the evil god his world with all evil men with him; that darkness is the truest symbol of the evil god, and light the truest symbol of the good god. And therefore they always worshipped him before fire, as being the cause of light, and especially before the sun, as being in their opinion the perfectest fire, and causing the perfectest light. And for this reason, in all their temples, they had fire continually burning on altars erected in them for that purpose. And before these sacred fires they offered up all their public devotions, as likewise they did all their private devotions before their private fires in their own houses. Thus did they pay the highest honor to light, as being in their opinion the truest representative of the good god; but always hated darkness, as being, what they thought, the truest representative of the evil god, whom they ever had in the utmost detestation, as we now have the devil: and, for an instance hereof, whenever they had an occasion in any of their writings to mention his name, they always wrote it backward, and inversed, as thus, *awewajw*." That such were the religious opinions of the people where Job lived, cannot well be doubted. This fact we should think indisputable to whatever result it may lead. Ahraman or Arimanius, the evil principle deified, was the evil god of the people. The only objection which will be stated against this is—"That Job lived at too early a period for the opinions advanced in this quotation." But in answer I would remark first, that Job's day was not too early for Sabianism or the worship of idols, for this existed in Abraham's day: and when Israel entered Canaan the worship of idols prevailed among the inhabitants. Why then should his day be too early for the Magian religion? Prideaux, speaks of Sabianism, as *opposite* to Magianism, but does not intimate that the former was of a more ancient date. On the contrary, we shall see in the next Section, that when Zoroaster arose and revived the Magian religion he revived that, which for "many ages" had been the established religion of Persia. In this account satan is not represented as a new or extraordinary being, which had never been heard of before. It is taken for granted that the people where the scenes of the book are laid, were familiar with such a being, and the opinions expressed concerning him. This account, which appears strange to us, they needed no explanation of, any more than people among us do, when any man preaches about the devil.

But what shows such opinions prevailed where Job lived, are the facts and circumstances mentioned in the account itself. These we shall notice presently. Here I would only say, that it is evident satan is introduced as an evil being, and it is generally contended that he is the author of all Job's afflictions. This perfectly agrees to the opinions of the Magians, as stated by Prideaux. Besides, previous Scripture usage of the term satan, forbids us thinking that the sacred writers recognized either an evil god or fallen angel under this name. Where, let me ask, do any of them intimate, that an evil being, such as the Persian evil god, or the Christian's devil existed, as a rival to Jehovah? To what else then could

the writer refer, but to such heathen opinions? If such a being as the Christian's devil existed, how is it accounted for, that he remained so quiet until the days of Job? Job appears to have been the first man he ever troubled, from the creation of the world. Noah, Abraham, Isaac, and Jacob, with many others were good men, and rich men, but he never attempted to injure them in their property, or smite them with a single boil in their whole lifetime. From any thing which appears to the contrary, they had no fear of such a being; nor knew of his existence. Had satan just fallen from heaven, in the days of Job, and began his depredations on mankind? Admitting this true how is it, that Job was the first, so he was the last man he ever so tormented? The case of the woman whom he is said to have bound eighteen years, is no exception to this, as we shall show, Section 5. Let it be accounted for then, why satan had such a particular hatred against Job, above all other men before or since. It is easily perceived, that these things are rationally accounted for, on the presumption, that in this account there is a reference to the evil god of the people among whom Job lived. Allowing this, the account is just what might be expected. The character given to satan, answers to that of their god, whom they believed to be the author and director of all evil.

(To be continued in our next.)

Extracted from a Tract.

RESIST THE DEVIL.

"Resist the Devil and he will flee from you."

This is a being of whom we hear much said at the present day; we hear those who profess to believe, that God alone is an infinite Being; that he alone fills all space,—telling us of the wondrous power of the enemy of souls! We have been told, and that too from the sacred desk, "that with one flap of his wing, he could shatter the universe!" How well it becomes those, who are set as watchmen in Israel, and whose lips ought to breathe forth words of peace and truth—thus to utter such like expressions, is not for me to say. How well it becomes any one to ascribe that power which belongs to God alone, to a created being—you can judge. I will not spend my time, nor impose so much on your good sense, as to attempt to prove that no such created being exists in the universe of God, saving and excepting in the imagination of man!

But granting there may be such a created, personal being, and that he does possess that Almighty power which has been ascribed to him; allowing this to be a fact, that he does possess all the attributes and perfections which some have supposed; admitting all this to be gospel truth, I would ask, does he act contrary to the will of God? Does not God work all things after the counsel of his own will? If it is true, as some good people have supposed, that God did from before the foundation of the world, elect some to eternal life, and reprobate the remainder to endless misery, I ask is not this devil indispensably necessary in order to complete his design? I ask, could this plan have been carried into effect without him? All must answer no; hell would be no place of torment, were it not for the devil! Well, then, the case stands thus: God made from the beginning, a certain, precious elect few for himself, and all the rest he made on purpose for the devil's sole use and behoof forever! That the devil has them signed and sealed and they will be

delivered in due form, in presence of God and his angels, at the last day!!

Now let me ask, why are we commanded to resist the devil, do we expect to alter God's decree, and escape his fangs? Is he not in fact carrying on the work which God has given him to do? Is he not fulfilling the eternal decree of Jehovah? Now if we resist him under these circumstances, we resist the Almighty! For the devil acts according to the purpose of Him who worketh all things after the counsel of his own will! Therefore good christian people who believe this mazy labyrinth of error, ought always, when they pray at all, to pray thus:—"Thy will be done in the kingdom of darkness, as it is done in the Paradise of God! That those may be added to the devil daily of such as are to be lost; that this faithful servant may of all thou hast given him, lose none; but torment them according to his own good pleasure through a ceaseless eternity!" Are not those who believe this doctrine, under as strong obligation, to pray for the success of Satan and his kingdom, as they are to pray for the success of the Saviour! Ought they not to say, "bless thine own elect with all spiritual blessings,—upon the rest pour out thine anger, and deliver them to him, to whom they belong!"

Resist the Devil, is the command; and now how shall we contend in such an unequal conflict! How shall we contend against this all powerful enemy, who lays all his plans in thick impenetrable darkness, conceals them from every eye, until completely matured and ripe for execution, then upon the weakest part makes his attack! Would not the command of a general to his army, that they should resist the attacks of an enemy that they could neither see, hear, or feel, be deemed an arbitrary one? No one ever saw the devil, or can see him: he may plot as many conspiracies against our peace as he will, and we can know nothing about them, and yet we are called upon to resist this all-powerful, Almighty, and ever dreaded being!

My brethren, God be praised, we have no such created, personal enemy to encounter, for this blessed reason because the God of Light and Love never made a demon! This idea of a devil, with one foot like a man, the other like a beast, who roams abroad over the fair creation of the Eternal despoiling it of its brightest blossoms, who, though confined to hell, is in Europe, Asia, Africa and America, at one and the same time; this idea is a mere figment of fancy, found only in the glowing imagination of a poet's brain!

St. James tells us who it is, and what it is, that tempts men to sin. He says "a man is tempted when he is drawn away by his own lust, and enticed." This is the devil we are called upon to resist, namely; our own appetites and passions, which, though they were given to us to administer to our happiness, when properly regulated and kept in subjection, yet when we give up the reins of government to their control, will plunge us into the lowest hell! Suppose, for instance, the drunkard is raising the chalice of guilty pleasure to his lips, at that instant the devil should whisper in his ear, "drink, drink!" would he drink the sooner, think ye, or with better relish? Again, suppose the thief, prompted by his covetous disposition, should feel inclined to take an article of value, that did not belong to him; at the moment the devil whispers in his ear, "steal it, steal it!" Would he the sooner take it on that account? Would not his covetous dispo-

sition have been a sufficient temptation, without the assistance of a created, personal devil to help the matter along?

This is the adversary with whom we have to contend, even the *carnal mind*; and we know all about this enemy, with whom we have to deal: we know all his plans, all his plots, all his conspiracies—for they are laid in our own bosoms!!

He is a deceitful enemy, always flattering us with the bright prospect of happiness and joy: if we will but follow him, he will lead us to fountains of bliss; but let him be asked, if he has not deceived us times without number, and whether he is in any better situation to fulfil his engagements now, than he was last week, or last year; ask him such questions as these, show him a glimpse of such reasoning, and he vanishes in an instant.

There are a great many devils, with whom we have to encounter, a legion of them, and we must resist them, or they will lead us captive at their will. There is a lying devil, who always was a liar from the very beginning, and very many are tempted with such a spirit at the present day. Let those who are tempted and tormented by this evil spirit, stop and seriously inquire, what doth all this profit me? Have all the falsehoods I have heretofore told, been of any advantage to me? Though the devil has flattered with the hopes of profit and emolument, have I not found the melancholy reverse, has been the consequence of this evil course in which I have proceeded? Am I not shunned and despised by all mankind? Now let any one, tempted in this manner, seriously reflect upon their course, and reason with this devil, and he is gone in a moment! If he does possess power, he has no courage: show him the light of reason and he is confounded! This is the way to resist the host of evil spirits, which are walking to and fro, up and down in the earth. Preach reason to them: point out to them the evils to which their vicious disposition and inclinations will lead us, and they will flee from you.

Let the thief ask himself, what am I doing? Am I not in the broad road to shame and disgrace? Let the evil spirit of intemperance be reasoned with in the same way. Let him be asked what will be the result of these evil practices? Why, by and by, I shall be reeling and staggering in the streets; a few short days, and I shall have brought ruin, misery and disgrace upon myself and innocent family; and shall I continue in this highway of destruction and despair? Use reason in all cases: it is a shield and a buckler, and an effectual one too, that will resist all the allied forces of sin and death! My brethren, this is a glorious warfare, and may God teach our hands to the war, and our fingers to the fight. T. R.

From the Christian Intelligencer.

UNION OF CHURCH AND STATE.

We would call the attention of our readers and of the public to the foregoing extracts, taken from an address delivered in Philadelphia on the fourth of July last by *Ezra Stiles Ely, D. D.* a Presbyterian minister in that city. It will be perceived that it is the design of the author (and he undoubtedly speaks in the name of his brethren) to abolish all political parties existing in the United States, and to organize a

new and powerful religious party, to be trained and disciplined as such, for the express purpose of obtaining the government of the country and controlling the affairs of the nation. This he thinks *may* be done, and this he is determined *shall be done* if he, and his satellites, can effect it. He does not expect, that his own religious party—the Presbyterians—are strong enough of themselves to take the governing power from the hands of the people, though he says that sect alone can bring "*one million into the field*," and though he frankly confesses it would be *his* wish that the political power of the U. S. should be exclusively obtained by the Presbyterians. This sect and the Congregationalists—which are one and the same,—have heretofore made the attempt a number of times to unite church and state, but have as often been visited with defeat. It has now become necessary to start a new project, to obtain the desired accession of strength. It is to produce an *amalgamation* between all the *evangelical sects*, as those call themselves who hold to endless misery and other limitarian doctrines. These parties are all to unite in the one great, and all-important purpose of filling the Presidential chair and the seats of our national cabinet, Senate and House of Representatives with those, and those only, who are thoroughly devoted to the interests, and will further the ambitious views of this newly combined religious party. Then a "*national creed*" is to be written and sworn to by all who look for the favor of government;—a "*national costume*" is to be worn by the clergy and laity of the amalgamated sects;—"a large extent of western lands"—enough to make a number of states,—is to be appropriated to "the use and maintenance" of the "*national clergy*;" all sects that do not subscribe to the national creed are to be deprived of their present religious liberties,—their churches shall not be occupied by them—no publications are to be tolerated, that advocate doctrines differing from the national faith, and the rack and the gibbet are probably to be erected throughout every section of the country to put a speedy and effectual stop to every kind of heresy.

Fellow-citizens of this yet free country!—what say you to these things? Will you still refuse to believe that an effort is making to establish an ecclesiastical tyranny over you, and to deprive you of the dear bought liberties left by your patriotic sires? Depend upon it, the alarm is not a false one. The cry of war is already sounded by the enemies of our political freedom. An attempt is to be made to bring this country under the yoke of an ecclesiastical domination, and will you look silently on, and all the wicked authors of it "*pious men*," and suffer them to carry on their accursed work under the deceptions cloak of a pretended holiness?

No! you will not suffer them to effect their crafty and unhallowed purposes. There is yet, we believe, too much virtue and discernment in the American people to

be *always* duped and trampled upon by those spiritual tyrants. But be not found sleeping at your posts. It is time you became watchful of your rights and resolved to defend them. It is time the lines were drawn between the friends and the enemies of a national religious establishment—that mammoth, cruel power which bids defiance to all that is dear to liberty,—and that every lover of American freedom were enlisted on the side of his country against the arrogant claims, and dangerous purposes of an ambitious and designing priesthood.

Fellow-citizens, accept a few suggestions from us. You have long heard much said by the orthodox, of their deep and overwhelming concern for religion; you have witnessed their success in settling their ministers throughout every section of the country; you have seen them engaged in getting up and supporting "*Missionary Societies*," "*Bible Societies*," "*Sabbath School Societies*," "*Cent Societies*," "*Mite Societies*," "*Rag Societies*," &c. &c. You have perhaps concluded, that all this business was moved by a sincere and honest zeal in the sacred cause of religion and goodness. Depend upon it, it is all a deception! These are but the instruments of their ambitious purposes, and if they can succeed in preventing your suspicions by the cry of religion,—if they can fill your eyes with the dust of their pretensions or keep you, by any other means, from discovering or resisting their real designs, the machinery that has been constructed and that is now in motion, will advance them to the power for which they mainly labor; and then, "*farewell, a long farewell to all our greatness!*" These are *sober truths*, on which we do hope you will ponder well.

Extract from a Scotch Preacher's SERMON.

Twice had the sun gone down on earth, and all as yet was quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts, the rays of the midnight moon gleamed on their helmets and on their spears; the enemies of Christ exulted in their success, the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited with anxious suspense to behold the event, and wondered at the depth and the ways of God. At length the morning star, arising in the east, announced the approach of light; the third day began to dawn on the world, when on a sudden the earth trembled at its centre, and the powers of heaven were shaken; an angel of God descended; the guards shrunk back from the terror of his presence, and fell prostrate on the ground. His countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the door of the sepulchre, and sat on it. But who is this that cometh from the tomb, with dyed garments from the bed of death?—He that is glorious in his appear-

ance; walking in the greatness of his strength! it is thy Prince, oh Zion! Christian, it is your Lord!—He hath trodden the wine press alone; he hath stained his raiment with blood; but now as the first born from the womb of nature, he meets the morning of his resurrection.—He arises, a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe! The morning stars sang together, and all the sons of God shouted for joy! The Father of mercies looked down from his throne in the Heavens with complacency; he beheld his world restored—he saw his work, that it was good. Then did the desert rejoice, the face of nature was gladdened before him, when the blessings of the Eternal descended, as the dews of heaven, for the refreshing of the nations.

The Chenango Association of Universalists, convened in annual session at Brooklyn Pa. on the 29th of August last, and held its session two days. Read letters from the several societies and churches in fellowship, and found them expressive of prosperity and joy throughout the borders of the Association; received into fellowship the society in Mount Pleasant, the church and society in M'Donough, and the second society in Oxford; received again into fellowship Br. E. Ferris, who had previously withdrawn; granted the request of Br. J. B. Shannon to receive ordination; withdrew fellowship from Br. J. S. Dexter; appointed committees to visit several associations, and delegates to meet in conference at Auburn, on the 2d Wednesday and Thursday in October. Eleven ministering brethren were present; harmony and good feelings pervaded the council and public services. Five sermons were delivered on the occasion, and the ordination services attended to in a solemn and interesting manner. The following ministering brethren were present, viz: J. Potter, Cooperstown; S. Adams, Smithville; L. S. Everett, Auburn; N. Doolittle, Berkshire; E. Ferris, Guilford; S. A. Skeele, Green; J. B. Shannon, M'Donough; J. S. Flager, Scipio; S. Finch, Pitcher; B. Hickox, Potsdam, N. Y. and Chs. R. Marsh, Brooklyn, Pa. An excellent circular accompanies the Minutes, written by Br. Finch. Adjourned to meet at Green village, Chenango county, N. Y. on the last Wednesday and Thursday in August, 1823.

The following is an extract from the Circular Letter:

"While, then, others rejoice when they behold a small cloud passing slowly along, resting for a short time on this place or that, and from whence falls only here and there a drop of water to refresh the thirsty ground, or revive the drooping plant; what great cause of rejoicing drooping plant; what great cause of rejoicing is presented to us, when we not only behold the increase within the bounds of this association, but behold the copious showers of Divine grace extending from Georgia to Maine, and from the shores of the Atlantic moving over the mountains of the west, co-extensive with civilization and the cultivation of the soil. We will, then, say to our brethren, rejoice in the Lord and be exceeding glad, for great is his

goodness, and divinely glorious his power in the salvation of man. Great is the Lord, for "He doeth his pleasure in the armies of Heaven above, and among the inhabitants of the earth, and there is none to stay his hand." Yes, brethren, rejoice, for the time is come which was spoken of by the prophet. The mandate hath gone forth: the word is to Zion: "Enlarge the place of thy tent, and let them stretch forth the curtains of their habitations; spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Yes, rejoice in the Lord, for he is good, for his "mercy endureth for ever."

LADDER OF CHARITY.

Maimondes, the celebrated Jewish Philosopher, in his work '*More Nebuchim*' defines the duty of charity in the following admirable manner. There are, he says, eight degrees or steps in the duty of charity.

The first and lowest degree is to give—but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second, is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully and proportionably but not until we are solicited.

The fourth, is to give cheerfully, proportionably, and even unsolicited; but to put in the poor man's hand; thereby exciting in him the painful emotions of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty and know their benefactors, without being known to them. Such was the conduct of some of our ancestors, who used to tie up money in the hind corner of their cloaks, that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors, who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The seventh is still more meritorious namely to bestow charity in such a way that the benefactor may not know the relieved object, nor they the name of their benefactor; as was done by our charitable forefathers during the existence of the temple; for there was in that holy building a place called the chamber of silence or inostentation; wherein the good deposited secretly whatever their generous hearts suggested and which the most respectable poor families were maintained with equal secrecy.

Lastly, the eighth and the most meritorious of all is, to anticipate carkity by preventing poverty, namely, to assist the reduced brother, either by a considerable gift or loan of money, or by putting him in the way of business, so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding out his hand for charity, and to this our holy law alludes when it says, 'And if thy brother be waxen poor and fallen in decay, then thou shalt support him; yea though he be a stranger or a sojourner; that he may live with thee.' Levit. xxv. 35. This is the highest step, and the summit of charity's golden ladder.

The mysterious disappearance of Mr. Addison Elting, a very respectable citizen of Pennsylvania was mentioned in the New-York

Daily Advertiser, some days since. The Philadelphia Gazette, of Saturday evening, announces his arrival in that city.

"According to the statements we have heard, Mr. Elting was knocked down with a club. On recovering his sense, he found he was confined in a box, which had apertures that admitted air but no light. The box was so large that he could sit up in it, but not stretch himself at full length. In this narrow place of confinement he was carried about for twenty-three days, and fed during that period on bread and water.—He was never permitted to come out of it but at night, and when there was not light enough for him to discover the features of his captors. He was able however to discover that the vehicle in which he was carried about was a peddler's cart, with a canvass covering supported by bent hoops; and also that one of the horses was dark colored and the other a grey. The men concerned in this outrage were three in number. Two of them wore coats and the third a surtout.

A gentleman has started a conjecture, that when the three men knocked down Mr. Elting they supposed they had murdered him, and deposited the body in a box till they could find a more convenient way of disposing of it; but that when Mr. E. recovered his senses they repented of their original purpose, and kept him in confinement that they might conceal the robbery. According to another report about town, the outrage was committed by some of the Morgan party, with the design of securing evidence that might forward their particular views: but why, then did they steal the pocket book. It is enough for us to know that an outrage on personal liberty has been perpetrated, and a robbery committed. The sufferer has not yet recovered strength enough to take legal means to secure redress; but having ascertained, from conversation with different persons, a few of the leading facts of the case, we have thought it judicious to state them, to put a stop to the various exaggerated reports that would otherwise obtain currency. It is, moreover, proper that such account as could be obtained of the dress of the men, the color of their horses, &c. should be circulated through the country as speedily as possible. As they were wandering about for twenty-three days, they must have been seen by many persons, and though the marks mentioned are but few, they may prove enough to identify them, and bring the offenders to justice.

About 9 o'clock on Wednesday night, according to the statement we have heard, the three ruffians released Mr. Elting about one mile north of Kensington. He asked for his pocket book, which contained about fifty dollars in money and a number of papers, but they told him he ought to be thankful for having his life granted him. At an early period of his confinement, one of his captors exchanged clothes with him.—When they released him they gave him back the clothes, Mr. Elting then with much difficulty made his way to the house of a friend in this city. He is still in a very weak state, but the assistance of able physicians has been secured, and the rapid recovery of his health and strength is confidently anticipated.

Believe nothing against another upon the authority of interested persons; examine for yourselves nor report what may hurt another, unless it be a greater injury to others to conceal it.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, OCTOBER 27, 1827.

SECTARIAN CORPORATIONS.—NO 12

Before we enter into a detail of circumstances connected with the Bible Society, and other societies auxiliary to it, and point out the progress it has made, it will not be an unprofitable discussion to show to the world when, where, and how it originated. We are the more anxious on this head because we believe that the spreading of the Gospel had less to do with the original project than people generally imagine. The British and Foreign Bible Society was organised in London, the great commercial emporium of the British nation, in May 1804, and Lord Teignmouth was appointed the first president. From the nature of the association that got it up, being almost exclusively merchants, and gentlemen of wealth, residing in the city of London, we cannot conceal the opinion that the commercial prosperity of that people was the object in the early institution of the society rather than the promotion of a great plan to supply individuals in the world with the Holy Scriptures. It is more necessary to enter into *motives* when a great project is submitted to our decision, like that proposed by the Bible Society, than merely to take into view and examine the project itself. As the English nation exhibits at one view the most extraordinary modern instances of private enterprise, as relates to the arts, we find any where on earth; that by their inventions of labor saving Machines they have almost comparatively supplanted the necessity of manual labor in all the departments of life, except that of agriculture, and even in this, their inventions have greatly lessened the occasion of corporeal labor; and being overwhelmed with a dense population and capable of manufacturing nearly for the whole world, what better system, we would ask, could they adopt to subserve their purposes than the establishment of Bible, Missionary, and Tract Societies? Every man who is conversant with human nature, and knows the world, cannot but have observed that fanaticism and superstition resemble a contagious disease. When once the air is filled with the deleterious gas, almost all are effected; and even the strongest minds are not always exempted, but often drawn within the vortex of its sweeping influence. We ask, then, would it be uncharitable to suppose that this apparently holy zeal; this laying down of the Lamb with the Tiger; this *sectarian* fraternity of every Christian denomination, was at bottom rather a plan of temporal aggrandizement than a sincere desire to carry the Gospel to the ends of the earth? If in religion, as some would reason is the case in politics, that the end justifies the means, the English nation must felicitate herself that she had laid down a system whereby an *epoche* into the concerns of the people, speaking every language, and dis-

persed over every land on the globe, became a virtue of an unspeakable character. For it is very apparent that through this medium, and the agency of enlightened and zealous Missionaries, they could become acquainted with the wants and temporal circumstances of the world, whereby they would find a vent for their manufactures, and be enabled to ascertain with precision the value of the trade she could establish with each. And it must be a matter of no small triumph, with her, that, while she is exclusively reaping the benefit of the system, so many nations should fall in, and with a zeal little short of that which roused upon the Crusaders in the days of Peter the Hermit, or of Louis Coeur de Leon, and affiliate themselves with the *parent society* under an idea that translating the Holy Scriptures into every language and tongue on earth was doing God service, and furthering the cause of Zion. In examining the Constitution of the American Bible Society, and comparing it with that of the British and Foreign Bible Society, we discover that the general features of the former resemble those of the latter so closely as to warrant the conclusion that ours possesses none of the merits of originality, and is merely a branch of the *parent society*. It may be asked, what this nation gets by the system? We have no surplus manufactures to dispose of; yet are many of the able men in the ranks of the *lay* community striving to extend its influence by the establishment of auxiliary societies through every part of the country, where a little money can be picked up, to aid in the mischievous monopoly of printing the Holy Scriptures. Is it not this monopoly, and this monopoly alone, by which, many of the sons of those who are the friends of the *craft* are put into easy circumstances, who would otherwise have to go into more humble employments, the main spring which moves the great wheel in the grand machine that turns all the smaller ones? Hence the constant and incessant *hegging* for money. We find in a note of the Editors at the 65th page of the eleventh report of the American Bible Society the following language. "But the number who, though not hostile to the Bible cause, do little or nothing for its promotion is very great. After loud and reiterated intreaties there are yet many counties in the land where no Bible Society exists, though hundreds are without a leaf of the Scriptures. There are thousands and thousands who have long known of the existence of the American Bible Society, and its incompetency to supply the country with Bibles without more patronage, and yet have never given a single dollar, or cent, to aid this cause. Yet, alas! there are professors of religion, men of wealth and influence, who have never appropriated a dollar to this sacred object, or made a single effort in any way to promote its interests. It will not always be so. He who made the Bible will, we trust, ere long, touch the slumbering consciences of those professed friends who do nothing to spread the Book of life. He will show them that they cannot innocently neglect this cause while so many millions on this continent, and so many hundreds of millions on this globe, are without a Bible." After a sentence or two, then comes the grand appeal to the pockets of the people. "Cannot our community furnish for the best of all causes, \$100,000 for the ensuing year? This is the sum we shall need, and the least we can, as a people, give, if we would do our duty towards the Great Author of Revelation."

In whatever light people may generally consider this

mode of asking alms we consider the threatenings it contains of Almighty vengeance upon their devoted heads, if they do not give, as ridiculous, as blasphemous, as insulting the great source of Providence in this world, by bringing him upon a level with the angry passions which dwell in the bosoms of his creatures. M.

For the Olive Branch.

THE COMPARISON:

Or an inquiry into the nature of Truth and Error, in reference to their effects upon mankind, and the benefits resulting from a right understanding of the great questions in Religion, Morals, and Politics.

The question has frequently been asked to the advocates of Universal Salvation and the doctrines involved in its consideration, In what manner society and the great family of man are to be benefitted by their labours, provided they succeed in establishing its genuineness; nay, even prove its Truth beyond the power of controversy?

In answering this, as it is necessary to do in furtherance of our inquiry, we shall assume the position that Truth is preferable to Error in every thing deeply effecting the interest of a large portion of the individuals composing a community.—This position will, I apprehend, be readily admitted, or the labour of philosophy is vain, and the idea of meliorating the condition of man but the wild chimera of madness and enthusiasm. For it is susceptible of proof that those philosophers and sages to whose labours mankind are most deeply indebted for the progress made in those sciences which enoble, and those arts of civilization by which we have arisen from a state of savage life, to the grade of intellectual beings, have ever sought to discover what *was* Truth; and then by communicating the result of their researches and experience, have established a claim to be recognised as the benefactors of man, which revolutions and anarchy may assail in vain, and of which the destroying hand of Time shall not be able to deprive them.

If then Truth be preferable to Error in every thing deeply effecting the interests of the great mass of mankind, it is only necessary in the first place to establish a connexion between that principle and the doctrines we advocate; and then to show wherein the knowledge of this fact when established would be fraught not only with beneficial results, but absolutely be attended with the greatest possible good.

It is not now necessary that we should enter into the wide field of polemical Theology in order to prove what is admitted in the outset, namely: that the doctrine is true, in reality; but it is only necessary to bring some of the arguments into requisition by which that doctrine is supported, in order to show that we are not altogether unacquainted with the subject about which we have assumed to write; and that we have carefully examined both sides embraced by the consideration of this subject; and though we have believed in both, with an equal sincerity, yet the evidences in favour of the truth of the doctrines we now advocate are such, as in our estimation are not only entitled to confidence, but absolutely resist every argument that is brought forth to act against them.

Taking, then, for granted, the position embraced in the interrogatory, with the subsequent admission that Truth, in theory and in practice, so far as relates to things of major import-

ance, is beneficial to man, we shall proceed to treat of the subject proposed, in our future numbers, without regard to the petty bickerings of sectarian bigotry. C.

The following letter, from the Rev. PITT MORSE, without noticing its contents, came very near being destroyed, with a number of others that had been a long time accumulating, and which were no longer of any importance. But on casting an eye on this, some time after it had been devoted to destruction, it was tho't too honorable to the church to whom it relates, as also to the individual to whom it was sent, to be buried in oblivion.

The publication of this letter becomes more necessary in consequence of its having been recently stated in some of the public prints, that Mr. Kneeland was driven out of Philadelphia; and also that he has since been dismissed from another church. Time will show the falsity of all such statements. It will at once unmask the real character of those who are disposed to slander others on account of religion, and will also show to the world that TRUTH is ever in the track of falsehood and malignity. Mr. K. has never yet been dismissed from any church, excepting by his own request. He fulfilled his first engagement in this city; and the second, not being confirmed on the part of the society, and being fully justified, in his own opinion, from existing circumstances, he left *sans cérémonie*.

As none of the aspersions which, from various sources, have been heaped upon one of the Editors of this paper, have essentially injured him, much less have they benefited the authors of such calumny,—we can only say, in the language of him who was the brightest example of the Christian's profession that has ever appeared on earth, "Father, forgive them, for they know not what they do."—EDITORS.

Letter from the Rev. Pitt Morse to the Rev. A. Kneeland, dated

Philadelphia, Nov. 14, 1826.

DEAR BROTHER,—

You will doubtless recollect that I not many months since, gave it as my opinion, that the Lombard-street church still retained their affection for you and would be much pleased to hear you preach again. This opinion I formed from their general conversation on the subject. You will also recollect that your reply to what I offered as a *supposition, inference, or opinion*, was in amount the following, viz.; that you would much rather the expression of their friendship would come from *them* than from *me*. Now, sir, I have the satisfaction of communicating the very same thing to you *from them*. After the reception of your last letter directed to Brother Smith; we determined to make an extract from it, and lay it before a meeting of Lombard-street church then about to take place, in hopes of bringing a long protracted difficulty to an everlasting conclusion; and we trust our design has been effected. At a meeting of the members and pew-holders of the first Independent church, &c. attended on the evening of the 9th of November, 1826, the

following preamble and resolutions were adopted.

"Whereas this church have learned with regret, that their late respected Pastor, the Rev. Abner Kneeland, has been led, from some causes, to consider that the church, as a body, have withdrawn their friendship from him, and whereas we are of opinion that such an impression should be removed as early as possible, therefore

Resolved, that this church, as a body, do, and ever have, entertained the warmest regard and friendship for and towards the Rev. Abner Kneeland, and as a testimony of that feeling, do most respectfully invite him, on his coming to this city, to their desk, which will at all times be open for his reception, and ministerial services:—

Resolved, that the Moderator be requested, either personally, or through the agency of our present Pastor, to communicate the foregoing preamble and resolutions to the Rev. A. Kneeland."

I now hope that we shall have the pleasure of soon seeing you in this city of *brotherly love*!

You will give us an early intimation of your determination and arrangements.*

We are all in health, and all unite in presenting the testimony of affection to you and your family.

Yours as ever,

PITT MORSE.

REV. A. KNEELAND.

THE AMERICAN COMPANION; OR, BRIEF SKETCH OF GEOGRAPHY.

Considering the many foreign works on the subject of Geography which circulate in the United States of America, none of which are truly accurate, as it respects this country, we would recommend the *American Companion* or a brief sketch of Geography by P. Hawks, as a work of singular merit, particularly as it enables children to comprehend the rudiments of the science with more accuracy, and less embarrassment to the infant mind, than any method heretofore discovered. The meridian being the *Capitol* of the nation, is very important; and will greatly facilitate the knowledge of Geography in the United States; which is desirable. We have examined the mode by which the author has calculated the climates, and consider it accurate; as also the bearings of places on the globe, per compass, from Washington. We deem it an ingenious work, which must have cost the inventor great labor. We would therefore recommend it to the people of this nation.

WESTERN STATES.

The unparalleled increase of the population in the West; the mildness of the climate and the fertility of the soil, have attracted the attention and admiration of our Eastern neighbors. Since the beginning of the present century, the tide of emigration has violently poured its thousands into the bosom of the wilderness. The forest has disappeared under the blows of the sturdy backwoodsman, and gay villages and tilled fields have arose on every side to break the long chain of savage life, and to establish in its

* Brother Kneeland's visit to Philadelphia took place very soon after the date of the above letter.

place the social and peaceful habits of civilization.

The six western states were settled at different periods. The French made the first settlement in Vincennes, in Indiana, as early as 1730. Illinois was next settled by the French at Kaskaskia and Cahokia in 1736. The first permanent settlement in Missouri was made in 1763, by the French of Kaskaskia and St. Phillips, at St. Genevieve and Bourbon. Kentucky, then a part of Virginia, was settled by Col. D. Boone. Tennessee, attached at that time to North Carolina, was settled about the year 1755. Ohio was the last of the western states in point of settlement. A company emigrated to it from New England, in 1788, and formed the first regular settlement at Marietta, in the spring of that year.

The population of the western states in 1800, may be stated in round numbers, at 380,000. In 1820 the population amounted to 1,837,000, giving an increase unparalleled in the annals of any country, of more than 4,450,000 inhabitants in 20 years—nearly fourfold. The population of the western states at this time must be near 3,500,000. They contain 270,000 square miles. At the last census the average wanted a fraction of being seven persons to the square mile. This average speaks a volume concerning the population which the western states may contain. From the fertility of the soil, they are capable, without being burthened with an excess, of supporting a population of 150 persons to the square mile. This statement is far from being an excess. Wurtemberg in Germany has a population of 178 persons to the square mile. Great Britain and Ireland 191—the Italian small states 187—Netherland 214, &c. At this rate they may contain at some future period, more than *forty millions* of inhabitants.—*Ohio State Journal*.

Morgan's body found.—By a pamphlet received by this morning's mail entitled "A Supplementary Report of the Committee appointed to ascertain the fate of Wm. Morgan," it seems at last certain, that the body found on the shores of Lake Ontario is *that of Morgan*! The Coroner's inquest of 25 persons, held for a second time, after hearing the testimony of various individuals, among them that of Mrs. Morgan, who distinctly swears she believed the body to be that of her husband, unanimously found that "it was the body of *William Morgan*, and that he came to his death by suffocation by drowning." And, from the testimony given to the Coroner's inquest, it seems difficult to resist the conclusion at which they arrived. It now remains to ferret out and punish the murderers.—*American*.

The Cleveland, (Ohio) Herald, announces the death of Moses and Aaron Wilcox, aged 50, of Twinsburgh, Portage county, Ohio. They are said to have been twin brothers, born in Connecticut, on the same day; that they were married on the same day, their wives being sisters; they engaged in mercantile business at Middletown, failed and went to Ohio to settle, at a place which was named Twinsburgh; they were taken sick on the same day, continued sick the same length of time; they died the same day, and were buried in the same grave.

At the Court of Cassation of Paris a point of jurisprudence has just been decided, which,

it is hoped, may tend to check the practice of Duelling, at least as far as married men and fathers of families are concerned. A Mr. Leiornrain was tried for the murder of Mr. Garel in a duel. Leiornrain was acquitted of the murder, but was sentenced at the suit of the widow, to the payment of damages to the amount of 20,000 francs to her, and 4000 francs to her children, to be paid when they come of age, with interest until that period.

Miscellaneous.

THOROUGHWORT.

There are numerous species of this plant which are natives of our soil. This species has long been familiarly known throughout the U. States, by the various names, of thoroughwort, boneset, Indian sage, crosswort, vegetable antimony, &c. It grows abundantly in low meadows and marshy situations. The stem is erect and rises from two to four or five feet, perforating the leaves at each joint, and is hairy or woolly, and branches only at the top. The leaves are horizontal, serrated and rough, from three to four inches long and about an inch broad at their base, gradually lessening to a very acute point, of a dark green, and covered with short hairs. The flowers are white, and appear in July and August.

The medicinal properties of this very valuable plant have been thoroughly investigated by many practitioners, one of the first and most accurate of whom is Dr. Anderson, of New-York. He deems it warrantable to conclude that it possesses many properties similar to those which characterize Peruvian bark, chamomile, and other valuable articles used in medicine, but that these virtues reside in the leaves.

As medical preparations of this plant, the doctor recommends the decoction of the flowers and leaves; the leaves powdered, and a tincture of the flowers and leaves, prepared with proof spirits. The last form had better be expunged. It is said without hesitation, that the chymical properties of thoroughwort, as deduced from experiment, are, in many respects, exactly similar to the Peruvian bark; and that for its active medicinal virtues, particularly as a sudorific and as a tonic, it will not suffer by a comparison with any of the articles found in the vegetable kingdom. Among others, Drs. Barton and Hosac have observed its efficacy as a remedy in the treatment of most febrile diseases, particularly intermitting and remitting fevers, yellow fever, and various other disorder; cutaneous affections, and diseases of general debility. If exhibited as a warm decoction, it often proves an emetic, and acts especially on the skin, producing copious perspiration; if in form of cold infusion or decoction, or substance, it acts as a powerful tonic.

An infusion of thoroughwort has long been esteemed as an efficacious remedy in bilious colic accompanied by obstinate costiveness. It is directed in the quantity of a tea-cup full every half hour, until it operates downwards. In a similar manner, it has been successfully prescribed in dysentery, with the view to both its cathartic and diaphoretic effects. About two quarts of a strong infusion of thoroughwort, with the addition of an ounce of aloes, form an excellent purgative for horses and cattle.

JORDAN.

The Jordan, the celebrated river of Palestine, the only considerable one in the country, rises in Mount Hermon, passes through lakes

Mermon and Genesaret; then flowing almost due south, through an extensive plain, till passing to the east of Jericho, it is deep and very rapid, wider than the Tiber at Rome. Its length is about 150 miles. The banks are steep, about 15 feet high; so that it is difficult to bathe in it; which, however, curiosity or superstitious impels almost every pilgrim to do; some vainly imagining it cleanses them from all sin.

"I had surveyed," says Chateaubriand, "the great rivers of America, with that pleasure which solitude and nature impart; I had visited the Tiber with enthusiasm, and sought with the same interest the Eurotas and Cephissus, but I cannot express what I felt at the sight of the Jordan. Not only did this river remind me of a renowned antiquity, and one of the most exquisite poetry ever confided to the memory of man; but its shores likewise presented to my view the theatre of the miracles of my religion. Judea is the only country in the world that revives in the traveller the memory of human affairs and of celestial things, and which, by this combination, produces in the soul a feeling, which no other region is capable of exciting."

Worcester's Sketches.

EFFECTS OF WAR.

It is remarked, in a statistical article in a French Journal, that the effect of the wars of the revolution has been to diminish the stature of the human species in that country. This is explained in the following manner: Soldiers are formed only of men who, for their physical formation, are the elite of the youth of the country. For the space of thirty years, there was an immense consumption of such men; and in the mean time the care of re-peopling the country was left, in a great part, to those men who were not large enough, strong enough, or well enough formed, for soldiers. The larger proportion of men who are of a short stature is proved to be the following facts. According to the report of the operations of the conscription in France for the year 1826, in the number of 1,033,422 young men who were examined by the officers of revision, 380,213 were rejected because they were not four feet six inches in height. The French foot is about three quarters of an inch longer than ours, and consequently four feet six inches French, are equal to about four feet nine and a half inches of our measure. After the rejection of the above proportion of men for the French army, it is ascertained from the inspections, that thirty-seven in a hundred are under five feet one inch in height, and only forty-five in a hundred over five feet two inches. From these facts it would seem, that after rejecting in the proportion of one third, for want of sufficient size, one half the soldiers of the French army are under five feet six inches, of our measure, in height.

Boston paper.

THAMES TUNNEL.

The public have not yet been made acquainted with the exact extent of the aperture, and it would scarcely have been believed that with all the exertion and promptitude which has been displayed, so large a hole as that which has recently been filled up, could have been closed effectually in the bed of a deep river. The hole at one period was fifty feet wide, and resembled a large trough. Drawings are about to be

published by the Company, showing the exact dimensions of the aperture. Every thing will now depend on the activity with which the excavation is made. There are several trifling leaks in the side of the tunnel but these will all be removed, or will cure themselves.—The weekly consumption of articles on the works, when in full operation, averages about 70,000 bricks, 350 casks of cement, and a corresponding quantity of sand, 300lb. of candle, and previously to the erection of the gasometer on the works, about 5000 feet of portable gas; and 730 tons of soil were carted from the works. Before the accident, as much as 50 or 60% a day was taken from visitors.

The London papers state that the small pox was raging at Banbury. Sixty-four persons are said to have died of it since the 24th of May, when a show was exhibited in a caravan, in which a child had lately died of that disorder.

On the 9th of August a school mistress, her husband, and 12 girls were poisoned by drinking milk. Other persons in the town were also poisoned from the same cause, and some of them died. Medical men were of opinion that the milk was poisoned by the goats eating hemlock, or some other poisonous plant.

A vessel from Iceland brings an account that the island, last spring, had been surrounded with an unusual quantity of floating ice, which produced cold and dry weather, checked vegetation, and caused a contagious fever. On the 13th of January, there was an irruption of a volcano in the district of Ost-Skaptæfild.

The Duke of York steam packet, on a late voyage to Lisbon and back, was lighted with portable gas, which was so much liked, that she had again left England, lighted throughout, including the binnacle in the same manner.

It is, we are assured, an indisputable fact, that great part of Piccadilly, and the whole of White-horse street, were actually on fire for several hours on one day last week. Owing to the works going on at the great sewer there, the gas in considerable quantities had escaped, and so insinuated itself into the neighboring earth, that on being accidentally ignited, it burnt in a very alarming manner for three or four hours.

London paper.

Chief Justice Best, in a late charge, not only vindicated the English custom of boxing, but eulogized it. Mr. Brougham, while recently defending a cause at York, took occasion to hold very different language, having said 'that death was frequently the consequence (i. e. of boxing,) and though such killing was generally called manslaughter, he was disposed to think it ought to be considered as deliberate murder as if the parties went out with swords and pistols. Mr. Justice Garrow concurred with Mr. Brougham.

The following anecdote illustrative of the well known amenity of manners, and good

natured politeness of our distinguished countryman, Sir Walter Scott, is current among our writings. An English gentleman and his lady lately arrived in the neighborhood of Abbotsford, and being naturally anxious to behold its owner sent a card to him stating that they had travelled thither from a distant part of England, solely on purpose to see the great "Lion of the North," and earnestly requesting the honor of an interview. Sir Walter immediately returned for answer, that as the "Lion" was seen to the most advantage at his feeding hours he would be happy to see them that day at dinner. They went accordingly: and, it is needless to add, met with the greatest attention and hospitality.—*Edinburgh Observer.*

The annual report of the National Vaccine Institution has just been published. Within the last year only 503 deaths had occurred from small pox within the London bills of mortality, whereas in the preceding year 1299 persons fell victims to that loathsome disease.—When it is remembered that, before the introduction of vaccination, the average number of deaths from small-pox within the Bills of Mortality was annually 4000, no stronger argument can be demanded in favor of the value of this important discovery.

No Song no Sermon.—The following is a very funny specimen of the sort of relationship which exists between some Parsons and some Congregations in England:—

A singular occurrence took place in the Parish church of Tring, in Hertfordshire, on Sunday morning last. The Clergyman having given some offence to the musical persons who usually form their choir, that important part of the country church called the singing gallery, was left wholly unoccupied, and the clerk in vain announced the psalm with "Let us sing to the praise, &c." in his most inviting way, no one answered the invitation; and the silence remained unbroken for the space of at least ten minutes, the congregation in the mean time staring at each other in stupid amazement. At length the clerk rose, and read from a written paper, "that he was desired to give notice that it was not the intention of the parson to preach a sermon until the congregation sang a psalm." Again universal silence reigned, except only where a good natured old gentleman was seen skipping from pew to pew, using his utmost powers of persuasion to induce some one of his neighbors to commence "the stave," but all being ineffectual, the clerk, after another space of five or six minutes, again rose and said, "he was desired to give notice that there would be no sermon." The congregation thus uncereemoniously dismissed, left the church without the usual blessing, or any other formal close to divine worship. *London paper.*

ABORIGINAL CHARACTER.

As an Indian was straying through a village on the Kennebec, he passed a gentleman standing at his door, and begged a piece of tobacco. The person stepped back and selected a generous piece, for which he received a gruff "thank you," and thought no more of the affair. Three or four months afterwards, he was surprised at an Indian's coming into the store, and present-

ing him with a beautiful miniature birch canoe painted and furnished with paddles to correspond. On asking the meaning of it, he was told—"Indian no forget; you gave me tobacco—me make this for you." This man's gratitude for a trifling favor had led him to bestow more labor on his present, than would have purchased him many pounds of his favorite fumigatory.

Influence of Imagination.—Dr. Parsons, a distinguished dentist of Boston, in a recent essay on the subject of extracting teeth, alludes to the effect of the imagination in stopping the tooth-ache. He says, that a lady of Boston, who is subject to this distressing complaint, has for several months been in the habit of borrowing his instrument, when she felt a return of the pain, and the sight of it never fails to effect an immediate cure. There must be something peculiar in the association of the lady's mind, we are inclined to think, or the frequent sight of a piece of steel would not so often be the means of so much relief. }

ORIGINAL ANECDOTE.

A certain Methodist preacher, declaiming before an audience one evening, where he knew there were a number of Universalists present; was very positive in asserting that "Universalism led to all manner of iniquity." He stated that for fifteen years he had been a zealous Universalist, &c. As is usual with that class of people, after he had concluded his harangue, he gave liberty for others to speak; when a venerable, well instructed Universalist arose, and, addressing the speaker, inquired, if he spoke from experience when he said Universalism led to all manner of iniquity?—did it lead you to commit all manner of crimes? if it did, how came you in the pulpit, and not in the state's prison? Why, said the preacher, something disconcerted, it is true I was no worse than the generality of men, but the reason of it was, that while I contended for the truth of that system, I did not really believe it!! I knew then as well as I now do, that it was all a lie. And yet, says the old man, you stated that for fifteen years you had been a Universalist. Out of thine own mouth will I condemn thee. You have proved that you are a liar now, and that you was a hypocrite then. And since you are guilty of such iniquity, and never believed in Universalism, it is plain that as far as doctrine had any effect to lead you to licentiousness, METHODISM, (which you then believed, and now preach,) and not Universalism, made you a hypocrite and a liar. I advise you, sir, not to preach again, until you have embraced some other system which shall correct such iniquity as your doctrine has led you into.

Murder.—The Widow of Samuel Beaks of the township of Hopewell, N. J. was murdered in her dwelling on the afternoon of the 24th ult.: she was found very much beaten and bruised, lying partly in the fire-place, with one hand in the fire, by one of the neighbors who called in to see her. She breathed but a short time after being taken up. Suspicion rests upon a black boy as the perpetrator of the horrid deed. He has been committed for trial.

The Boston Recorder and Telegraph warns all "Christian parents," not to send their sons to Cambridge College, as that would not be "training them up in the nurture and admo-

nition of the Lord." "It is a fact," says that paper, "of which the public ought to be fully apprised, that the Hollis Professor of Divinity, (Dr. Ware,) to whom the students look as their religious teacher, has declared himself a Universalist. Can the Christian parent, by placing a son under such an influence, put in jeopardy his moral and eternal well being, and be innocent?" This is the paper which once modestly said, that a man who sends his son to Cambridge University, fitted him out with a coach and six horses to ride to hell in!!

POETRY.

[SELECTED.]

WHAT IS TIME.

'I ask'd an aged man, a man of cares,
Wrinkled & cur'd, and white with hoary hairs;
'Time is the warp of life,' he said, 'O tell
The young, the fair, the gay, to weave it well.'
I asked the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd
'Time sow'd the seeds we reap in this abode!'
I ask'd a dying sinner, ere the stroke
Of ruthless death, life's golden bowl had broke,
I ask'd him, what is time? 'Time' he replied,
'I've lost it! ah the treasure! and he died!
I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, 'time is but a meteor's glare,
And bade me for eternity prepare;
I ask'd the seasons, in their annual round,
Which beautify, or desolate the ground;
And they replied (no oracle more wise),
'Tis folly's blank, & wisdom's highest prize!'
I ask'd a spirit lost, but O the shriek
That pierced my soul! I shudder when I speak!
It cried 'a particle! a speck! a mite
Of endless years, duration infinite!'
Of things inanimate, my dial I
Consulted, and it made me this reply;
'Time is the season fair of living well,
The path to glory, or the path to hell!'
I ask'd my Bible, and we thinks it said,
'Time is the present hour, the past is fled:
Live! live to day, to-morrow never yet
On any human being rose or set!'
I ask'd old father Time himself at last;
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steed, which left no trace behind;
I ask'd the mighty angel, who shall stand,
One foot on sea, and one on solid land;
'By heaven's great King I swear, the mystery's
O'er,
'Time was,' he cried—"but time shall be no
more!"

Erratum.—The first form of our last number was worked off in the absence of the editors, which occasioned not only the errors mentioned on the last page, but also the following: Page 182, col. 3, in answer to question 7, for in answer to question 5, read in answer to question 3.

[THE OLIVE BRANCH]

Is Published every Saturday morning in the rear of the Bowery Hotel, corner of Bowery and Pell-street.

[TERMS.—City Subscribers, \$2 50, payable in advance. Mail Subscribers, \$2 a year payable on the receipt of the first number. No subscription will be received for less than a year, which includes one volume.

Ten dollars from any individual will be received in full for six subscribers for one year, to be sent agreeable to direction.

C. NICHOLS, Printer.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, NOVEMBER 3, 1827.

|| No. 25.

EXTRACTS FROM BALFOUR'S 2D INQUIRY. ON THE TERM SATAN.

(Continued from page 186.)

The question, which now comes forward for consideration is—Was this account of satan introduced for the purpose of establishing, or was it introduced to refute such opinions? Let satan here be considered, either the evil principle deified, or the devil of Christians, were such opinions sanctioned by the writer, or does he introduce them, to expose their fallacy, and establish the supremacy of the one living and true God in opposition to them? All I think will agree, that the whole must stand approved or condemned. No middle path can be here taken, for no ground is afforded for it. It is then a matter of no consequence, whether we consider satan in this account the principle of evil deified, or that he was the Christian's devil. Whether the same or different, I shall proceed to show, by direct and I think conclusive evidence, that neither of them had any influence in producing Job's afflictions. That they were all sent by the one living and true God, whom Job feared and obeyed, is evident.

1st. From Job's own testimony concerning his afflictions. Job's heathen neighbors supposed their evil god Ahraman was the cause of them. Christians believe their satan or devil was the cause of them. But does Job ascribe them to either? No, when one messenger after another is represented as announcing to him the loss of his property and at last the death of his children, he says—"The Lord gave and the Lord hath taken away; blessed be the name of the Lord." chap. i. 21. He does not for a moment admit that either Ahraman or the devil had any kind of concern in his afflictions. He no more admits their influence in taking away his property and children, than in the bestowment of them. The giving and taking them away are alike ascribed to Jehovah. Similar were his views and feelings, when afflicted with sore boils. His wife desired him to curse God and die. But he says to her—"Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Job ii. 9, 10. Does this look like acknowledging the Persian evil god or the Christian's devil? Notwithstanding the popular opinions, that Ahraman was the cause of all evil, the severe bodily pain he suffered, and the taunts of his wife, he holds fast his integrity in the true God. Now, permit me to ask, if Job had believed, that either Ahraman or the devil brought his afflictions upon him, why did he ascribe them all to the true God without reservation? And why did he not correct his wife's mistake by telling her, that Ahraman or the devil ought to be cursed? But Job had no faith in either, and hence he told her, that she spoke as one of the foolish or heathen women speaketh. Job allowed of but one God, and it is evident, that

his adversity and prosperity are both alike ascribed to him. See chap. xlii. 10 12. and i. 21.

2d. The speech of Job's wife, and his reply to her, shows, that neither Ahraman nor the devil was the cause of his afflictions. She no doubt heard what he said, chap. i. 21. Upon seeing him still persisting in his integrity under his affliction of the boils she was provoked at him, and in taunting language says to him—"dost thou still retain thine integrity? Curse God and die." On the word rendered to curse, Parkhurst thus writes; "The Lexicons have absurdly, and contrary to the authority of the ancient versions given to the verb the sense of cursing in the six following passages—1 Kings, xxi. 10, 13. Job i. 5, 11. And ii. 5, 9. As to the two first the Seventy render *Berek*, in both, by *eulogeo*, and so the Vulgate by *benedico*, to bless. And though Jezebel was herself an abominable idolatress, yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen aleim* and Moloch, which subjected him to death, by Deut. xiii. 8 and xvii. 2—7. Job's fear, chap. i. 5. was, lest his sons should have *blessed the false aleim*; and verse 11. he says ought to be rendered—"And indeed stretch forth thy hand now, and touch that he hath, surely he hath blessed thee to thy face," i. e. hypocritically; the verb being used in a past tense. The Seventy render it, *truly he will bless to thy face*. And the Vulgate—*unless he hath blessed thee to thy face*. Comp. verses 5, 7. And 1 Kings xx. 23. Satan brings the same charge of hypocrisy against Job, chap. ii. 5. which the Seventy, Theodotian and Vulgate render in the same manner. And at verse 9. his wife says to him, *dost thou yet retain thy integrity*, thy regard for the true God, *blessing the aleim and dying*, or even to death?"—Thus far Parkhurst, whose remarks shed additional light on this account. They agree with the usage of the word, which is rendered to *bless*, in other texts: they also accord, with the charge of hypocrisy, which is brought against Job by his friends throughout the book. But what deserves particular notice, these remarks show, that Job lived among a people who had a false *aleim* or God, and a contrast, if not a contest between this god and Jehovah is set forth in the account. The false god is spoken of as *one*, and not many, and what god could this be but Ahraman? For the Persians had only two, their good god and their evil god. That a contrast, is set forth betwixt the false god and the true, is evident from Job's fear, chap. i. 5. lest his children should have *blessed the false aleim* or god, instead of *cursing* the true God as in the common version. It is also plain from the speech of his wife, who, instead of desiring Job to curse the true God, expresses her surprise, that he should continue to bless him though at the point of death in suffering from

his hands. It is apparent, that she believed in Ahraman, and entertained the opinions concerning him as stated above by Prideaux. She was displeased with her husband, for continuing to trust in the true God at the gates of death, and even blessing him for his afflictions. In desiring him to renounce his confidence in the true God, did she mean that he should become an atheist, or live without any God? No; she impliedly wished him to trust in Ahraman the evil god, the author of all evil, and the cause of all his afflictions. Job had despised him, and continued to trust in the true God to the last. She therefore wished him to abandon this confidence, and trust in the evil god, the true author of his afflictions. By doing so, he would become his friend, remove his afflictions, or terminate them by death.

3d. That this account of satan, is introduced to be condemned, and not sanctioned, appears from the reasonings of Job and his friends throughout the whole book. Job's friends, like himself, did not believe in Ahraman, for they maintain, that Jehovah, on account of his hypocrisy and wickedness, had sent such afflictions upon him. But I ask, does any one of them ever intimate that satan, whether Persian god or Christian devil, had produced his afflictions? No; they are to a man agreed, that they were the doings of Jehovah, nor do they insinuate, that he used satan as a tool in producing them. As a specimen of their sentiments on this subject, let the reader consult chap. iv. 9. and v. 17, 18. and viii. 3, 4. Job defends himself against the charge of hypocrisy and wickedness brought by his friends. See as examples chap. vi. 4, 5, vii. 20, 21. ix. 16—18. x. 2, xvi. 11—15. and 19, 21. We may then appeal to every candid man, whether Job's friends, would have been silent about satan producing his afflictions, if they believed so. And had they believed satan, or Ahraman the author of all evil, would they have ascribed his afflictions to Jehovah? Besides; had Job or his friends believed, that Jehovah used satan as an instrument in inflicting them, why is nothing said about it, either in their charge or his defence? In repelling their accusations, would Job have failed to urge that his afflictions arose from satan's great enmity against him, had he but suspected that this was true. All know, that people are not very scrupulous now in blaming the devil. Nothing could have been easier or more natural, than for Job to repel the charges against him by saying, that satan hated him and had thus afflicted him. Can any man then believe, that this account was introduced to establish the existence of such an evil being, yet this be contradicted by Job and his friends throughout the book? If true, why not rather go on to confirm such a doctrine. Is it objected—"if false why introduce it at all?" I answer; for the very purpose of refuting such an opinion, and for establishing the unity and supremacy of the one living and true

God. It is well known, that false gods are often introduced in Scripture, in contrast with the true, for the very purpose of exposing their absurdity. But I ask, is any false god ever allowed to be able to do good or evil? No; they are challenged to do either, to prove that they are gods. It is admitted by every intelligent man, that in the after parts of the Old Testament, and in the New, there are allusions to the evil principle deified, or the evil god of the Persians. Ad to darkness as the symbol of this god. See a specimen of these, and how the sacred writers expose such a doctrine. Isai. xlv. 5—7. 2 Cor. vi. 15, x. 3. and xi. 13. Eph. vi. 10.

4th. Job's afflictions are referred to, James v. 11. and his patience under them, is set forth as an example to us, but are not ascribed to satan but to Jehovah. Indeed no sacred writer, these two chapters excepted, say or insinuate that Ahraman or satan had any influence in producing them. But I have a right to demand, why no sacred writer has done this, if they believed as most people do now that satan was the author of Job's afflictions? If they had the same view of those two chapters as most people now have, is it possible that they would have been silent on such a subject.

5th. However prone the Jews were to idolatry, and the superstitions of the nations around them, it was a truth obviously taught in their Scriptures, that their God was good, and that he had no evil being as a rival to him. So far from giving any countenance to an evil being called Ahraman, Satan, Devil, or by any other name, all witchcraft, necromancy, or appeals to any other being or power stand condemned, and the Jews were solemnly charged to have no concern with them. Jehovah, and he alone, is declared to be the creator, preserver, and ruler of all things, and all beings in the universe. Life and death, sickness and health, prosperity and adversity, are all ascribed to him. See Gen. i. 1. Dan. iv. 35. 1 Sam. ii. 6, 7. Isai. xlv. 7. Amos iii. 6. Micah i. 12, Psalm xxxiii. 15—15. Prov. xvi. 4, 9. and xxi. 30. The idea of an evil being, which Christians call the devil and satan, and other nations have designated by a variety of names found no place in the Jewish Scriptures. That the Jews learnt such opinions from the heathen, we shall see in the next Section. In concluding our remarks on this account of satan in the book of Job, let us compare what is said in it with the above quotation from Prideaux, and we shall see all that has been advanced strongly confirmed.

Let us begin with the term satan? We have seen that this word signifies an *adversary*. That person or thing, is called a satan to another, which stands in his way, or in any shape opposes him. Thus, the angel of Jehovah, was a satan to Baalam, and the writing sent to Ahasuerus, was a satan to the Jews. Satan, in this account, is represented as opposed both to God and Job. He was their adversary or satan, Prideaux, in the above quotation, informs us, that Ahraman the evil god, was opposed to the good God, and that this opposition would continue to the end of the world. He also informs us that the evil god was considered the author and director of all evil. This is precisely the representation, which is given of satan in the book of Job. All Job's afflictions are supposed to be the doings of satan. Orthodox people contend, that this was the case, and that satan is their devil. They have then got only an

evil heathen god, or the principle of evil deified, a mere nonentity for a devil. But is this very honorable to Christianity? And is it like persons, who reverence the word of God, flatly to contradict Job, in ascribing afflictions to satan which he ascribes to Jehovah? Job contends, that the good God was the author of his afflictions, as well as his prosperity. Those who believed in the evil god, did not deny, but the good God was the author of his prosperity, but would not admit him to be the author of his adversity. Job maintained that Jehovah was the author of both, blessing his name when he took away, as well as when he gave. By this the excellency of his character was made manifest.

But again; in the above quotation from Prideaux, it is not alledged, that the good and evil gods always produced good and evil by their own immediate agency, but that these were brought about by the instrumentality of second causes. Though Job ascribes his prosperity and adversity to Jehovah, yet he, and all the Scripture writers represent him, as accomplishing both by human means. Looking at the two first chapters of Job, the agents by which Job's afflictions were produced, are distinctly mentioned. For example, the Sabeian and Chaldean freebooters carried away his flocks. Were not they then a satan to Job, in the common Scripture usage of this term? And does not their very manner of life, exactly agree to what satan says, chap. i. 7? "And the Lord said unto satan, whence comest thou?" Well, what answer does he make? He says, "from going to and fro in the earth, and from walking up and down in it." Just such an answer as those freebooters would have given, for it was their mode of life to roam about committing such depredations. Yea, satan is the very name given to such persons in the East to this day. Messrs. Fisk and King, two of the Palestine missionaries, thus write: "For two hours, however, as we moved along our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our Shekh knew all these freebooters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says, most of the Bedouins are much worse than these, and yet he called these satans (shaitan.)" See Christian Spectator, vol. viii. p. 222. Such is the account given us by two orthodox missionaries.* If the writer of the book of Job, did not include the Sabeian and Chaldean freebooters in the term satan, all will allow, that the ancient and present usage of this word in the East fully warranted him. We see then, that there was no need for the assistance of a fallen angel, to produce this part of Job's afflictions. The agent by which he lost his children, is as distinctly mentioned. We are told, chap. i. 13, 19, "That a great wind from the wilderness, smote the four corners of the house, and it fell upon them and killed them." Such was the cause, which produced this effect, nor do we perceive, that the aid of any evil being was required to accomplish it. We may just as well accuse satan of blowing down every house which is destroyed by a tor-

*Since the above was written the painful tidings of Mr. Fisk's death have been published.

nado. Job's sheep were killed by lightning, and it and the wind are agents in the natural world by which God accomplishes his pleasure, over which Ahraman or the Christian's devil have no control.

Again; looking at this account, and comparing it with the quotation from Prideaux, we see why Job's boils are expressly ascribed to satan, without any other agent being concerned in their production. All evil indiscriminately, was ascribed to the evil god or satan, as all good was to the good god. But, as there was no visible agent to which the boils could be ascribed, no agent in this case is mentioned. Satan, or the evil god, has to father this affliction himself, without the assistance of any agent. Hence it is said, satan smote Job with the boils, which is not said respecting his other afflictions, though the whole aspect of the account, is in agreement with considering him the author and director of all evil. I shall only add, that it has always appeared strange, that in this account, satan should be represented as conversing freely and familiarly with God. But if the account be as I have stated, the good and evil gods are here only represented as conversing together. It was in unison with the popular opinions concerning them.

(To be continued.)

PROCEEDINGS

Of the General Convention of Universalists of the New-England States and others, in annual session, at Saratoga Springs, N. Y. Sept. 19 and 20, 1827.

On Tuesday evening, 18th ult. the Ministers and Delegates composing the General Convention, assembled according to adjournment, at the house of Br. Hurling, and joined in solemn prayer with Br. P. Dean.

1. Proceeded to organize the Council by choosing Br. H. Ballou, Moderator.

2. Appointed Brs. T. F. King and P. Dean, Clerks.

3. Chose Brs. J. Potter, P. Dean and J. Moore a Committee to receive requests for letters of fellowship and ordination, and report thereon.

4. Adjourned the Council until Wednesday morning 8 o'clock, then to meet at the Columbian Hotel—Prayer, by Br. N. Wright, Jr.

Wednesday morning 8 o'clock, met according to adjournment—Prayer, by Br. W. Skinner.

5. Proceeded to read the several epistles addressed to this body by Societies in its fellowship; and we are happy to state, that the intelligence thus received was highly calculated to cheer the hearts of the faithful.

6. A communication was read by Br. H. Ballou, stating in substance, that he was authorized by Richard Carrique to say that he (R. Carrique) had withdrawn his connexion from the Convention.

The Council was then suspended for public worship.

Order of morning Service.

Introductory Prayer, by Br. G. C. Parsons. Sermon, by Br. J. Potter, from 1 Cor. xiii. 13.

Concluding Prayer, by Br. N. Wright, Jr.

7. Voted to accept the following report.—

"The Committee appointed at the last Session of the General Convention, to consider whether it be expedient to establish any general rule, in addition to former usage, as to the

admission of applicants for fellowship as preachers of the gospel, report

That in their opinion, it is desirable that some additional rule be established.

And they would suggest the expediency of appointing at each Session of the General Convention, a Committee, or Committees to whom candidates during the following year shall apply for examination in secular and sacred learning; of which Committee or Committees it shall be the duty to examine such applicants, with special regard to their literary and theological acquirements, and their talents for sermonizing, and if satisfied therewith, to give them a certificate accordingly, which shall be produced by said candidates, as their recommendation, on applying to the General Convention for its fellowship.

Hosea Ballou, 2d.
Sebastian Streeter.
Paul Dean,
Hosea Ballou.

8. Voted that the above recommendation be adopted as a vote of this Convention.

9. Suspended the Business of the Council, to attend public worship.

Order of the afternoon Service.

Introductory Prayer, by Br. O. A. Skinner.
Sermon, by Br. T. F. King, from Matt. xiv.

31.

Concluding Prayer, by Br. Wm. S. Balch.

10. Br. P. Dean brought forward the following preamble and resolution, which were unanimously adopted. "Whereas in the progress of the Societies of Universalists in the United States, and the multiplication of associations in fellowship with this Convention, claiming the same power—composed of the same members, and extending over the same territory—there is not that perfect order in their government and proceedings desirable to be preserved. Therefore,

Note.—We should have published these Minutes sooner; but the paper which contained them, the "Evangelical Repository," has been by some one, taken out of the office; and they either have not been published in any other, or else the papers containing them have not come to hand, excepting the "Telescope and Miscellany," in which they remain "[To be concluded.]" Eds. of O. B.

NORTHERN ASSOCIATION OF UNIVERSALISTS.

This Association convened at the house of brother M. Wright, in Calais, Vt. on the 2d of October, ult.

Among other things, as the usual business of an Association, we publish the following as the most important.

The committee appointed to receive requests for fellowship and ordination, reported in favor of granting a letter of fellowship to brother Charles Spear, and of conferring ordination on Bro. Thomas Browning and Isaiah Boynton, jr.
Arrangements for public services—Thursday.

1st Service.—Br. J. Moore—Prayer.

Br. N. Stacy, Sermon from 1 Tim. iv. 8.

Br. I. Boynton—Prayer.

2d Service.—Br. M. Coburn—Prayer.

Br. W. Skinner, Sermon from Acts. xx. 24.
Ordaining Service: Consecrating Prayer

by Br. N. Stacy.

Charge and delivery of the Scriptures—Br.

J. E. Palmer.

Right hand of Fellowship—Br. E. Williams.

Concluding Prayer—Br. R. Bartlett.

Voted, that Br. J. Moore prepare the Minutes for publication, and accompany them with a Circular.

Agreed to hold a Quarterly Association at Craftsbury, on the 3d Wednesday in January next.

Voted to adjourn to meet, by Divine permission, at St. Johnsbury, Vt. on the first Wednesday and Thursday in Oct. 1828.

J. E. PALMER, Moderator.

J. MOORE, Clerk.

To all, to whom this Epistle may come: Grace, mercy and peace be multiplied in view of the Final holiness of all intelligences.

BELoved BRETHREN,

Under the watchful care of a kind Providence we have been favored with another anniversary meeting of the Northern Association, under circumstances more encouraging than any former meeting of this body. Our hearts were made glad by hearing from different parts of the state the prosperity of the cause of Universal Benevolence; and although the laborers are few in comparison to the field, yet we rejoice that the number of those who do not count their lives dear unto themselves, is increasing, as you will see by the minutes above. Thus our Lord and master is carrying on his glorious work, and will finally put down all rule and authority and power, and having destroyed the last enemy, will deliver up the kingdom to his father, and God shall be all in all.

The business of our council was conducted in harmony, and the public services of the sanctuary were truly refreshing, where hundreds listened to the truth with the most perfect attention, while the tear of gratitude and joy flowed from the eyes of all classes; which proves that the heart which terrors cannot move can be dissolved by love. Our public services were rendered the more interesting by the labors of those able brethren in the ministry from a distance, to whose instructions we listened with delight. We were exhorted to praise God for his goodness, and in view of this were encouraged to return to our Father's house, and walk, as he has called us. We were also shown that true Godliness consists in imitating the Deity, and that nothing ought to move us from testifying of the grace of God.—These several points were so discussed, that it was truly a refreshing time to all that heard; and we were made to rejoice in view of that happy day, when all shall know the Lord.

The audience was uncommonly large and solemn; this, together with an excellent choir of singers, whose performance did them honor, rendered our meeting pleasing to all lovers of good order.

Brethren in the ministry of reconciliation, let us be encouraged. Light is progressing, the truth will stand. Let us adorn our profession by following the example of our Master, who, when he was reviled, reviled not again; let us not strive, but be gentle towards all men, apt to teach; and let us contend earnestly for the faith of the Gospel.

Beloved Brethren, who have been brought to trust in the living God, who is the Saviour of all men; Heaven forbid that we should disgrace our profession by living vicious lives; but may we add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, that we may shut the mouths of gainsayers, and prove that we love God by keeping his commandments. Thus living in

peace, we shall die in peace, and finally be admitted to mansions on high, where joy will fill all hearts; and the whole family of man join in celebrating the high praises of God in endless day.

Per order,

JOHN MOORE.

From the Christian Intelligencer.

To Rev. Hosea Ballou of Boston.

Rev. and dear Sir,—

Having read most of your theological writings and heard you preach frequently, I understand you to believe, that the wicked shall not go unpunished, and yet that none of them shall be punished in the future world,—consequently every man must be punished for his sins in this world before his spirit leaves his body.

In reading the account, in the public papers, of the piracy and murder committed by the notorious Tardy, on board the brig Crawford, I felt as if I wanted to propose one or two questions to yourself, in a respectful and friendly manner, hoping that you will do me the favor, (for such I should esteem it,) to inform me *when* that man received the punishment due to his sins? It appears that he had, in a most savage and blood thirsty manner, massacred a number of helpless and unoffending American citizens, exulting as he plunged his dirk into the bodies of his victims and boasting as he divided their hearts with his fatal weapon—and that soon after, when he apprehended that he was likely to be detected and made to suffer for his crimes, he cut his own throat, and, as your doctrine would seem to have it, went to heaven.

Now I presume you admit, that he who transgresses the command, "Thou shalt not kill," either by taking the lives of others, or by putting a period to his own mortal existence, is justly obnoxious to the severest punishment under the divine law; and that he *must* and *will* receive that punishment. If then, Tardy is not punished hereafter, I would thank you kindly, Rev. sir, to inform me *where* he *was* punished? Was he, between the time of his killing those men and that in which he took his own life, punished as much as he deserved for the crime of murdering them? If so, you will surely furnish some evidence of the fact. And if he was so punished, it is to me a plain case, that even if he had not committed suicide, but had been taken by the officers of justice, he ought not to have been exposed to any farther punishment under our laws. Because a man, who is already punished as much as he deserves ought not in justice to be punished again for the same crime. Again, when and where was he punished for killing himself? He could not be punished for that act until he had committed it, and as soon as he committed it, his spirit of course left the body and entered into a state, where, as you say, there is no punishment.

These questions, dear sir, are proposed, not to provoke a controversy by any means.

but for the sake of obtaining light on this, to me, difficult subject. If you will tell me how Tardy was punished in this life as much as his crimes deserved, you will greatly oblige one who wants nothing but the truth.

L. A*****.

From the Universalist Magazine.
REPLY TO THE FOREGOING.

To "L. A*****."

Dear Sir,—I am of opinion that your queries are not so well adjusted, nor the principles which they embrace so clearly manifested as they ought to be, before definite answers are given. Two very important questions, as it appears to me, should first be duly considered and satisfactorily answered before your main query need be decided. 1st. In what does the punishment of sin consist? 2d. How much of such punishment does justice require to be suffered as the penalty of such crimes as you have designated? And I think you will readily perceive that it is necessary also to determine the required duration of such penalty.

There is another thing, sir, which your queries suggest, which perhaps you did not think of at the time you wrote; I mean the question why you should have had any occasion to question me on the subject? We will suppose that the scriptures are clear and decided on the subject of your questions, and we will suppose also, that they directly prove that a man who first kills himself must suffer a punishment in a future state of existence for so doing; if such were facts you would have had no occasion to ask me the questions you have; you would only need to point me to the divine testimony which contradicts what you call my doctrine, and thereby refute such errors.

As you pretend to predicate your queries on what you have read in my writings, & what you have heard me hold forth in public, you give me the right to ask in which of either, you ever found any direct assertion that sin will not be punished in the future state? I have often said, & allowed in my writings, that if sin exist in the future world, punishment must there be endured; but I have also held out the opinion, that the scriptures nowhere prove that either sin or punishment will exist in any other world but this. Now, sir, if you are desirous of information on this subject, and feel satisfied with such as the scriptures give, why do you bring a case of which no mention is made in the Bible, and ask me questions concerning it, which the scriptures do not answer? Or if you believe that the scriptures do answer your questions, why have you not directed me where to find the testimony? You will permit me to ask, whether it be reasonable to allow that modern crimes are so different in their moral character from all which the divine writings treat of, as to require a new system of punishment not revealed in the scriptures? And furthermore, whether all the penalty of which the Bible speaks is in this world, but that it has been found to be

necessary in times since the scriptures were written to institute punishment in a future state of existence? If you say that neither the moral nature of crime or punishment has been changed, and that no new dispensation has been established since Moses wrote his code, then all controversy on the subject of your questions may discontinue; for it is very certain that it cannot be shown from the writings of that great lawgiver, that the crimes of men, committed in this world, are to be punished in a future state.

But you may think I ought to say something more about the crimes and punishment of the "notorious Tardy." In order to produce an effect, you describe the bloody scene, as if the understanding and discernment of the mind could be assisted in correct perceptions of subjects by having horror and indignation first awakened in the feelings! But, sir, after all you must allow that the case of the desperate Tardy and that of men of ordinary turpitude differ only in degree. We will suppose that a man of ordinary life and conversation is requested to assist a person in need; he feels as if it were his duty to extend charity to his fellow creature, but a feeling of covetousness enters his mind at this moment and he refuses; in an instant a paralysis terminates his life. Here let your question apply. When and where would this man be punished for this offence of withholding a favor which the laws of humanity demand? Can you prove by the scriptures that such a crime will, in such a case, be punished in the future world? I presume you will answer in the negative; but yet feel as if you might say that though the scriptures do not prove this fact, still it is reasonable to believe it. I will then alter the supposition, and suppose that this man was a sound Christian, and generally speaking, a charitable man, but just as he died, a covetous feeling got possession of his mind. Will you still contend that as he died in the exercise of this disposition he must be punished for it in another state? Now if you can find out any possible way for this Christian man to avoid punishment in the future world, you are reminded by the same rule that the notorious Tardy may not be punished hereafter. Why then do you call me to the case of Tardy? Why do you not call me to consider your own case together with mine? Are you and I entirely free from sin? "If we say we have no sin, we deceive ourselves and the truth is not in us."

After the foregoing remarks, I feel disposed to suggest for your consideration the following reasoning: 1st. Sin consists in the intentions of the mind. Overt acts may bespeak what the moral state of the mind is, but in those acts themselves, distinctly considered, there can exist no crime. Therefore, 2d. There may exist in the mind the crime of murder and to its utmost degree, where no overt act is committed. 3d. Moral turpitude must be measured according to the degrees of moral sense of right and wrong possessed by the agent; so that we may

guide our reasoning by the assistance of numbers. We will say, then, that there are one hundred degrees of moral sense of right and wrong, and therefore there may exist one hundred degrees of moral turpitude, corresponding with the one hundred degrees of moral sense of right and wrong. 4th. We most rationally allow that the degrees of punishment necessarily correspond with the degrees of moral turpitude, and, therefore, punishment to a hundred degrees may be endured—Having so many parts of our subject before us, is it not easy to see, that crime consists in opposition to a sense of moral right, and that this sense of moral right is the administrator of condemnation, and that it is impossible that it should not administer this condemnation to as great a degree as that to which the opposition arises? And is it not also clear that this administration of condemnation is in due operation at the very moment of the existence of the opposition to a moral sense of right? If this reasoning be allowed, and I see no way to avoid it, then it follows that all sin is punished in the state and at the time it exists.

That the foregoing reasoning may be further strengthened, let us try some other course. Suppose then that sins which are committed in this world, are not here punished, but that they are to receive a just retribution in the future world; the query then is, in what can such punishment consist? It cannot consist in any condemnation administered by a sense of moral right, because this was endured in this world, while sin was indulged, and that to as great a degree as the offence ever rose. Let it not be suggested, that in the future world we shall have infinitely clearer views of moral right than we now have, and that our condemnation will there rise, for the crimes of this life, to the utmost degree of moral sense there possessed, for it was not those higher degrees of moral sense which were in this world sinned against.

If, to avoid the necessary conclusions deducible from premises evidently supported by the above reasoning, the opposer contends for a different kind of punishment, and makes it consist in physical pain, he should be reminded that such may be endured by the innocent as well as the guilty. H. B.

From Hølkroft's Travels.

T nõ ñe world nõds impròvment. T nõ ñat inovån, ñat çanj, is inévétabl: T am, hœot í hav bin, an unsàkn àdvokát fêr réfêrm. But réfêrm must bé grådjuål, inovån témpurd wiñ mildnes, à ñe pepl, tœ bé impròvd, must kœnsént tœ, à àd in, ñêr òn améléoràn; òr ñe hol fabrix is øv sand, hœic ñe ovurfloin tid wil lévil.

Vøl, 1st. çáp. 23. p. 94.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, NOVEMBER 3, 1827.

SECTARIAN CORPORATIONS.—NO. 13.

In our last we stated our impressions, and offered our reasons for the opinion, that the British and Foreign Bible Society grew out of circumstances not primarily connected with the diffusion of the Scriptures. But that the measure was influenced principally by considerations of national aggrandizement. This truth is elicited from the very nature of the present situation of those people, and certainly no plan, no effort of the human mind, could have been more instrumental in accomplishing a great national object than this. Its operation is to make other nations tributary with their own consent; which, if the measure had been compulsory, this nation would have resisted it to the last extremity. So much do circumstances alter cases. It is a question whether the tax proposed to have been laid by Great Britain on the consumers of tea in this country, would have amounted to half the annual sum which the people of this nation have contributed within the last ten or twelve years to the various societies instituted for the purpose of spreading the gospel throughout the earth; and yet we perceive little or no difference in the religious and moral habits of the people within the sphere of their missionary labors. In a nation enlightened on almost every possible subject as is the United States of America, it is a matter of no small astonishment that there should be found so many wise men duped and infatuated by the Clergy, whose object is to bring about an union betwixt Church and State in this country. It must be remembered, and the idea even for a moment should not escape any one, that the civil policy of this country differs from any other Christian nation of which we have a knowledge. All others, in some degree, unite the two powers; some more remote, some more direct; but by the Constitutions of the several States in confederacy, and the government of the United States, they are made absolutely separate and distinct; and positively resolve themselves into civil on the one hand and *sectarian corporations* on the other; so arranged and modified that the latter, under all circumstances, shall be subordinate to the civil power, and in no case whatever to be blended with it. This peculiarity, this distinguishing feature, which is found in the jurisprudence of this nation, should be watched by the people with a Lynx's eye. If it is overturned, and the clergy succeed in their plans of *ambition*, republicanism, like "the baseless fabric of a vision," vanishes at once and is gone forever. We have, however, one consolation. Divine providence has scattered in every direction barriers to their success. We are apprehensive that the people already begin to loathe the innumerable tracts with which they have deluged the land. These religious effusions, instead of having any attractions as formerly, are found to be so monotonous, so destitute of sound argu-

ment, that they rather offend than inform the reader. Hence a reaction is perceivable, and unless managed with singular dexterity, will be found to recoil with a great and accumulated force on the heads of the supporters of the adopted scheme: for we do not consider it original in this country, but merely imitative, seized upon as a mean of establishing a Hierarchy here: and that no system based on an erroneous foundation will endure, is evident from what follows.—We find that the Parent society, that is, the British and Foreign Bible society, is already assailed from many quarters on some of the most important points of that institution. It is asserted from discoveries that have been recently made that the Managers on the continent of Europe have been so negligent as to suffer their agents to distribute Bibles wherein *apocryphical* writings are intermingled with the *canonical* books, and that no notes of the interpolations of these Scriptural publications are noticed. The whole is distributed as the word of God! This important fact of circulating on the continent of Europe the interpolated canon of the Holy Scriptures induced a Committee of the Edinburgh branch of the British and Foreign Bible Society to investigate fully, the corruptions that had in the lapse of time gradually crept into the whole system; and, among other charges, they bring against the parent society, is that of waste and extravagance in the management of its concerns! The Reviewers of London make one observation on the misapplication of the funds of the society which we deem worthy of notice, and which we shall transcribe for the benefit of our readers. "In the table of expenses furnished, one item consists of 1,360 per annum, (equal to 1500 dollars) paid to professor Van Ess of Darmstadt, who, for the last fifteen years, has been employed by the society to distribute the Scriptures among the Roman Catholics of Germany. Year after year," says the Reviewer, "the reports put forth by the Committee contained the warmest eulogiums upon the disinterestedness of this Doctor. Of the zeal manifested by this learned pious and indefatigable professor" say the grateful directors "in circulating the Scriptures in the Catholic provinces of Germany, it is impossible to speak but in terms of the highest admiration." 12th report, page 12. "In another place we are assured that Leander Van Ess seeks no earthly emoluments: nor is the applause of a vain world his aim; he desires not the treasures which rust and moth consume. No, the glory of God, and the salvation of souls, these are the pure and heavenly principles which influence his mind and stimulate his actions." 17th report, appendix page 18. "And yet without the knowledge of the subscribers before whom these splendid annals have been spread, this same Doctor has received a salary of \$1500 per annum, for the last fourteen years—equal to 21,000 dollars. But the Reviewer informs us that this not all. Doctor Van Ess is himself the principal author and proprietor of the version which he has for so many years circulated at the expense of the Society; and the number of copies disposed of by him during his connexion with that institution, amounts to more than six hundred thousand." "Now to say nothing of the profits arising from so large a sale of a publisher's own works, it is probable that the services rendered to the society by the professor, have been fully equal to the salary he has received. But it was wrong to conceal the fact, of his receiving such a salary, from the subscribers,

and a still greater error for the directors to represent in their reports that his labors were gratuitous—that he was "seeking no earthly emoluments."

Thus we perceive that in which ever way the matter is turned money is the object at last, with this difference that on the other side of the water it slides into the pockets of individuals by disguising their illusory and false pretences under a profession of sanctity and disinterestedness of motive, which is the hacknied *expi* for crime and peculation. But on this side, it contributes to *sectarian ambition*; for, in the aggregate, money is power; and they are not ignorant of the fact nor indifferent to its accumulation. M.

MISREPRESENTATION.

When a doctrine cannot be refuted, the opponent, rather than to acknowledge the impotency of his own arguments, often resorts to *misrepresentation*. This, however, always betrays a bad spirit. It either discovers the *ignorance* of the opponent, in regard to the doctrine he opposes, or else, what is worse, a *wilful* opposition. The truth of the above remark will be acknowledged by all; though few are disposed to acknowledge their own ignorance, and much less admit that they wilfully misrepresent. But what better excuse can we make for the following remarks, which we extract from a paper professedly opposed to Universalism.

"We frequently find gross inconsistencies, in Universalist writings; sentiments utterly at war with Universalism. How, for instance, does the following sound in a Universalist publication? "The worldling—stung with remorse, without the cheering hopes of another, better, and happier world, is suddenly called from time to the realities of eternity." It will do for Anti-Universalists to talk after this manner, but not for Universalists. Why has not the worldling the cheering hopes of another, better and happier world, if he believes in Universalism? For what purpose are the *relatives of eternity* brought into view in his case, if this doctrine is true?

"Equally inconsistent is it for Universalists to hold language like the following, which has appeared in the publication under review: 'Those whose treasure is in heaven—find the promise verified, that 'godliness is profitable in all things, having the promise of the life that now is, and of that which is to come.' 'They with whom love is without dissimulation, fearless of death, pass its dark valley; seizing immortal youth, like angels live in love, in harmony and bliss.' Universalists profess to believe that all, whether godly or not, have the promise of the life to come; and that all, whether their love is without dissimulation or not, will seize immortal youth, and like angels live in love, in harmony and bliss. It is therefore perfect nonsense and absurdity for them to make a distinction between mankind, by applying such promises to a part only."

"Universalists dwell much on the fears which haunt the wicked in the present life; as if those, with other things, are a sufficient punishment for their sins. But what fears, pray, can haunt a wicked man, if he believes in Universalism? We hope our readers will let this idea sink down into their minds."

The worldling, who is "stung with remorse, without the cheering hopes of another, better and happier world," whatever he may be besides, cannot be a Universalist. But he may believe every article in the orthodox faith true, and yet, for himself, being a worldling, be "without the cheering hopes of another, better and happier world!" But when he becomes, should he ever become, in reality, a Universalist, he is no longer a worldling.

Universalists no more "profess to believe that ALL, whether godly or not, have the promise of the life to come, &c. than the orthodox, whether Calvinists or Arminians, believe that some, "whether godly or not, have the promise of the life to come," &c. Now do either Calvinists, or Arminians believe that ANY go to heaven *ungodly*?—that is, in a state of sin and ungodliness? No! Neither do Universalists believe that any, much less that ALL will go to heaven in an impure state. It is just as unfair, therefore, uncandid, and unjust, to charge this inference upon Universalists, as it would be to charge it upon Calvinists or Arminians; that is, upon the orthodox (as they style themselves) in general. That some, who have been ungodly, will be saved, is admitted by all. Now the only difference is, Universalists carry the doctrine of purification farther than the would-be-orthodox. If they are erroneous in this, let their arguments be refuted; and not charge upon them principles which they no more admit the truth of than their opponents.

We do not pretend that a mere speculative belief in Universalism is any better than any other speculative notion; that is, in regard to its moral effect on the heart. A man may be such a Universalist, and yet be a sectarian bigot after all. We acknowledge no faith in divine love genuine, except that which worketh by love, and purifieth the heart. And when a man has such faith, he ceases to be wicked. But a mere speculative faith in Universalism can no more save a wicked man, from awful forebodings, while he continues to be wicked, than any other speculative notion would save the murderer from the gallows, or the thief from the state prison.

"PRINCE-STREET CHURCH."

Under the above head, we find a long article in the (Providence) "*Telescope and Miscellany*," signed "A Spectator," who has undertaken, as he says, "to offer something by way of undeceiving the public." If the public have been deceived in relation to the *Prince-street Church*, or their late *Pastor*, it is certainly laudable to undeceive them, so far as the public can be supposed to take any interest in these matters, and we feel sure that the public will not be totally indifferent to those things which relate to the moral character of a public teacher. Most of the communication, however, after recollecting our former declaration, we think will be perfectly safe in the hands of the readers of the *Telescope*, and we shall therefore let it pass without a single comment. All that has been said, or can be said, about a "fulsome offering on the altar of Mr. K.'s vanity!" &c. passes by as the restless wind, which we regard not; and every arrow, hurled from such a source, and with such a spirit, falls perfectly harmless at our feet.

We shall not extract the paragraph entire, on which we remark, as it is unnecessary; but in the third paragraph, the writer says, "To their astonishment he (Mr. K.) did not keep his word!" This is one of the charges that was brought against Mr. K. at the Association, and on which the Ass. voted, *unanimously*, that the charge was not supported—and therefore neither the charge, nor the vote upon it, was published in the Minutes. To one of the individuals, alluded to in the paragraph, Mr. K. denies, positively denies, ever having given such a pledge as was stated; or any thing that he meant as a pledge. To the other individual, Mr. K. acknowledged before the Association, that the facts were correctly stated; but at the same time it was contended, on the part of Mr. K., that the pledge had been redeemed; for he had only pledged himself that he would endeavor to give satisfaction in his preaching, *so far as he could with a clear conscience*. This was all that was asked for, on the part of this individual; this was all that was agreed to, on the part of Mr. K. And what is very remarkable, the very discourse, and the only discourse, complained of by this individual, after this pledge was given, was the last discourse that Mr. K. delivered in that Church; viz. the discourse delivered in the evening of the day on which he took his leave. But no one to this day has attempted to confute Mr. K. in the very statement which gave offence. It was in relation to the tithes said to have been paid by Abraham to Melchizedic. Mr. K. contended, that from the account in Genesis, he should be led to conclude that Mel. paid tithes to Ab. and not Ab. to Mel. For Ab. refused to take even to "a shoe latchet" of the spoils to himself; how then could he feel justified in giving away a tenth part of them to the king of Salem, (merely because he was a "priest of the most high

God,") rather than to restore them to their lawful owners?

It is also insinuated that Mr. K. confessed "that he meant to deceive one of those individuals, at the time the assurance was said to be given!" This is *deceiving*, not "undeceiving the public"—and for the truth of this remark, we appeal to all the members of the Association, as well as others, who were present. The individual said, according to his own statement, "I hope we shall now hear no more of those *Tom Paine* sermons!" To which, he says, Mr. K. replied, "YOU SHALL NOT!" This Mr. K. denies; but admits that he meant to evade the question, (for those were his words before the Association,) by saying that he should manage that concern according to all the light and wisdom he possessed; or words to that effect. When the question was asked him whether he did not mean that the individual should go away under an impression that he had received something like a pledge? The answer was, "I meant as I said, and nothing more." This question being rather pressed by the Moderator, it was answered distinctly in the negative, and in so many words. Thus much for the charge, "He did not keep his word!"

In the fourth paragraph, the writer says, "The Trustees have publicly challenged him (Mr. K.) to prove the falsehood of any of their charges." They must put the *boof* on the other leg—it belongs to them to prove the charges true. They have done all they could; why, then, do they not rest satisfied? Their reiterating these charges, in this case, now, will only injure themselves; and one would suppose that they must not only see it; but, by this time, feel the effects of it. We will only add—Friends, do yourselves no more harm! K.

N. B. In justice to Mr. K. we shall expect the Editor of the *C. Telescope* &c. to publish the above remarks; which are very sparing, as we have left a great part of the Comm'u. perfectly untouched.

"REMARKS"

On Mr. Kneeland's Declaration of Faith and Mode of Preaching."

Under the above head, the Editor of the (Providence) "*Telescope and Miscellany*," says, "We have as good an opportunity of knowing the views of our order as Mr. K. and we assure our readers that they contend for the *credibility* and *genuineness* of all the books of the Old and New Testament; and receive them as authority for the decision of all controversies upon doctrinal subjects, as

* This was at the time the resolutions were presented to Mr. K. soliciting him to remain; and although two of the Committee waited on him, yet Mr. K. was drawn aside from one of them, in order, as it would seem, draw from him, in private, and that too, after he had obtained, as he then thought, all his wishes, what in public, and in writing, he had absolutely refused to give. To have given such a pledge, at such a time, and on such an occasion, and to such an individual, would certainly have betrayed as great a weakness as the violation of it could have been thought wicked!

well as upon all matters which relate to practice."

When Mr. K. spoke of the faith, "of the great body of Universalists, composing the General Convention," &c. as expressed by the editor of the *Telescope*, he alluded to their public *Profession and Belief*, as published by them in 1803, and which has never been altered. But, aside from their public Profession and Belief, and especially as to their views of "the *credibility* and *genuineness* of ALL the books of the Old and New Testament;" he neither pretends to *know*, nor does he *care*, any thing about it; as their views, whatever they might be on this subject, would be no guide for him. Neither is it a matter of any moment to him what people think of his mode of preaching. Should it be viewed by some, who are disposed to be fastidious for a word, and who, on the whole, are, perhaps, more nice than wise, as containing "an evidence of *Deism in disguise*," and should they, therefore be disposed to withdraw all "confidence and respect for him, as a minister," such confidence and respect can very well be dispensed with, as we shall never purchase it by the sacrifice of a good conscience. If Mr. K., after a careful, and prayerful attention to this subject, for more than twenty, yea, nearly thirty years, has come to the same conclusion of Dr. Lardner & others, who have spent their whole lives in indefatigable research, is he to be condemned for it? The disputed books of the New Testament are the following. Epistle to the Hebrews, Epistle of James, 2 Peter, 2 John, 3 John, Jude and Revelation, concerning which, Dr. Lardner says, "that they should be allowed to be publicly read in Christian assemblies, for the edification of the people; but not to be alleged as affording ALONE sufficient proof of any doctrine."—*Lardner's Hist. of the Apostles and Evang.* vol. 1 p. 30. K.

LETTER TO ABNER KNEELAND.

New-York, October 21, 1827.

DEAR SIR,—

Notwithstanding I am fond of hearing you speak and of hearing your discourses in general; yet I think I discover in your sentiments, a gross inconsistency, improbability, and indeed an impossibility. What I allude to, sir, is this: You rank Jesus Christ, if I understand you, no higher than a human being, and yet, at the same time, profess to believe that passage in the New Testament which says "he (Christ) did *no* sin, neither was guile found in his mouth," or words to this purport.

Now, that any human being could live thirty-three years on this earth, and commit *no* evil, is certainly contrary to our best knowledge of human nature; and flies in the face of another passage which says "All have sinned," &c.

But I will push this point no farther at

present. It may be possible, I do not understand you. For I am persuaded you are possessed of too much good sound sense not to see intuitively, that humanity is not perfection and therefore cannot exist without erring.

If you will be so good, sir, as to explain yourself on the above, you will much oblige
ONE OF YOUR SUBSCRIBERS.

REPLY.

Our Subscriber is correct in supposing that we rank Jesus Christ no higher, in his nature, than that of a "human being;" that is, we believe him to have been "a MAN;" but at the same time, "a man approved of God—by miracles, wonders and signs, which God did by him." Acts ii. 22. But we do not see how this involves us in an "inconsistency," or "improbability;" much less in an "impossibility."

It never has yet been proved, that human nature cannot live without sin. That mankind, generally speaking, *do not*, is admitted; but this is no proof that they *cannot*. There is scarcely any general rule, or principle, in nature, but what will admit of some exceptions; nevertheless the exceptions do not destroy the general rule. "Enoch walked with God," not only "thirty-three years," but "three hundred, sixty and five years,—and he was not; for God took him." Gen. v. 23, 24. Now, we have no more account of the sin of Enoch, than we have of the sin of Jesus, if we have so much; for Enoch had not to suffer either on account of his own sins, or those of others; whereas there is one text, at least, which implies both, in relation to Jesus, notwithstanding, in a moral point of view, he was sinless. The text, however, "All have sinned," &c. does not, necessarily, imply every individual. Infants and idiots must certainly be excluded, whatever we may say of Jesus. And even if many others were known to be excepted, it would not militate against the truth of the text, as a general expression, any more than many others of a similar nature, which may be found in scripture. Compare Matt. iii. 5, 8, with Luke vii. 30.

But notwithstanding Jesus was holy, harmless, and separate from sinners, this by no means supposes him to be impeccable in his nature; for, if he were, his holy life can be no example for us. An example impossible to be followed, is no real example at all. The most we could expect to do in such a case would be to imitate, not to follow. Hence we are not commanded to follow Christ in his miracles, for we have not the power; but if we have not the power to follow him in his moral perfections, then the command for us to do so, to say the least, is unreasonable.

Again. The general character of Jesus, being holy, harmless, &c. does not necessarily imply that he was *absolutely perfect*, in the strictest sense of the term; for other men have been called holy too; as we read of "holy men of

old, &c. Do not mistake us. We do not say; neither do we mean to be understood, that Jesus ever did wrong—we know of no evidence of such a fact, unless the following text, which we shall introduce presently, will prove it, (which we think it does not,) yet we do mean to say, that had he been subject to the errors of childhood and youth, like other men, it would not have destroyed, in our estimation, his general character as a holy man.

The text which we alluded to above, is the following, which we shall give according to the new version, and give the note which is found there, which contains the best light we have upon this subject, and, to our minds, is perfectly satisfactory.

Heb. vii. 26, 28. "For such a high-priest became us, *who is* holy, harmless, undefiled, separated from sinners, and made higher than the heavens; 27, who needeth not, as the high-priests, daily to offer up sacrifice, first for his own sins, and then for those of the people: for this he did once *for all*, when he offered up himself. 28. For the law appointed men high-priests who have infirmity; but the word of the oath, which *was* after the law, *appointeth* the Son, who is made perfect to the age." Chap. ii. 10: "For it became Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the leader of their salvation perfect, through sufferings."

Now, on the passage quoted above, the improved version has the following note:

"*This he did*, i. e. offered up sacrifice, first for his own sins. But Christ, in a moral sense, was sinless. See ver. 26, and ch. iv. 15. His sins, therefore, were merely ceremonial, that is, being a descendant of the house of Judah, ver. 14, he was, as to the priesthood, in an unconsecrated state. And as Aaron was consecrated to his priestly office by the blood of animal sacrifices, so Christ was consecrated to his nobler office by the sacrifice of himself. This way of representing the death of Christ was adapted to conciliate the prejudices of the Hebrew Christians. Moreover, as the posterity of Aaron were successively removed by death, ver. 23, successive priests were consecrated by successive sacrifices; but Christ lives continually, and has no successor. Also, priests under the law were subject to infirmity, and might desecrate themselves by ceremonial pollution, ver. 23; it was necessary, therefore, that they should be re-consecrated by the daily sacrifice. But Christ, being incapable of ceremonial pollution, his one sacrifice was sufficient. He now is perfect for ever. But in the same sense in which Christ offered up a sacrifice for his *own* sins, in that very sense did he offer himself a sacrifice for the sins of the people. That is, not to appease the wrath of God for moral offences, which is an idea quite remote from the author's mind, and foreign to his argument; but to consecrate believers, and to bring them out of an unholy into a holy state, by a figurative application of the blood of Christ, as the Israelites were formerly purified and made ceremonially holy by the real sprinkling of the blood of animal victims. See ch. ix. 11-28. These observations must be carried in mind by the reader of this epistle, in order to understand the writer's language and doctrine in the ninth and tenth cha.

concerning the priesthood of Christ. See *Grotius* and *Crellius in loco*, and in ch. v. ver. 3."

We admit the existence of all the propensities of human nature; for man "was made subject to vanity;" but to say that these propensities are absolutely ungovernable, and that "humanity cannot exist without erring," we think is saying more than is warranted from scripture; and holds out but poor encouragement to those who would wish to be virtuous. K.

The Trustees of the Second Universalist Society, recently established in the city of New-York, take this opportunity of announcing to the public their unfeigned congratulations, that they have succeeded in obtaining an apartment nearly in the centre of the city, so suitable for their devotional purposes, whether it be considered in relation to convenience, comfort, or abundance of space. In making these preparations, the Trustees cannot conceal the fact, that they were in a measure compelled to go into rather more expence than otherwise would have been thought necessary from a sincere wish to correspond in some measure the interior with the exterior decorations of the room they are to occupy.

Several other obligations of duty to the community urged them to encounter in the first instance this additional expence. To respectable strangers who might be attracted to the room from sincere devotion, curiosity, or any other motive, it was the wish of the Trustees to impress on their minds a belief that they omitted nothing in their power either to gratify their taste, or promote their comfort. But above all as this Edifice is dedicated to the Supreme Architect of the universe and is devoted to the labors of a society, the oldest and most universal in the world, whose liberality and charities are proverbial throughout the globe, it was in a peculiar manner from a respect to this ancient and honorable society, that the Trustees exerted themselves on this occasion, not only to gratify their feelings in the interior decorations of the room, so far as it has devolved on them, but also to render any of them, who may from time to time attend for the purposes of divine worship, as comfortable as possible. For these reasons the Trustees have recommended a collection to be taken up throughout the first day of occupying the large room in the new Masonic Hall, in behalf of the Second Universalist Society for the purpose of aiding their funds towards the immediate discharge of these additional expences; and, doubting not the liberality of those to whom this appeal is made, they rest with a confident hope that their expectations will be fully realized.

The Trustees are apprehensive from the great excitement of the public curiosity to view this room on the first day of its being opened, for divine worship, that the friends of the Society will be wholly incommoded if measures are not adopted on that day to preserve order and to insure to the congregation and their fa-

milies the occupation of the seats prepared for them. To this end, and to avoid the confusion that would otherwise follow, the Trustees have passed a resolution of admitting none on that day but by printed Ticket.

By order of the Society,
R. P. BUSH, Secretary.

Tickets may be had gratuitously, of T. Bus-sing, 76 William-st.; R. P. Bush, 48 Forsyth-st.; William Honay, corner of Warren and West str's.; Cor. Harsen, 548 Greenwich-st.; G. Goram, 290 Pearl-st.; R. Trested, 68 William-st.; J. C. Brown, 10 Dutch-st.; Wm. W. Morris, Library-room, 18 Bowery; Wm. Durell, 522 Pearl-st.; H. Stephens, 504 Greenwich-st.; B. Wright, 699 Greenwich-st.; or of the Rev. Mr. Kneeland, 80 Prince-st.

Our Subscribers in the country, who have not yet forwarded the amount of their subscriptions, are now requested to do so; where it is convenient, if any one will collect from his neighbor subscribers, and forward *ten dollars*, with the names of *six* subscribers, it shall be passed to their credit, and the person who collects will thus receive his own paper free of expence.

Our city subscribers, who have not yet paid, are requested to leave the amount of their subscriptions at their houses, or where their paper is left, so that the Carrier may receive it, who will leave a receipt for the amount. Most of those in arrears are Mechanics, whom the Carrier seldom finds at home.

If each subscriber, who takes an interest in the dissemination of useful knowledge, as well as his own individual gratification, would try to obtain for us one or more subscribers, (which we should suppose almost any one might do,) it would at once place the Olive Branch on independent ground, and afford something to our worthy Secretary, Col. Wm. W. Morris, who has so far gratuitously rendered his services almost exclusively to the Editorial department. His Co-Editor, the writer of this article, has equally devoted his time to this work; yet, as he receives his regular salary from his society, he is only discharging a duty which he considers as due to the public, and therefore can speak with more confidence in behalf of his friend. He wishes to be able to give the Secretary a salary, out of the profits arising from this paper, of about \$200 a year, (moderate, to be sure, but better than nothing,) and then, should there be any surplus, after paying all other expences, he would be willing to take his share of the profits. But our present object is still more humble; viz., to make the work, if possible, pay for itself.

PROCLAMATION,

By De Witt Clinton, Governor of the state of New-York.

Whereas, the recommendation of a particular day for the offering up to Almighty God, of public and united thanks for his manifold blessings, interferes in no wise with religious freedom, and is the most direct and proper means of uniting individual thanksgiving in one social

expression of the public gratitude: And, whereas, the people of this state have been greatly distinguished by the gracious dispensations of Divine Providence, having experienced for a long time the blessings of liberty, plenty, and peace, the benefits of great internal improvements, of prosperous seminaries of education, and of a general state of health, an abundance of fruits of the earth, and an augmenting diffusion of the lights of religion and knowledge: Now, therefore, I have judged it my incumbent duty, to recommend to the good people of this state, the observance of WEDNESDAY, the *twelfth day of December next*, as a day of prayer and thanksgiving; and I do so, in the earnest hope, and in the confident expectation, that all, except such as may be withheld by scruples of conscience, will on that day assemble in their respective places of worship, and present the sublime spectacle of a whole people offering the homage of devout and grateful hearts to that Great and Good Being, from whose bounty we derive all that we enjoy.

In witness whereof I have hereunto subscribed my name, and affixed the privy seal, at the city of Albany, this 25^d day of October, Anno Domini, one thousand eight hundred and twenty-seven. DE WITT CLINTON.

POETRY.

[SELECTED.]

TO THE ALBION.

Swiftly across the Atlantic breast,
Sped the gallant Albion,
When the sun set in the west,
And the blush of day was gone—
Proudly o'er the willows blue,
Spread each wide extended sail;
Then all hearts beat high, nor knew
Death was lurking in the gale!
Night her raven mantle threw
O'er the waters, dark and wild—
And the tempest-spirit flew
Where so late the sun had smil'd—
In the cloud-envelop'd sky
Ruin shew'd his awful form,
While the seaman's fearful cry,
Mingled with the raging storm.
Then fair woman's dying wail
Echoed on the foaming surge,
Mingling with the midnight gale,
By Hibernia's rocky verge—
Then the chief who stood the fight
By thy side, Napoleon,
Trembled as the tempest's might
Shook the fated Albion.
Hark! that shout of wild dismay—
That death groan of agony,
As the grave receives its prey
In the deep devouring sea:—
See the mountain billows swell
O'er the reeling Albion—
Hark! that loud and last farewell,
She is heaving—she is gone!

The Subscribers to Mr. Kneeland's salary, are requested to call on the Treasurer, No. 73 William street, and pay at least one half of the amount, as the money is now wanted, and the other half may go towards the rent of their seats, in the new Hall, if they should choose. By order of the Trustees,
R. P. BUSH, Sec'y.

C. Nichols, printer....corner of Bowery & Pell street, New-York.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, NOVEMBER 10, 1827.

|| No. 26.

EXTRACTS FROM BALFOUR'S 2D INQUIRY. ON THE TERM SATAN.

In the following remarks, let us briefly notice the similarity in the Magian creed, and the Christian creeds in the present day.

The Persians then had one good being or god, and also one evil being. Or, as Prideaux observes, "that is to say, God and the devil." Christians in this are perfectly agreed with them, for they believe in one God, and also one devil. Again, the Persians believed, that these two gods were the authors of all good and evil in the world. In this also Christians agree with them, for all good they ascribe to God, and all evil to satan or the devil. Further; the Persians made darkness the symbol of their evil god. So do Christians. When they speak of the devil he is described as black, dark, and hideous, and as loving darkness, and dwelling in darkness, and keeping men in darkness, and will lead them at last into eternal darkness. Again; the Persians believed that their good god was eternal. Some believed also, that their evil god was eternal. About this, there was a diversity of opinion. So all Christians believe their good god to be eternal, but about the devil there is a difference of opinion. Though none of them believe him to have been from all eternity, yet some of them believe that he is to live for ever, and shall remain eternally the same wicked being. Others of them think that, after a long period of punishment, he will either be struck out of existence, or be redeemed and made eternally happy. But again, the Persians believed, that there was a continual opposition between their good god and evil god, and that this should continue to the end of the world. Then, the good god shall overcome the evil god, and thenceforward each of them shall have his world to himself, that is, the good god his world with all good men with him, and the evil god his world with all evil men with him. All Christians contend, that there is a continual opposition between their God and the devil, and that this opposition shall continue to the end of the world. Then, God is to overcome the devil, and from that time henceforward, God is to have his world and all good men with him, and the devil is to have his world, and all wicked men with him. Such are a few of the leading points of similarity, between the ancient Magian faith and Christians in our day, respecting God, the devil, and future punishment. It is but proper and fair to notice

2d. Some of the points of dissimilarity between them. The Magians then believed, that their good and evil gods were only "two principles." These principles they not only personified, but deified and worshipped. When Xerxes prayed for evil on his enemies, "he addressed his prayer to Arimanius the evil god, and not to Ormazdes, their good god." Christians

believe their God and the devil, to be, not two principles, but two beings. Their devil is not only a being, but was once an angelic being, but for his sin and rebellion was cast out of heaven. Christians do not worship their devil. But alas, too many who profess to be Christians, like Xerxes, when they wish evil on their enemies, pray to the devil. Christians have a great number of names for their devil. But it is apparent, that whether such a being is called Ahraman, Arimanius, satan, or devil, the leading features of his character among all nations are the same. The evil god has become the Christian's devil. In fact they make their devil the worst being, for though it was believed that their evil god, should at the end of the world have a world to himself with all wicked men, yet it does not appear; that they believed he was to be the eternal tormentor of men. But it is well known, that this is a principal article in most orthodox creeds, and no man would be deemed orthodox, who denied it. I shall only add, that though the Persians and Christians agree in hating Ahraman or the devil, yet the latter have not carried their hatred so far as to write the devil's name inverted. In the next Section we shall see, that the Magian creed was much improved by Zoroaster, and that Christians have not only adopted his sentiments, but the very language in which he expressed them.

Psalm xxxviii. 20. comes next to be considered. "They also that render evil for good are mine adversaries." Here the word *satan* occurs in the plural, and is rendered as usual *adversaries*. It is useless to make any remarks on this text, for its context clearly shows, that David is not speaking of fallen angels but of men. In verse 19. he calls them his *enemies*, and speaks of them as lively, strong and multiplied.

Psalm lxxi. 13. "Let them be confounded and consumed, that are adversaries to my soul." The word *satan* is also used here in the plural, and is again rendered *adversaries*. In verse 10. David calls these satans or *adversaries* his *enemies*, and the whole Psalm shows, that he is not speaking of wicked spirits, but of wicked men.

Psalm cix. 4. "For my love they are my adversaries." Here again the word *satan* occurs in the plural form and is rendered *adversaries*. It is generally contended that this Psalm relates to Christ and his adversaries the Jews. It is certain, that verse 8. is quoted Acts 1 and is applied to Judas. This term occurs in several other parts of the psalm which we shall briefly notice. In verse 6. it is said "set thou a wicked man over him: and let satan stand at his right hand. Here, the word *satan* is left untranslated, but it is rendered *adversary* in the margin. In the Jewish mode of parallelism, a wicked man in the first part of the verse, is the same as satan in the second. For an illustration of what is said about satan, or a wicked man standing at his right hand when he is

be judged as in verse 7. see on Zach. iii. 1, 2. below. In verse 20, it is said—"let this be the reward of mine *adversaries* from the Lord, and of them that speak evil against my soul." The word *satan*, is here again used in the plural, and rendered *adversaries*. It is rendered in the same way verse 29. "Let mine *adversaries* be clothed with shame, and let them cover themselves with their own confusion, as with a mantle." On the whole of this psalm, and the use of the term *satan* in it, we would merely remark, that no person who reads it, can suppose that there is the least reference to a fallen angel in it. It is evident, that if the psalm refers to the Messiah, Judas and the persecuting Jews are designated by the term *satan*; and shows us, the propriety of the terms *devil* and *satan* being applied to them in the New Testament, as we shall afterwards see.

Zach. iii. 1, 2. is the last place where the term *satan* occurs in the Old Testament. "And he showed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him. And the Lord said unto satan, the Lord rebuke thee, O satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Here the word *satan* is again left untranslated, except in verse 1. where it is rendered "to resist him." In the margin it is to "be his adversary." In the Seventy's version, the word *satan* is throughout this passage rendered *diabolus*. On the whole of it I remark,

1st. Let the word *satan* be only rendered *adversary* throughout these verses, and the idea of a fallen angel vanishes. The reader can easily put this remark to the trial, by substituting the term *adversary* for *satan*, in reading the passage. From our habit of associating the idea of a fallen angel with the term *satan*, and not with the word *adversary*, this, and some other texts are supposed to teach such a doctrine. But can this false association establish it?

2d. If it were necessary, it could be shown, that *satan* or *adversary* was meant. Let any one read Ezra, chaps. 3. and 4. and notice particularly what is said concerning Tatnai, and Shethar-boznai in chap. 5. and little doubt can remain, that they were the *satan* or *adversary* referred to. It is allowed, that Zachariah prophesied about the time the events in the book of Ezra took place. Compare with this what is said on Ezra iv. 6. above. If people will interpret this passage literally of a fallen angel, why not also interpret the following chapters in the same book literally. See chaps. 1, 2, 5, 6.

3d. In this passage and in Psal. cix. 6. above, John says there is an illusion to the forms of judicial trials in ancient times. He thus writes: "The ceremonies which were observed in conducting a judicial trial, were as follows.

The accuser and the accused both made their appearance before the judge or judges, Deut. xxv. 1. who sat with legs crossed upon

the floor, which was furnished for their accommodation with carpet and cushions. A secretary was present, at least in more modern times, who wrote down the sentence, and indeed every thing in relation to the trial; for instance, the articles of agreement, that might be entered into previous to the commencement of the judicial proceedings, Isai. x. 1, 2. Jer. xxxii. 1—14. The Jews assert that there were two secretaries, the one being seated to the right of the judge, who wrote the sentence of not guilty, the other to the left, who wrote the sentence of condemnation. Comp. Matth. xxv. 33—48. That an apparitor or beadle was present, is apparent from other sources.

"2. The accuser was denominated in Hebrew SATAN, or the *adversary*, Zach. iii. 1—3. Psalm cix. 6. The judge or judges were seated, but both of the parties implicated stood up, the accuser standing to the right hand of the accused. The latter, at least after the captivity, when the cause was one of great consequence, appeared with hair dishevelled, and a garment of mourning."

Such are all the texts in the Old Testament, where the term *satan* occurs. The reader can now judge for himself, if it is ever used by the writers as the name of a fallen angel, who ruined our first parents and all their posterity.

CONFERENCE.

The Delegates appointed to meet at Auburn on the third Wednesday and Thursday of October, to take into consideration the subject, of forming a Convention for the State of New-York, convened and organized the Conference by choosing Br. J. S. Flagler, Moderator, and L. S. Everett, Clerk.

The Conference then united in thanksgiving and prayer for Divine assistance, with Br. H. Sampson.

On calling for the credentials of Delegates but seven appeared, who took their seats as members of the Conference.

After indulging in free conversation on the subject of their appointment, a Committee of three, composed of Brs. H. Sampson, L. S. Everett, and George Standard, was appointed, to consider the subject, and report to the Conference.

After a recess, the members of the conference were called to order, to hear the report of the committee which follows.

REPORT.

Your Committee, having taken into deliberate consideration the circumstances of our order in this state, its present prospects, and the means for promoting the advancement of truth within our borders, have been led to the conclusion, that no worse evil could occur to the cause of free inquiry and evangelical truth than the adoption of those plans or measures which tend to give artificial pre-eminence to one class of men over another.

Your Committee are aware of the fact that there may be a want of proper and becoming regulations amongst the order of Universalists in this state; yet so far as they are acquainted with the circumstances of Societies and Associations, there is, and ever has been a degree of harmony and good feeling existing among us as a people, which has no parallel in those bodies where arbitrary rules and regulations have been adopted; and this harmony and Christian fellowship have prevailed in exact proportion to the degree of liberty enjoyed.

Believing as above expressed, your Committee

respectfully beg leave to submit for consideration and adoption by this Conference, the following resolutions:

1. *Resolved*, That this Conference disapproves of the "New-York State Convention" in its present form, or any other Convention to be composed of Ministers exclusively.

2. *Resolved*, That a Convention of any kind is not called for by the present circumstances of the order of Universalists in this State.

The foregoing report and resolutions were adopted unanimously.

There being no other business before the Conference, it was voted that the proceedings be published in the Gospel advocate; and the Conference adjourned *sine die*.

J. S. FLAGLER, Moderator.

L. S. EVERETT, Clerk.

REMARKS.

Owing to the badness of the roads and other circumstances, there were but about one half of the delegates appointed by the different Associations, present. The delegates from the Black River and Central Associations, (Br. P. Morse and L. Skinner,) did not arrive until after the Conference had adjourned. Being desirous to obtain all the information possible, Wednesday was devoted to a candid discussion of the subject of a Convention, during which much harmony of feeling and friendship was exhibited, and many weighty considerations candidly discussed.

There appeared to be but one opinion on the subject of a Convention to be composed "exclusively of ministers." There could not be found among the brethren assembled, one in favour of such a Convention. This augurs well. It shows that there is yet a redeeming spirit among Universalists, which will defend the rights of man, and discountenance whatever savours of clerical domination. We rejoice that our brethren now, with one voice, condemn that which threatened to divide and distract our hitherto united order. As soon as the subject had been deliberately discussed, the measure was acted upon with that unanimity which ever has, and ever will preserve us from those evils which have befallen other denominations.

It is nevertheless the opinion of many, that a Convention of some kind is necessary. This subject was not acted upon, as it was well known that a majority of the delegates present, were instructed by their constituents to vote against any Convention being formed at present. We expect to be able to present our readers with arguments for and against the measure, as some of our most valuable brethren have indicated their intention to make use of our columns for that purpose. Such a measure would be calculated to elicit many important facts relating to the subject, and we hope it will be adopted.

We have thought proper to make these remarks for the information of our readers, and hope they will not be considered an infringement on the rights of any.—Our prayer to God the Lord, is, that harmony may be continued to us to the latest generations, and that nothing hereafter shall occur to disturb the peace of Christians in all God's holy Mountain.

Ed. Adv.

PROCEEDINGS

Of the General Convention of Universalists of the New-England States and others, in annual session, at Saratoga Springs, N. Y. Sept. 19 and 20, 1827.

(Continued from page 195.)

Resolved—That it is expedient so far to alter the plan of the General Convention and the subordinate associations, as to provide that the General Convention shall consist of the ministering brethren of all the associations and societies in fellowship with the order, together with Delegates from each of the state Conventions—and that in each state where there are three or more ministering brethren, to be composed of ministers of the state, and delegates from branches of said state associations, to be composed of ministers and two Delegates of each, in the territory which shall be specified. All associations to adopt the articles of faith professed by the General Convention, and to be governed by the rules of the General and State Conventions, or such as they may adopt in conformity thereto."

11. Voted that a Committee of three be appointed, to consider and report on the above named subject.

12. The following brethren were appointed on said Committee: viz. Paul Dean, Warren Skinner and Job Potter.

13. Adjourned until Thursday morning 8 o'clock.—Prayer, by Br. Parsons.

Order of Evening Service.

Introductory Prayer, by Br. J. Moore. Sermon, by Br. W. Skinner, from Acts xvi. 21.

Concluding Prayer, by Br. Moses P. Morgan.

Thursday morning 8 o'clock, met according to adjournment.—Prayer by Br. E. Chase.

14. Voted that this Convention designate four districts and that a Committee consisting of three in each district, be appointed to examine the proficiency of candidates for the ministry, in secular and theological literature.

The following districts and Committees were accordingly formed. 1. Maine. 2. Vermont and New-Hampshire. 3. Massachusetts, Rhode-Island and Connecticut. 4. N. York and Pennsylvania.

For the 1st District, viz. Maine, Brs. A. Drew, Sylvanus Cobb and John Bisbee.

For the 2d, Vermont and New-Hampshire, Brs. S. C. Loveland, Edward Turner and Warren Skinner.

For the 3d, Massachusetts, Rhode Island and Connecticut, Brs. Hosea Ballou, David Pickering and Paul Dean.

For the 4th, N. York and Pennsylvania, Nathaniel Stacy, Thomas F. King and Dolphus Skinner.

15. The Committee appointed to receive requests for letters of fellowship, reported in favour of conferring ordination on Brs. Joseph Ward, of Hampton, N. Y. David Cooper, Saratoga Springs, N. Y. and Moses P. Morgan, of Plainfield N. H. and also a letter of fellowship to Br. Wm. S. Balch, of Andover, Vt.

16. Voted to accept the report.

17. Voted to receive the "Old Colony Association of Universalists;" the first Society of Restorationists at Fort Ann, and the Societies of Pawlet, Vt. Egremont, Mass. and Sandgate, N. Y. into the fellowship of this Convention.

18. Adjourned to attend public worship.

Order of the Morning Service.

Introductory Prayer, By Br. L. Willis.

Sermon, by Br. P. Dean, from Acts iv. 20.

Concluding Prayer, by Br. B. Hickox.

20. Received the report of the Committee appointed to draw up and present the outlines

of a revised plan for the better government of the Convention—the associations and societies, in its fellowship.

"Your Committee, after due consideration, offer the following sketch of a plan of government, embraced by the resolution adopted on that subject, to be hereafter filled up by a Committee for that purpose, viz,

1. Each society, organized and united in the faith of the final salvation of all mankind, by the mediation of Jesus Christ, shall be considered as having in itself, all the rights and privileges given by Christ our Lord to his disciples, and so long as they may choose, be perfectly independent of all other societies or bodies of believers, in the exercise of those rights. They shall judge for themselves in matters of faith and practice—choose their own modes, forms and time of worship—call, settle, and dismiss their own ministers. These independent Societies may, if they choose, unite themselves into associations for the purpose of extending their fellowship, and influence, and adopt such rules and regulations as they judge best for their mutual government and benefit: and each, when they please, may withdraw from said association: and again these associations may form themselves into Conventions, for the greater extension of the same benefits. Therefore in conformity to these principles, the General Convention now recommend to the Societies in its fellowship, residing in any one, or more Counties of any State in the Union, or in any convenient territory, to unite into an association, to consist of their Pastors and two delegates, chosen at regular meetings of the Societies for that purpose, which shall meet once a year, or oftener, in rotation, and the Societies in its fellowship, to adopt regulations for its own, and the government of its Societies.—To unite in the public worship of God—the administration of the Lord's Supper.—To learn the state of the Societies—give needful advice for the admission of new Societies into its fellowship—to choose from two to four delegates to the State Convention, and the transaction of all such business as may promote the mutual prosperity and peace of the Societies under its fellowship.

2d. These Associations are recommended to form themselves into State Conventions, which shall be limited to the state in which they are located, and to consist of from two to four delegates (who shall always be ministering brethren) from the several associations in the State, and of all the ordained and licensed preachers of the order in the State.

The State Convention shall meet once a year, at such time and place within the State, as they may choose and adjourn to, for the organization of the body—the worship of God—the administration of the Lord's Supper, &c.—the licensing of men to preach, and the ordination of preachers as evangelists, learning the state of associations, and of sending, them any such advice or information as they deem expedient—and to choose not more than eight, nor less than four delegates to represent them in the General Convention of the United States.

3d. The State Conventions are also recommended to form themselves into a General Convention of the United States of America by choosing not more than eight, nor less than four delegates, to meet and act for them in said Convention which shall consist of Delegations from the State Convention, and also of all the ordained and licensed ministers who are preaching in the fellowship of the order in the United

States, for the time being.—It shall meet annually at such place in the United States, on the 3d Wednesday and Thursday of September, as it may be adjourned to, and for purposes the same as those of the State Conventions, with the exception of the choice of delegates.

The General and State Conventions, with the associations and churches, shall adopt and retain unaltered the articles of faith now professed by the General Convention.

No complaint against a brother, society, association or convention, shall be heard and tried by any or either of the associations or conventions in the United States, or in fellowship with the general convention therefor; but all such shall be heard and decided by a mutual council chosen by the parties, unless one of the parties refuse, in which case the other party may proceed ex parte, and the decision will be final.

All churches and societies shall ordain and install their ministers by the advice and assistance of councils composed of Pastors and Deacons of such of the churches as they may choose to invite for that purpose.

All which is respectfully submitted,
Per Order.

This report was unanimously accepted and ordered to be sent to the societies. And in the mean time recommended for a detailed report of the plan at the next meeting of the Gen. Convention.

22. Voted that Rev. Hosea Ballou, Paul Dean, and Thomas Whittemore, be a committee to consider the above named subject and report at the next session of the General Convention.

23. The business of council was suspended for public worship.

Order of the Afternoon Service.

Introductory prayer, by Br. N. Smith.

Sermon, by Br. Hosea Ballou from 2 Cor. iv.

5. Immediately after which the council proceeded to ordain Brs. Ward, Cooper and Morgan.

Ordination prayer, by Br. C. G. Parsons.

Charge and delivery of the Scriptures, by Br. W. Skinner.

Concluding prayer, by Br. E. Case.

14. Appointed Brs. Paul Dean, Hosea Ballou and Lemuel Willis a committee whose duty shall be to report at our next session the best method of raising a Widow's fund.

25. This Convention would earnestly recommend to the several societies in its fellowship, through their respective ministers, the propriety of taking up a collection in aid of the society, at Saratoga, (which is at present involved to a considerable amount for their church) and that the sums which they may severally collect, be transmitted to Br. GIDEON CONANT, Saratoga Springs, N. Y.

26. Voted that Brs. S. R. Smith, of Philadelphia, Edward Turner, of Portsmouth, and Hosea Ballou 2d, of Roxbury, be a Committee to report at the next session the most practicable plan for establishing a Theological Seminary.

27. Appointed Br. Thomas F. King to prepare the minutes of this session and accompany them with a Circular Letter.

28. Adjourned the General Convention to be holden at Cavendish, Vt. on the 3d Wednesday and Thursday of September, 1828.

Prayer, by our venerable Br. Hosea Ballou.

HOSEA BALLOU, Moderator.
THOMAS F. KING, } Clerks.
PAUL DEAN, }

Names and residences of Ministers present.—Hosea Ballou, Paul Dean, Nathaniel Wright, Boston; George Messenger, Egremont, Mass. Warren Skinner, Langdon; Moses P. Morgan, Plainfield, N. H. John More, Stratford; Isaiah Boynton, Plymouth; Otis A. Skinner, Reading; Wm. S. Balch, Andover, Vt.—Thomas F. King, Hudson; Lemuel Willis, Troy, Dolphus Skinner, Utica; Cornelius G. Parsons, Ellisburgh; Benj. Hickox, Potsdam; Nathaniel Stacy, Hamilton; Job Potter, Cooperstown; David Cooper, Saratoga Springs;—Joseph Ward, Hampton; Nathaniel Smith, Albany; Hiram Davl. —; Eliphalet Case, —, N. Y.

(Circular Letter in our next.)

From the Christian Intelligencer.

"PRIDE, PREJUDICE, AND SECTARIANISM."

In order that our readers may see to what extremes sectarian pride and prejudice will sometimes carry people, we present them with the following statement of facts, which has been handed us by a gentleman who cannot, we believe, be deceived as to the truth of the statement.

At the review in Bangor, on Saturday, Sept. 22d, the chaplain of the regiment being absent, the Rev. Mr. Pomeroy, the Calvinistic minister in that town, was requested to officiate; but he refused without assigning any reason for so doing. The Gov. being present at the review, the Col. of the regiment was particularly desirous to procure a chaplain for the occasion, and accordingly, on the refusal of Mr. P. to officiate, extended an invitation to Prof. Smith, of the Calvinistic Institution in Bangor. He also refused without assigning any reason. It might be supposed, that on an occasion like that, under existing circumstances, either of those ministers, having a regard for the reputation of the town and especially for the Commander in Chief who had honored it by his visit, would cheerfully have accepted the invitation to officiate as chaplain, if it were in their power, or if it were not, that they would politely have returned some satisfactory reason for declining. Such a course could have done them no harm, and might have appeared creditable to them on the score of common courtesy. But no; they would not, either of them, comply with the invitation, refusing, as is generally believed, in order that they might show the Governor how much they despised him on account of his religious opinions.

But the worst is not told. After attending the Unitarian meeting in the forenoon of the following day, (Sunday,) the Governor, willing to set an example of liberality, was pleased in the afternoon to attend Mr. Pomeroy's meeting, with his suite, together with the division staff, notwithstanding it had been previously hinted—as it seems to have been understood by some at least,—that if he went there he would be insulted. The prediction proved true. In the language of our informant, "a sermon was preached by this same Prof. Smith, Pomeroy* being present in the desk, most grossly insulting the Governor and attacking his religious faith in a wanton and unprincipled manner!"

* This Pomeroy refused to read the Governor's Proclamation.

Such are the fruits of "pride, prejudice, and sectarianism." Do the good people of Bangor approve of such treatment towards the worthy Governor of our state! Do they think such conduct will prove any advantage to the Theological Institution in that town? We believe not.

A PROCLAMATION BY THE GOVERNOR OF THE STATE OF MAINE.

For a day of Public Thanksgiving and Praise.

With the advice of the Council, I appoint **THURSDAY** the twenty ninth day of Nov. next as a day of Thanksgiving and Praise.

Let us, on that day, praise and thank God that he has made a Revelation to man, inspired him with an understanding by which to comprehend its spirit, giving him the power of self-determination for its execution, and bestowed the best enjoyments in this life and the hope of felicity in the next on those who imitate the purity and charity of his divine herald, Jesus Christ.

May we piously rejoice in the wisdom of our Constitutions of Government which secure freedom of conscience, and keep open all the avenues of truth to every citizen.

Sensible of the benefits flowing from the moral government and physical principles of the Universe, may we avoid insulting the goodness of its Author by any vice; and while grateful for every blessing, may we meet the ills of life with that courage which shall prove our consciousness of the supreme wisdom and infinite perfection of the system to which we belong.

I recommend to the citizens of this State, in addition to religious exercises, to worship God by liberality of sentiment and by openhanded beneficence—by instructing the ignorant, guiding the erring, and relieving the unfortunate—by aiding the poor and sick, going and doing good as the good Samaritan did, and teaching and practising the duty of kindness prescribed by a devout veneration of that Being who created every living thing and "saw that it was good."

ENOCH LINCOLN.

Amos Nichols, Sec'y of State,
COUNCIL CHAMBER,—Portland,
Oct. 18, 1927.

JEWISH ADDRESS.

The following address was presented by a Jew, with a request that it might be published in the Olive Branch. It clearly shows the vain and absurd notion of trying to convert the Jews to what is called *orthodoxy* in the Christian faith. So far as the *unity* of God is concerned, we do not hesitate to avow ourselves to be in unison with the Jewish faith. And for a Jew to become converted to the Christianity in which we believe, he is not under the necessity of denying the God of his fathers, nor of acknowledging any other as being his equal or co-equal: neither is he obliged to lay aside the outward rites of the Jewish religion, so long as he does not neglect the more weighty matters, "judgment, mercy and faith," or *faithfulness*—virtues that adorn the Jewish as well as the Christian character. We only say that those rites are not binding on us, Gentiles; neither do the Jews contend that they are. We say with the Jews, that God is ever gracious and merciful, at all times ready to forgive the sincere penitent, not because his wrath has been

appeased either by the sufferings of another, in our room and stead, or the righteousness of another, imputed to us; but out of his own pure nature and goodness; which goodness has been manifested to us, not only in the great volume of nature, but more especially through the medium of him who was "holy, harmless, undefiled," and being "separated from sinners," he was exalted to be "a Prince and a Saviour, to give repentance unto Israel, and the forgiveness of sins." To the truth of all which, as to end and object, the Jews will not object, whether they acknowledge the medium of communication or not. Under this view of the subject we cheerfully give this address a place in our columns; presuming, at the same time, that the reader will make all due and reasonable allowance for Jewish prejudices. If the Christian's hope be, as we trust it is, founded on the rock of sacred truth, he need not fear any storm which can beat against it. Eds.

AN ADDRESS

[FROM AN ISRAELITE.]

To the Missionary Preachers assembled at Liverpool, to promote Christianity among the Jews, Aug. 28, 1827.

"Woe unto you Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. xxiii. 15.

REV. GENTLEMEN,—

To write regular pamphlets against you would show an hostility to the christian faith which is not intended, and confer an importance upon your system of conversion which it does not deserve. It is a folly to enter the arena of controversy with you: the Jews, who are not wavering in their opinions, cannot benefit by it; and to publish under the idea of convincing you of errors, would show ignorance of the history of the rise and progress of christianity. As for writing against you with a view of acquiring literary reputation, there are so many better subjects for talent or genius to exercise itself upon, that it is not worth while losing time in controversy, however boldly you may challenge us to the undertaking.

But I consider that no harm can accrue from now and then addressing a letter to you, which may act as a well-directed arrow against your presumption, which will neither take you too long a time to read, nor too much reflection to be convinced of the truth it is intended to convey.

The purport of the present address is, to lay before the public a true statement of your proceedings; and although I am not so sanguine as to suppose, that men who have found an easy and comfortable security against want, in upholding a system arrayed in all the apparent beauties of charity and philanthropy, calculated to rouse the sympathy of a generous nation, will be prevailed upon to resign their posts, so replete with advantages; that they will be deterred from proclaiming the success of a trade, while they receive contributions, legacies and donations: yet I will gladly hope, that a discerning public will give attention to the statement of those whose names are made the passports for imposition, and that they will learn to view with suspicion, men whose only care is to frame

reports against the house of Israel as unfounded as they are uncharitable; men, who, unable to blind our eyes as to conversions at home, carry us to foreign parts, where assertions cannot be met by denial—where new candidates are too far removed from scrutiny—where we are told sincerity guides every application, and success crowns every effort.

Are then the Jews of Aleppo, Alexandria, &c: so easily converted to christianity by the preaching of one or two solitary missionaries, whilst the Jews of Great Britain remain firm and fixed in their belief, notwithstanding gospel truths flow in such torrents, and hundreds of churches and chapels tower in majestic sanctity in every part of the kingdom? where are such opportunities afforded for conversion as in G. Britain? where has religion found abler champions, or piety formed more eminent examples? where have the operations of the press been carried on with greater energy in forwarding this cause than in Great Britain? where has the Israelite such means of instruction afforded him, where can he have such a prospect of bettering his condition in life, were he inclined for conversion, as in G. Britain? and is it here, where the Jews enjoy liberty and toleration, and have the best examples of christian piety constantly before them, that they remain inflexible in the creed of their ancestors, whilst we are crammed with the reports of wonderful conversions abroad? Is it not astonishing, that in the very spot whence the pensioned pilgrims draw their most substantial means of scattering spiritual gifts over the universe—in this garden of Eden, the source whence the waters of life are drawn, that the soil shall be barren for conversion, that you shall scarce change the conviction of a single mind, or alter the feelings of a single heart; and yet in foreign parts (as you will persuade us) regeneration shall make such rapid strides, and, like a whirlwind, sweep all before it!

(To be continued.)

Red Jacket.—This aged Indian Chief, who was lately deposed by the Christian party, has made an appeal from their decision to a Council of Chiefs of the six nations, which was held on the 16th inst. at the Upper Council House of Seneca Village Reservation. The document of the Christian party having been read, the Chief Levi Halthorn rose, and in behalf of the Cattaraugus Indians, said, there was but one voice in his tribe, and that was one of indignation at the persecution of so great a Chief as Red Jacket. Several other Chiefs made similar representations. Red Jacket addressed the Council, pronouncing the charges made against him to be untrue. He charged the Christian party with having abandoned the path and the religion of their fathers. He was determined not to be put down silently, declaring that as long as he could raise his voice he would oppose the measures of his enemies—as long as he could stand in his moccasins, he would do all he could for his nation. N. Y. D. Adv.

The body of Morgan* was brought to the village of Batavia on Friday last and interred. The popular excitement appears to have been very great, the people thronging in from all parts of the country in wagons, on horseback and on foot, to join the funeral procession.

Statesman.

* It has been ascertained that this was not the body of Morgan; but the body of a Mr. Monroe, recently drowned. Eds.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, NOVEMBER 10, 1827.

SECTARIAN CORPORATIONS.—NO. 14.

In the previous numbers which we have given to the public under this head, we have not disguised the opinion that the prodigious effort now making to draw upon the people of this nation, money under various pretences for the support of religion, is a very deep laid plan to accomplish something more than is seen on the face of the measures pursued; and the whole system, therefore, must be taken in connexion, to enable us to judge how far we may have charity for their proceedings or not. We have already offered an opinion that the Bible Society did not originate in this country and was not instituted originally with the main design avowed in America of putting a Bible into every man's hand. In our estimation the project is of far deeper import, and is calculated finally to establish an ascendancy of opinions and notions in this country which will give to the Rev'd Clergy of the would-be-orthodox belief, an uncontrolled sway over the consciences of the people. We consider that there is no lever in their hands more efficient and better calculated to promote their ambition than the institution of the Bible Society. Its being an exotic does not lessen in our estimation the truth of the position. When we come to dissect it, and examine all its bearings upon what may be considered the object in view, we are astonished that they should have proceeded silently and unobserved in their career thus far. Like the spiders web, the whole of the community are already nearly caught in their toils. We announce to the American Republic that the contributions to this Society through their auxiliary and affiliated branches, which amount now to more than six hundred, in the several States and territories of the United States, are enormous. Since the establishment, which has been in existence eleven years, we find near \$400,000 contributed to it alone. But in the magnitude of the sum we do not so much complain as we do in the *mode and manner* which is resorted to, to enlist in the entire system an ample patronage from the *lay community*. The danger after all consists in this, in the outset, as it were, of their schemes of ambition. They look about them and devise some honorary distinction, some allurement, to bring to their aid the choice spirits of the country. In this they have partially succeeded. We know of what stuff human nature is made, and we also know that pride and vanity is the spring which moves almost every one to action. Now how admirably adapted is the *first article* of the Constitution of the American Bible Society to this impulse of human feeling. "Each subscriber of thirty dollars at one time shall be a member for life." The next article in the Constitution tickles their vanity a little farther and allures them a step higher. The sixth article says "each subscriber of one hundred and fifty dollars, at one time, or who shall, by one additional

payment, increase his original subscription to one hundred and fifty dollars shall be a Director for life." By this article and the preceding the door is thrown open for pecuniary competition, and whoever has the most money comes in for the most honor! To prove that this was not indifferent to the framers of this Constitution in the incipient state of the society, the seventh article provides that "directors shall be entitled to attend and vote at all meetings of the board of managers." This article therefore places all contributors upon an equal footing, whether of the *lay community* or the Rev'd Clergy; their rights, as it were, is the same as far as they are graduated on the scale of contribution. But when we read the 8th article of the Constitution of that Society the concession made to the *lay community*, to the *lay members*, that speaks volumes. Comment, on this occasion, would be superfluous. The contrivance is so manifest, so calculated to enlist the *civil power* in aid of *ecclesiastical ambition* that no one who reads can for a moment be deceived. The Eighth Article provides thus, "A Board of managers shall be appointed to conduct the business of the Society, consisting of thirty-six *Laymen*, of whom twenty-four shall reside in the city of New-York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible. Every minister of the Gospel, who is a member for life of the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a *manager himself*!"

"The Managers shall appoint all officers and call special general meetings, and fill such vacancies as may occur by death or otherwise, in their own Board." It is quite natural for men who believe that they are doing God service, by spreading the Scriptures, to be enthusiastic in their share of the work; hence the framers of the Constitution of the Bible Society in the article just quoted discovered a deep knowledge of human nature by calling to the aid of the Rev'd Clergy the strong arm of the *lay community*. The fourteenth article provides that "the Managers shall have the power of appointing such persons as have rendered essential services to the society, either members for life or directors for life." As the Bible Society is the grand luminary, round which all the minor associations revolve, we conceive that no depository of discretionary power could possibly answer the ends of ecclesiastical ambition more effectually than this. It gives them an opportunity of taking a bird's eye view of the entire *lay community* and to select for their purposes, as they may deem proper, the rich man who may have enthusiasm only, or the poor man who may possess both enthusiasm and talent.

The reader must examine well the above items, extracts from the Constitution. In order to see the monstrous monopoly in all its bearings. Although there is an apparent liberality towards the *lay members*, merely to entrap them, yet when it is considered that "every minister of the Gospel, who is a member for life of the Society, shall be entitled "to meet and vote with the Board of Managers, and be possessed of the same powers as a *manager himself*;" and when it is considered that the clergy are always at their post, but the *lay members* are more indifferent, premising that every thing will go right, it will be in the power of the clergy, at all times, to carry into effect every measure of their wishes, by an overwhelming majority.

"MR. KNEELAND."

A writer under the above head, has appeared in the (Providence) "Telescope and Miscellany," calling himself a "Looker on," who informs us that a statement is preparing for the public, of the trial of Mr. Kneeland before the Hudson River Association, &c. and who again refers to the illegal voters in that body. In order, therefore, to prevent further misrepresentation on that subject, we would inform the writer, and the public, that Br. Smith, from Philadelphia, is a member of the Hudson River Association, and every other associated body of Universalists, *ex officio*, as much so as Br. Ballou from Boston, or Br. Skinner from Utica; and that the Delegates from Philadelphia, although they came with regular credentials of their appointment by the society to which they belong,—yet, to prevent any dispute that might arise on the subject, should their membership be called in question, they were voted in as members, by the Association, before they proceeded to any other business. This was in perfect accordance with the usual practice of the General Convention and all its branches; and we seldom have had a meeting of the kind but what more or less have been voted in as members for the time being in the same way. But such votes are never recorded in our minutes. In the present case, the motion was made by Br. Smith, seconded by Br. Kneeland, put by the Moderator, and carried *nem. con.* So much for the "illegal voters;" but the statement respecting them, which we have contradicted, was about as correct as almost every thing which comes from the same source.

"A Looker on" is about as correct in stating, or insinuating, that Mr. K. attempted to cheat a poor man out of *borrowed money*, by availing himself of a mere "quibble in the law!" This if true, would seriously affect the moral character of Mr. K. We are therefore compelled to state the facts, and let the public judge.

Mr. K. never borrowed any money of the individual*, who was the plaintiff in this case, neither did he ever authorise any one to borrow money of the plaintiff on his account. But it was testified by the witness who borrowed the money, (if the money was loaned, but we view it in quite a different light) that he borrowed a certain sum on Tuesday, to be returned again on Saturday

* *Sylvanus Parsons*, whose name appeared with the other Trustees, of the Prince-street church, against Mr. Kneeland, in the Supplement to the "Telescope," of the 12th of May last.

of the same week, with *five dollars* in addition; that is, he was to give \$130 for \$125, to purchase on his own account and Mr. K.'s, jointly, a share in certain stock which was then thought to be very valuable, and which was highly recommended by at least one of those, whose names have since appeared against Mr. K. and who is the principal writer among them. The witness also stated that he informed Mr. K. of the circumstance of his borrowing the money, and that Mr. K. agreed to it; of which, however, Mr. K. has no recollection whatever. He only recollects that the witness stated that they could have a share, and that the money must be paid on Saturday, and on that agreement, and that alone, as Mr. K. understood it, the share was to have been mutually owned between them. On Friday morning the *bubble burst*, and the whole was proved to be all sheer fraud and deception from the commencement; and that the stock was worth nothing.* The plaintiff took the script into his own hands when he advanced the money. It was transferred to blank. Mr. K. never saw the script until he saw it in court. He refused to take it of course. For he said he would not buy a deception when he knew it. The plaintiff settled with the witness by his paying one half of the amount, so as to make him a *disinterested* witness in order to throw the other half upon Mr. K. It is true, Mr. K.'s counsel, when he saw that they were trying to make it out *loaned money*, plead the act against *usury*. And certainly, in our estimation, there never was a clearer case of it. The same testimony which proved that the money was loaned at all, proved that five dollars was demanded on the one part, and agreed to be given on the other, for the use of \$125, for four days—which is more than *fifty-two times the amount of lawful interest!*

The court explicitly stated the law to the jury; and said it was a law "which the court was bound to enforce;" and also stated, that it was a law which a "clergyman" had the same privilege of any other man to avail himself of, if he thought proper. But, notwithstanding all this, the jury found for the plaintiff!!!

We should have been disposed to let this matter rest, had not a "LOOKER ON" been disposed to bring it before the public; not that we regret in the least, (nor do we feel

* We do not mean to insinuate, that the plaintiff, or any other of those who were speculating in the stock, had any knowledge of this fact. We do not know and should be very unwilling to believe that they had.

unwilling to have it known,) that Mr. K. resisted the payment of what he conceived to be an illegal and unrighteous debt until he was compelled to pay it (we cannot say by the law, but) by the verdict of a jury: but, nevertheless, we do feel a little mortified, that he should have been caught in such a snare; and that he should have had any thing to do with an article which he had never seen, either in motion, or *not* in motion, and which is contrary to every known principle in mechanical powers, merely because ~~he~~ declared it to be a **A SELF-MOVING MACHINE!** But if it be a crime to be duped, "A LOOKER ON," perhaps, may come in for a share in the guilt!†

The above is a plain statement of facts. We leave it for the reader to make his own comment. K.

The Universalist Convention in the State of New-York.

It has always been a mystery to us why this body should have created an alarm, or met with virulent opposition. So far as we have been concerned, either in framing its constitution, or in passing any resolutions under that constitution, we have had the best of motives, and it is believed that such was the case with all who had any influence in promoting it.

What has been objected to, as being so monstrous, as setting up a religious hierarchy, which was to be *dictatorial*—a spiritual *tyranny*—never was contemplated by the framers of the Constitution; neither have we been able to discover any thing of the kind in any of its articles. If others think differently, we should like to have the article pointed out that is so objectionable.

It has been said, or insinuated, (for the statement to which we allude is not now before us,) that a committee, appointed by this Convention, have sent, in their official capacity, a letter to a brother in the ministry, which was dictatorial in matters of conscience. But, admitting such to have been the fact, (of which we have seen no proof, more than the *ipse dixit* of some one,) it only shows that this Committee exceeded their powers. Why not publish the letter itself,

† "Looker on" is well known to Mr. K.; and the whole of his communication, like every thing else which comes from the same source, or from those who have drunk in the same spirit, carries evidence with it, *prima facie*, of jealousy and envy; which, even if it could make us angry, we should not wish them a greater punishment than it has already produced, and will continue to produce, as long as the same spirit is manifested.

that the public may judge of the motives of the Convention, or of the Committee, by their own words, and not by the words of another?

After all, admitting that there may be some cause of complaint, which, however, we have not yet been able to see, we disapprove altogether, the language that has been used on this subject. Such language is rather calculated to irritate, or wound feelings, than to convince any one of wrong, however great the wrong may be. At least, such is our opinion. We do not mean to say but that those who have written on this subject, have done it with the best of motives; but still we think that a different course, and different language, would be more likely to effect their object, if it be a good one, as we hope it is.

Neither do we think that it necessarily follows that the "Convention is dead," because it has not been approved of by all the Associations in the state, nor yet by the Conference at Auburn, (which, by the way, owing to the badness of the travelling, was but thinly attended,) much less do we think it "~~dead—dead—dead!~~" Who has killed it? As long as one Association is disposed to patronize this convention, we see nothing to hinder its life. If there should not be a sufficient number of members to form a quorum, they can at least, *adjourn*. They will harm no one not in *fellowship* with the Convention; and they never had it in their power to compel the fellowship of any one, or of any society, or Association, who did not wish it.

We calculate, therefore, that the Delegates who have been appointed to attend the Convention, will attend it; at least, such as can; notwithstanding the doings of the Conference, as that body had no power over the Convention, being composed only of members from the different Associations.

It will be perceived by the minutes, that the General Convention have proposed to adopt similar measures as those embraced in the Constitution of the Convention of Universalists in this state; and the probability is, that all our brethren in the faith will see the expediency of coming into a uniformity of system, as to ecclesiastical government. For Matters of government are by no means matters of faith, or matters of conscience; but matters of expediency. And it cannot, we think, but be perceived, that much of the strength of all bodies, whether civil or religious, depends on their union and policy. On this subject, every one

should feel disposed to yield much, for the sake of the general harmony and the general good.

These are our views on this subject; how far they will meet the views of others, remains to be seen. But whatever may be thought on this subject, we do sincerely hope and pray, that our brother Editors will learn to use more respectful language towards each other, than what has been seen in some of the late numbers of one or two papers which we could name, were it not for exposing the authors of that of which we cannot approve. K

Miscellaneous.

From Dr. Benjamin Franklin to Rev. George Whitefield, dated Philadelphia, June 6, 1753.

Sir—I received your kind letter of the 2d instant, and am glad to hear that you increase in strength; I hope you will continue mending, till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has.

As to the kindness you mention, I wish it could have been of more service to you. But if it had, the only thanks I should desire is, that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go round; for mankind are all of a family.

For my own part when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefitted by our services. Those kindnesses from men, I can therefore only return on their fellow men, and I can only show my gratitude for those mercies from God, by a readiness to help his other children, and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator. You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration: I can do nothing to deserve such rewards. He that for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixt imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit: how much more, such happiness of heaven! For my part I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it; but content myself in

submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the afflictions I may at any time suffer, shall tend to my benefit.

The faith you mention has certainly its use in the world: I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it were more productive of good works than I have lately seen it: I mean real good works, works of kindness, charity, mercy, and public spirit; not holiday-keeping, sermon-reading or hearing; performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty; the hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Your great master thought much less of these outward appearances and professions, than many of his modern disciples. He preferred the doers of the word, to the mere hearers; the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work; the heretical but charitable Samaritan, to the uncharitable though orthodox priest, and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard of his name, he declares shall in the last day be accepted; when those who cry Lord! Lord! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance; which implied his modest opinion, that there were some in his time who thought themselves so good that they need not hear even him for improvement, but now-a-days, we have scarcely a parson that does not think it the duty of every man within his reach to sit under his petty ministrations; and that whoever omits them offends God. I wish to such more humility, and to you health and happiness. Yours, &c.

B. FRANKLIN.

A NEW FIRE.

Captain Parry, in preparing for the singular expedition in which he is now engaged, found great difficulty, we believe, in providing for the necessary process of cooking during the period he and his companions would be likely to be absent from the ship. At length he fixed on the lamp with combustible wick, which is fed with spirits of wine. This sort of fire is not only very weak but very expensive, and is, of course, incapable of being applied upon a large scale. We have very recently seen an other descrip-

tion of fire, which is procured from a very cheap and common liquid, without the interposition of wicks of any kind. The heat which it produces is so intense, that it boils a kettle of water in a few minutes, and causes a much greater ebullition than coal fire. It is applicable to all the purposes of cookery. It would therefore be peculiarly convenient to the naval and merchant service. In the summer season, it would be the most agreeable and economical fire which families could wish for, as it may be kindled in a moment, and extinguished merely by closing a valve. It is free from all danger, the liquid will ignite only in the chaldron in which it is used. Experiments are about to be taken for applying it to the boilers of steam engines; and if they be favorable, as there is no reason to doubt, steam boats may soon traverse all the seas on the face of the globe, as the liquid that supplies the fire may be contained within a very moderate compass. This important discovery has yet been exhibited only to two or three persons; we were of the number, and received permission to describe it to this extent. We have repeatedly seen it in operation, and have no doubt whatever, that it will fully answer the expectations entertained of it. Like all extraordinary things of the kind, this discovery was the result of accident, and is so simple, that when it is made public, every one will be surprised that it has not been in use since the beginning of the world. *Lon. pap.*

ATMOSPHERIC PRESSURE.

The pressure, or weight of the atmosphere, as shown by the barometer, the sucking in air pumps is near 15 pounds on every square inch, so that if we could entirely squeeze out the air between our two hands, they would cling together with a force equal to the pressure of double that weight, because the air would press upon both hands, and if we could contrive to suck or squeeze out the air between one hand and the wall, the hand would stick fast to the wall, being pressed on it with the weight of above two hundred pounds, that is, near fifteen pounds on every square inch of the hand.

By a late most curious discovery of sir Edward Home, it is found that this is the very process by which flies and other insects of a similar description are enabled to walk up perpendicular surfaces, however smooth, as the sides of walls and panes of glass in windows, and to walk as easily along the ceiling of a room with their bodies downwards and their feet over head. Their feet, when examined by a microscope, are found to have flat skins, or flaps, like the feet of web-footed animals, as ducks and geese; and they have towards the back part or heels, but inside the skin or flap, two very small toes so connected with the flap as to draw it close down upon the glass or wall the fly walks on, and to squeeze out the air completely, so that there is a vacuum made between the foot and the glass or wall. The consequence is, that the air presses the foot on the wall with a force greater than the weight of the fly, which is thus retained in its position. It has likewise been found that some of the larger sea animals are, by the same construction, enabled to climb the perpendicular and smooth surface of the ice hills among which they live. Some kinds of lizards have the same power of climbing, and of creeping with their bodies downwards along the ceiling of a room. In the large feet of these animals, the contrivance is easily ob-

served, of the two toes or tighteners, by which the skin of the feet is pinned down, and the air excluded in the act of walking or climbing; but it is the very same, only upon a larger scale, with the mechanism of a fly's or butterfly's foot; and both operations, the climbing of the sea horse on ice and the creeping of the fly on the window or ceiling, are performed exactly by the same power, the weight of the atmosphere.

Lon. press.

BALTIMORE, October 28, 1827.

It becomes our mournful duty to record the death of the Right Rev. James Kemp, late Bishop of the Protestant Episcopal Church in Maryland and Provost of the University of Maryland, who departed this life this morning about a quarter past 1 o'clock P. M.

The circumstances attending the death of this distinguished individual are such, as to render it particularly distressing. As he was returning from Philadelphia where he had been to assist in the consecration of Bishop Onderdonk, in passing over the Peninsula between the two Bays, the driver of the coach in which he was, being intoxicated as is supposed, attempted to pass another carriage, and upset the coach, by which means several of the passengers were severely injured, and among others Bishop Kemp received the hurt which terminated in his death.

The Second Universalist Society, by divine permission, will take possession of the large room in the new MASONIC HALL, to-morrow (Sunday) morning; and open the same for public worship. Services to commence at half past 10 o'clock in the morning; and at half past two, and half past six o'clock, in the afternoon and evening: at which times the services will commence on each succeeding Sabbath till further notice be given. Hearers will be admitted to-morrow, throughout the day, by ticket only; and a collection will be taken up at each service to defray the expences of the desk and seating the interior of the room.

MARRIED,

On the evening of the 30th ult. by the Rev. Abner Kneeland, Mr. JOHN THOMPSON to Miss MARY ARDEN, all of this city.

POETRY.

[SELECTED.]

THE BIBLE OF NATURE.

BY H. S. ELLENWOOD.

Who's he, that thus his aching sight
Strains o'er the letter'd page,
To fix the bounds of wrong and right,
To gather every ray of light,
Dispens'd by seers and sages bright
To each admiring age?

Who's he, that, cloth'd in princely dress,
And lifted o'er the crowd,
Expounds th' ETERNAL's terms of grace,
Declares the doom of all his race,
And fills the sacred temple's space
With declamation loud?

Go, bring these grave professors forth;
Bid them their books lay by!
Show them their labour'd systems dearth;
Teach them the far superior worth
Of lessons spread abroad in earth,
And scatter'd through the sky!

I love the altars of the LORD;
My soul would worship there!
The comforts of his WRITTEN WORD
I feel that they may deem absurd,
And only they, who ne'er have err'd;
And such on earth are—where?

But there's another Book; to me
Most ample, clear, and bright;
'Tis always open, always free;
Who'er has eyes, its sense must see;
I read alike, and all agree;
It needs not faith, but sight!

IN NATURE'S BIBLE, not a line
By mystery is perplex'd;
No theologian's genius fine
Can beautify the grand design;
No critic mar the page divine,
Or twist the sacred text.

Do they, Creation's works who view,
And whilst they view adore,
Hold different creeds? Does each pursue
His own fond whims, or false or true?
No. Nature's secretaries are few,
And never will be more!

But what does Nature teach? you cry;
What doctrines does she prove?
That God's all-potent; I reply;
All-wise; un-seen; and cannot die;
An omnipresent Deity,
Whose character is LOVE.

His POWER! throughout unmeasur'd space,
Where operates it not?
His WISDOM! plain in every place;
His PRESENCE! felt; though seen no trace
Material of his awful face;
His GOODNESS passes thought!

In Nature's book were truths no more,
These would suffice for me;
But there is still a copious store;
Unbounded is Creation's lore
I pause, to wonder and adore,
At every thing I see!

What Skill appears in ev'ry flower,
Its form, its hues, its smell!
In Earthquakes, what tremendous Power,
What Bounty in the summer shower!
What Presence in devotion's hour,
Speak, ye who best can tell!

Can he; who lifts his ardent gaze
Up to the star's abode;
Pass heedless on, without amaze?
Can he the Sun's meridian blaze
Behold, unmov'd; then go his ways,
And doubt there is a God?

The insect's wing; the unfathom'd main;
The smallest blaze that grows;
The whirlwind, roaring o'er the plain;
The humble sparrow's lowliest strain;
All; grand, or mean; or vast, or vain;
His clear existence shows.

Nor less has Nature's Volume taught
Of principles within;
Whence came the wondrous POWER or
THOUGHT.
Was it, by chance, from nothing brought?
And will it sink again to nought,
As though it ne'er had been?
And do the wise for this contend?
How can a spirit die?
Does soul on body so depend,

That they must both together end?
If so, we need not apprehend
The mind's destruction nigh.

Grant me as long will live the soul,
As body shall endure,
Whilst ages still on ages roll,
I shall not yield to death's control;
Matter its forms may change—the whole
Of being is secure.

Can thought ignobly droop and fall,
So like what God must be;
Whilst dull, unconscious matter shall
Survive, in triumph, on the ball,
And change, and change, nor waste at all,
Through vast eternity?

Behold, how Winter o'er the year
Wide ruin seems to spread;
Unnumber'd plants in death appear
Whose fallen forms the Spring shall read
Nature's analogies are clear,
She knows no creature dead!

Would I, to fix my faith, demand
That friends departed rise?
From the freed Spirit's unknown land,
They come! before my face they stand!
I see them not nor hear;
To feel them vainly tries!

If Reason, Instinct, Nature fail
The precious truth to find;
No ghost, from death's dominions, pale,
No martyr's oath, no angel's tale,
No voice from heav'n would e'er avail,
To prove immortal, MIND.

O Nature! let thy Book sublime
To me be open'd wide;
Thy precepts reach to every clime,
They grasp eternity and time,
The hoary age, and youthful prime,
May in their truth confide.

Their rise to thee th' affections owe;
By thee the passions move;
Thou bid'st the tides of feeling flow,
The heart to warm—the soul to glow;
And taught of thee, the joys we know
Of sympathy and love.

All beauty, order, matchless skill,
All moral worth is thine;
The vast of space thy splendors fill;
Bright worlds above obey thy will;
And as they roll, demonstrate still,
Intelligence Divine.

Great NATURE'S BIBLE stands the same.
Unchanged from age to age;
Immaculate from God it came;
No rabbi's gloss, no pontiff's name,
No crude conceit, that man might frame,
Pollutes the perfect page.

To him who reads with judging eyes,
And studies, as he should,
Philosophy brings large supplies;
His mind improves; his pleasures rise;
He cannot but be great and wise,
He cannot but be good.

Nor will his march of mind be done,
When this brief life is o'er;
The immortal race not soon is run;
Not soon perfection's prize is won;
There are in space more worlds than one;
And SOUL'S were form'd to soar!

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, NOVEMBER 17, 1827.

|| No. 27.

EXTRACTS FROM BALFOUR'S 2D INQUIRY. ON THE TERM SATAN.

(Continued from page 202.)

The opinion, that the Devil or Satan is a real being, with other connected opinions, shown to have their origin in heathenism.

It has been shown in the two preceding Sections, that the Old Testament gives no countenance to the common doctrine of a fallen angel, under the name serpent, satan, or any other. Indeed, we think it has been established, that the account of satan in the two first chapters of Job, was introduced for the express purpose of refuting such opinions. A very important inquiry arises, How came such opinions to be imbibed by Christians, become so current in the world, and seem to derive countenance from the New Testament. To account for these and other things shall be our business in the present Section.

1st. In the early stages of the Jewish history, we read of witches and witchcraft. Injunctions are given against these, before we hear any thing about satan or the devil. But notice, that nothing is said to them about witchcraft until they were about to enter Canaan. Many of the injunctions delivered to the Jewish nation, were for the purpose of fortifying them against such heathen notions, and preserving them in the fear and service of the one living and true God. See the following among other passages concerning this. Levit. xix. 26, 31: xx. 6, 27. Deut. xviii. 9—12. Exod. xxii. 18. comp. Isai. xlvii. 12, 13. 1 Sam. chap. 28. The inhabitants of Canaan were given to idolatry, and witchcraft with similar superstitions were its effects on the minds of the people. But such a being as Christians call the devil, was neither worshipped, feared, nor known among them. They had abundance of idols, but no devil or satan, nor are the Jews cautioned to beware of imbibing from them such an opinion. It is then a very great mistake, which many good people have made, in calling witchcraft the devil's art, and in thinking witches and wizards were in league with him. Concerning this, Michaelis, on the laws of Moses, thus writes, vol. iv. page u9. "We must however entertain very different sentiments on this point, in reference to the time of Moses. For in, the Biblical writings prior to the Babylonish captivity, we meet with very little notice of the devil, and it would seem, that the effects which he could produce on the material world, were considered as but

very trifling. The wizzards of those days rather ascribed the efficacy of their conjurations to other gods; and therefore, in the Israelitish polity, witchcraft was commonly accounted a species of idolatry, and of course, most severely punishable. Hence orthodox theology, in the time of Moses, could look upon it in no other light, than an imposture: for no one could maintain, that it operated preternaturally, without admitting the existence of other gods, and their power over the material world."—The Jews before they entered Canaan knew nothing about the devil. Nor did its idolatrous inhabitants, for he was not known in that part of the world. If then, as now, he walked about seeking whom he might devour, it is very unaccountable he should not be familiarly known in Canaan, a land full of idols, and witches, and all manner of wickedness. It seems all these could exist in those days without any devil to produce them. Nor is Moses, or rather God, under any apprehension that he would visit that country. We shall see that the Jews were obliged to go to a foreign land to find the devil.

2d. The Jews were carried to Babylon, and spent seventy years in captivity. Here, the Magian religion, revived and improved by Zoroaster, prevailed, and here we shall find that they became acquainted with the doctrine of the devil, and with other religious opinions not found in their Scriptures. To this point I shall now turn the attention of the reader. Prideaux, vol. i. p. 219—240. gives us an account of Zoroaster, his religion, and its success, a few brief extracts from which I shall only make. He says—"In the time of his (Darius Hystaspis) reign first appeared in Persia the famous prophet of the Magians, whom the Persians call Zerdusht, or Zaratush, and the Greeks Zoroaster.

"He was the greatest impostor, except Mahomet, that ever appeared in the world, and had all the craft and enterprising boldness of that Arab, but much more knowledge; for he was excellently skilled in all the learning of the East that was in his time; whereas the other could neither write nor read; and particularly he was thoroughly versed in the Jewish religion, and in all the sacred writings of the Old Testament that were then extant, which makes it most likely, that he was, as to his origin, a Jew. And it is generally said of him, that he had been a servant to one of the prophets of Israel, and that it was by this means that he came to be so well skilled in the Holy Scrip-

tures, and all other Jewish knowledge; which is a farther proof, that he was of that people; it not being likely, that a prophet of Israel should entertain him as a servant, or instruct him as a disciple, if he were not of the same seed of Israel, as well as of the same religion with him; and that especially since it was the usage of that people, by principle of religion, as well as by long received custom among them, to separate themselves from all other nations, as far as they were able. And it is farther to be taken notice of, that most of those who speak of his original, say, that he was of Palestine, within which country the land of Judea was, And all this put together, amounts with me to a convincing proof, that he was first a Jew, and that by birth as well as religion, before he took upon him to be prophet of the Magian sect.

"He did not found a new religion, as his successor an imposture Mahomet did, but only took upon him to revive and reform an old one, that of the Magians, which had been for many ages past the ancient national religion of the Medes, as well as of the Persians: for it having fallen under disgrace on the death of those ringleaders of that sect, who had usurped the sovereignty after the death of Cambyses, and the slaughter which was then made of all the chief men among them, it sunk so low, that it became almost extinct, and Sabianism every where prevailed against it, Darius and most of his followers on that occasion going over to it. But the affection which the people had for the religion of their forefathers, and which they had been all brought up in, not being easily to be rooted out, Zoroastes saw, that the revival of this was the best game of imposture that he could then play; and, having so good an old stock to graft upon, he did with the greater ease make all his scions to grow, which he inserted into it.

"The chief reformation which he made in the Magian religion was in the first principle of it: for whereas before they had held the being of two first causes, the first light, or the good god, who was the author of all good; and the other darkness, or the evil god, who was the author of all evil; and that the mixture of these two, as they were in a continual struggle with each other, all things were made; he introduced a principle superior to them both, one supreme God, who created both light and darkness, and out of these two, according to the alone pleasure of his own will, made all things else that are, according to what is said in the 45th

chapter of Isaiah, 5, 6, 7. "I am the Lord, and there is none else; there is no God besides me; I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light and create darkness, I make peace and created evil, I the Lord do all these things." For these words being directed to Cyrus, king of Persia, must be understood as spoken in reference to the Persian sect of the Magians, who then held light and darkness, or good and evil, to be the supreme beings, without acknowledging the great God who is superior to both. And I doubt not it was from hence that Zoroaster had the hint of mending this great absurdity in their theology. But to avoid making God the author of evil, his doctrine was that God originally and directly created only light or good, and that darkness or evil followed it by consequence, as the shadow doth the person; that light or good had only a real production from God, and the other afterwards resulted from it, as the defect thereof. In sum, his doctrine as to this particular was, that there was one supreme Being independent and self-existent from all eternity. That under him were two angels, one the angel of light, who is the author and director of all good; and the other the angel of darkness, who is the author and director of all evil; and that these two, out of the mixture of light and darkness, made all things that are; that they are in a perpetual struggle with each other; and that where the angel of light prevails, there the most is good, and where the angel of darkness prevails, there the most is evil; that this struggle shall continue to the end of the world; that then there shall be a general resurrection, and a day of judgment, wherein just retribution shall be rendered to all according to their works; after which the angel of darkness, and his disciples, shall go into a world of their own, where they shall suffer in everlasting darkness the punishments of their evil deeds; and the angel of light, and his disciples shall also go into a world of their own, where they shall receive an everlasting light the reward due unto their good deeds; and that after this they shall remain separated for ever, and light and darkness be no more mixed together to all eternity. And all this the remainder of that sect, which is now in Persia and India, do without any variation, after so many ages, still hold even to this day."

(To be continued in our next.)

AN ADDRESS.

To the Missionary Preachers assembled at Liverpool, to promote Christianity among the Jews, &c.—(Continued from page 204.)

Are we British Jews then so confused with the abundance of choice, and the beautiful variety of contending sects, that we are at a loss to know upon which system to fix? or have the clergy of late relaxed in their efforts, and to their eternal shame neglected their Jewish brethren at home, whilst Messrs. Wolf, Moritz, Fisk, King, &c., are so indefatigable abroad, in countries where the Jews deprived of liberty, and wearing a badge of degradation, are persecuted and oppressed; and to whom these missionaries hope to find an easier introduction, than to their brethren situated in happier regions.—Here they suppose opulence cements them and renders them perverse; they conclude

poverty will separate them, and render them pliant to any form that christian enthusiasm may desire. Of two and twenty thousand Jews living in Great Britain, you find it the most difficult task to grasp at one or two infected with scepticism, who being indifferent to any religion, are willing to be sprinkled, and to crown your anniversary exhibitions with their presence, giving a wonderful account of the new feelings with which Baptism has inspired them, and the happy change effected in them, by a belief in the Gospel; whilst in foreign parts you tell us they run after you forsooth, with tears in their eyes, to be made Christians: invite you to preach in their synagogues, surround your houses in such throngs to be saved, that you have frequent recourse to a guard of soldiers to restore peace, that you may administer to each candidate in his turn, the comforts of redemption!

But this converting system is not of modern invention; for ever since we were driven from our territories, ever since we have been doomed to wander in captivity, we have, from time to time, been attacked on the score of our religious opinions; sometimes burned or slaughtered, at other times plundered, ruined, and banished! In us the Holy Inquisition found the most substantial fuel for devouring flames; in us inhuman Jesuits glutted their ruthless appetites, whilst holiness was their cry, and the crucifix their banner! A defenceless people, we were open to every attack, and resistless against every outrage. Christianity was then not as it is at present, promulgated by harmless missionaries, but by the sword, by fire, by rapine and by slaughter. Thanks to heaven, we live in a different age: now the conversion of a solitary Polish Jew in London is hailed with such triumph as to require a public announcement in all the newspapers of so glorious an accession to the strength of Christianity; and, like the seldom-seen comet attracts, in its revolution, the gaze of a staring multitude,—so thousands of credulous enthusiasts flock to the sanctuary to witness this holy Patriarch undergo the first degree of apostasy. Ushered to the font with all the solemnity of devotion, with the sweetest hymns wafting zephyrs to his soul, the organ strikes up its powerful tones to lull the struggling conscience of this new-begotten hero of the faith, this outcast of Israel. Crossed and sprinkled, he obtains his passport for salvation, and thus ends this mockery of truth and religion—this imposing scene of interested hypocrisy.

For a while this idle vagrant, this Polish saint, will bear upon his shoulders with apostolic meekness the profitable burden of the cross—for a while he will chant, hymn, sigh and pray with all the impious mockery of sincerity, with all the knavish semblance of conviction; but, as soon as his purse will be filled with the reward of his labor, he'll wing his way back to his native shores, there to revel in luxurious delight over British wealth.—British credulity!

Where now are the men whom you blazoned forth as champions of conversion a few years back? Have they not dropped off one after the other, some through treachery, others through repentance, leaving you nothing behind but the narrations of their wonderful conversion, monuments of their taste and industry! For as sure as you obtain a convert we are immediately favored with the history of his life in the shape of "Memoirs," as if conscious of his worthlessness, he makes this vain attempt to shield himself from the oblivion to which the world will consign him. Where now is the celebrated Mr. Frey, whom you educated, who was for fifteen years in your service, whom you carried about in every town in the kingdom to grace the pulpit and astonish his hearers? Had his gallant adventures that influence upon you that you tho't proper to transplant him in the new world, that the calculating Americans might have the benefit of his prayers? And where is Mr. Josephson, his rival in grace, whose occupation was not confined to look out for fresh converts, and bribe them to your institution, but also to appropriate the communion plate at Stanstead to his own use; and when speculation required it, to forge the name of his benefactor, the Rev. Lewis Way, in a check for 600*l*? Have you thought proper to dismiss these sinners, and to substitute in their places, men of more immaculate character, men of more intrinsic worth, as you hope to find in Messrs. Wolf, Alexander, Moritz, &c., whom you now hold up as prodigies of learning, and examples of piety and sincerity? Indeed, I can no longer refrain from congratulating you upon the union Mr. Wolf has formed with the daughter of the late Earl of Oxford, whereby his liberality may now be brought to the test, and, instead of taking from you, as is always the case with converts; he may be the first to change the system and pour forth in subscriptions and donations, part of the wealth which his good fortune in your service has enabled him to obtain; and, as a proof of his religious zeal, let him now go to Palestine upon his own cost, and distribute amongst his poor brethren, the produce of his successful adventures. The following is an extract from Mr. Wolf's journal of 1824.

"May 30. A Jew of the Spanish community called on me, and desired me to lend him 60 piastres. I told him I could not spare so much: he immediately brought forth the New-Testament, and showed me St. Matt. ch. v. verse 42.—'From him that would borrow of thee turn thou not away.' I told him that this verse does not show that we are to do things which are not in our power."

It was then poor Mr. Wolf, whom even St. Matthew could not persuade to part with aught but missionary tracts; now it is to be seen, the gospel need not be quoted by any Israelite soliciting these missionaries of any favors whatever.

(To be continued.)

Letter from Dr. Stiles, President of Yale College, to Dr. Franklin, dated
Yale College, Jan. 28, 1790.

SIR,—We have lately received Governor Yale's portrait from his family in London, and deposited it in the college library, where is also deposited one of governor Saltonstall's. I have also long wished that we might be honored also with that of Dr. Franklin. In the course of your long life, you may probably have become possessed of several portraits of yourself. Shall I take too great a liberty, in humbly asking a donation of one of them to Yale college? You obliged me with a mezzotinto picture of yourself many years ago, which I often view with pleasure. But the canvas is more permanent. We wish to be possessed of the durable resemblance of the American patriot and philosopher. You have merited and received all the honors of the republic of letters; and are going to a world, where all sublunary glories will be lost in the glories of immortality. Should you shine throughout the intellectual and stellar universe, with the eminence and distinguished lustre with which you have appeared in this little detached part of the creation, you will be what I most fervently wish to you, sir, whatever may be my fate in eternity. The grand climacteric in which I now am, reminds me of the interesting scenes of futurity. You know, sir, that I am a christian, and would to heaven all others were such as I am, except my imperfections and deficiencies of moral character. As much as I know Dr. Franklin, I have not an idea of his religious sentiments. I wish to know the opinion of my venerable friend concerning Jesus of Nazareth. He will not impute this to impertinence, or improper curiosity, in one, who for so many years has continued to love, estimate, and reverence his abilities and literary character, with an ardor and affection bordering on adoration. If I have said too much let the request be blotted out, and be no more; and yet I shall never cease to wish you that happy immortality, which I believe Jesus alone has purchased for the virtuous and truly good of every religious denomination in Christendom, and for those of every age, nation and mythology, who reverence the Deity, are filled with integrity, righteousness, and benevolence.

Wishing you every blessing, I am, dear sir,
your most obedient servant,

EZRA STYLES.

Answer to the Reverend President Stiles.
Philadelphia, March 9, 1790.

REV. SIR,—

I received your kind letter of January 28, and am glad you have at length received the portrait of Governor Yale from his family, and deposited it in the college library. He was a great and good man, and had the merit of doing infinite service to your country by his munificence to that institution. The honor you propose doing me, by placing mine in the same room with his, is much too great for my deserts; but you always had a partiality for me, and to that it must be ascribed. I am however too much obliged to Yale College, the first learned society that took notice of me, and adorned me with its honors, to refuse a request that comes from it through so esteemed a friend. But I do not think any one of the portraits you mention as in my possession, worthy of the situation and company you propose to place it in. You have an excellent artist lately arrived. If he will undertake to make one for you, I shall

cheerfully pay the expence; but he must not delay setting about it, or I may slip through his fingers, for I am now in my 85th year, and very infirm.

I send with this a very learned work as it seems to me, on the ancient Samaritan coins, lately printed in Spain, and at least curious for the beauty of the impression. Please to accept it for your college library. I have subscribed for the Encyclopedia now printing here, with the intention of presenting it to the college. I shall probably depart before the work is finished, but shall leave directions for its continuance to the end. With this you will receive some of the first numbers.

You desire to know something of my religion. It is the first time I have been questioned upon it. But cannot take your curiosity amiss, and shall endeavor in a few words to gratify it. Here is my creed: I believe in one God, the creator of the universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable service we render to him, is, doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion, and I regard them as you do in whatever sect I meet with them. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw or is likely to see; but I apprehend, it has received various corrupting changes, and I have, with most of the present dissenters in England, some doubts as to his divinity; tho' it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble. I see no harm however in its being believed, if that belief has the good consequence, as probably it has, of making his doctrines more respected and more observed, especially as I do not perceive that the Supreme takes it amiss by distinguishing the believers in his government of the world with any peculiar marks of his displeasure. I shall only add respecting myself, that, having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of meriting such goodness. My sentiments on this head you will see in the copy of an old letter, inclosed, which I wrote in answer to one from an old religionist whom I had relieved in a paralytic case by electricity, and who being afraid I should grow proud upon it, sent me his serious, though rather impertinent caution. I send you also the copy of another letter which will show something of my disposition relating to religion.

With great and sincere esteem and affection,
I am, &c.

B. FRANKLIN.

P. S. Had not your college some present of books from the king of France. Please to let me know if you had an expectation given you of more, and the nature of that expectation? I have a reason for the inquiry.

I confide that you will not expose me to criticisms and censures by publishing any part of this communication to you. I have ever let others enjoy their religious sentiments, without reflecting on them for those that appeared to me insupportable or even absurd. All sects

here, and we have a great variety, have experienced my good will in assisting them with subscriptions for the building their new places of worship, and as I have never opposed any of their doctrines, I hope to go out of the world in peace with them all.

B. F.

General Convention of Universalists of the New-England States and others.

(Concluded from page 203.)

CIRCULAR LETTER, FOR 1827.

The General Convention of Universalists, to all the Churches and Societies enjoying its fellowship and faith, sends salutations of Christian and fraternal affection.

DEARLY BELOVED BRETHREN:

In conformity to the usages which have obtained since the establishment of our order, we would again address you on the highly interesting subjects which involve the present peace and prosperity of our Redeemer's kingdom, and which lay a foundation for our hopes and expectations of future and unceasing blessedness. The Members of the Council were received by the brethren at Saratoga Springs, with a cordial welcome, and entertained with a liberality which clearly indicated the benevolence of their hearts.

There were present in Council, twenty-two Ministering brethren, and about thirty lay delegates from Societies in fellowship, and the unanimity which characterized our deliberations throughout the session afforded matter of mutual and heart-felt congratulation.

The numerous epistles received by us from the different Churches and Societies, not only breathed a spirit of untiring devotion to the interests of our Zion, but they contained the most flattering intelligence of the rapidly spreading influence of that doctrine, which it is the business of our lives to defend. We were also greatly refreshed by the oral communications of those of our brethren who had been partly engaged in itinerating during the past year. Several Societies have thus been organized, and hundreds have been fed with that bread "which cometh down from heaven and giveth life unto the world."

Five public discourses were delivered during the session, which were heard by numerous and respectable congregations, notwithstanding the severe inclemency of the weather. Immediately after the fourth Sermon, by Br. P. Dean, a large number of brethren and sisters, in the faith of the "Restoration of all things," united in commemorating the dying love of our Redeemer. At this solemn and interesting ceremony, Brs. Ballou and Dean presided, assisted by Brs. Parsons and Stacy. Here we were not only forcibly reminded that the institution of this ordinance was of itself a powerful evidence of the truth of the Christian faith, but we were affectionately invited to contemplate the toils, the privations and sufferings endured by our beloved Lord for us and for our salvation.

We have received an accession of four Societies, together with an Association embracing several others, the members of which, so far as we have learned, are striving for the faith and morality of the gospel. May the Lord bless them with an increase of all spiritual riches, and establish their hearts in the truth as it is in Jesus!

By a reference to our Minutes, it will be perceived that the Convention unanimously ac-

cepted the report of their Committee, appointed during the session of 1828, which report has an exclusive regard to the literary qualifications which shall be demanded of those who may, from time to time, apply for the fellowship of this body, as preachers of the gospel. It is confidently believed that the rule embraced in the acceptance of this report, will, in its operation, be productive of results highly auspicious to the best interests of our order in the United States. The present is emphatically an age of improvement in almost every department of those arts and sciences which at once refine, liberalize and exalt society.—And so generally are the means of information diffused throughout our beloved country, that ignorance may in some degree, be considered *voluntary*, and consequently, so far *criminal*. The good sense of mankind has long since established the maxim that a man should understand the business in which he is engaged, if he would be successful in that business. Now, if this be allowed to hold good in relation to the every-day transactions of life, will it not apply with equal, if not greater force, to those who, in the language of Paul, are “set for the defence of the gospel,” and who must, therefore, necessarily engage in the discussion of the momentous questions which have a bearing upon our eternal destiny? The Committee in making the report, and the Convention in adopting it, were actuated by motives which have an equal regard to the interests of the applicants and the Societies who already enjoy our fellowship. Our Minutes will also show you, brethren, that we have charged a Committee, distinguished among us, for their discretion, with the important duty of reporting at our next session, the details of a plan, the outlines of which is already spread out upon our proceedings, that will, if adopted, render this body in fact what it has ever been in name, a General Convention. To those brethren who were ordained as Evangelists, and to the brother who received our fellowship as a laborer in the Ministry of reconciliation, we bid a hearty and affectionate welcome to all the pleasures which arise from a faithful discharge of the Ministerial functions; and to all the pains, privations, and crosses which are incidental to those duties; humbly praying that they may feel the spirit of their respective stations, and that they may walk worthy of their vocation.

We sincerely hope, brethren, that you will use the means which a beneficent Providence may have placed at your disposal, for the relief of the Society at Saratoga Springs, which is at present labouring under heavy pecuniary embarrassments. We are satisfied they would not solicit your assistance were it not for the extremely pressing nature of their necessities. It should be recollected that Saratoga Spring is a very important location for a Church of our order. For, being the most celebrated watering place in the United States, it is annually visited by thousands of individuals, from every part of our extensive country; many of whom may be excited by *curiosity*, to hear what can be said in favour of our glorious doctrine. And thus carrying to their homes the seed of truth sown in the heart, it will germinate, and produce a harvest to the glory of God and to the happiness of man. Whatever sums you may contribute, either as Societies or individuals, when transmitted will be faithfully appropriated to the liquidation of the debt of the Universalist Church in said place.

Finally, brethren, be strong in the Lord, and

in the power of his might. Add to your faith every Christian virtue; so you will be purified unto God, a “peculiar people, zealous of good works.” And may the grace, mercy and peace of God, abide with you all, world without end. Amen.

Done by order of the Convention,
THOMAS F. KING.

From the Christian Intelligencer.

Extract of a Letter from the Rev. R. Streeter to the Editor, dated Watertown, (Mass.) 22d October, 1827.

“The next day after I left Mr. Sheldon, in Boston, I witnessed a scene which it is not possible to describe. Within fifteen minutes after I arrived home, while I was, as usual, caressing my small children, the *hand of Death* was laid on one of them, and he survived but a short time. My eldest daughter was about to put a quart pitcher of hot water upon the tea-table, when my little Horatio Cook, aged two years, eleven months and seven days, ran his head against it, and brought the scalding contents upon him, instantly. I tore his clothes from him; but the sight was shocking. The right side of his face, his right shoulder, and all from his under lip down his stomach and bowels, were deeply scalded. We did as well as possible, and obtained medical aid immediately; but all in vain, as he died the next day, having lived about twenty hours, after his misfortune. His sufferings were not, after a few minutes, apparently, acute, as might be feared. He did not scream and shriek, so long as the children, who were not injured. He was somewhat restless and sleepless, during the night; but retained his reason mostly, till within two hours of his death. The charming creature convulsed some, towards the last, but did not struggle very long or hard. He was soon beyond the reign of misery.

But, Brother, when I saw the fading picture in distress, and heard him, faintly sigh out,—“Oh dear—Oh me—me die!—me shall die!” my feelings were agonistic indeed. As a father, my bosom bled for anguish. But, the child was calm and quiet, willing to take any medicine or have any useful application made. He was, if possible, doubly lovely in sickness. His sweet lips saluted my cheek, not *two seconds* before the fatal accident happened. Horatio had shared largely in my parental affections.—Though a child of affliction, he was all life and activity. Having lost his own dear mother, at the age of 44 days, he engaged uncommon attentions, as one that inherited her loveliest qualifications. Her resemblance, as a mantle, rested upon him, when she ascended to a better world, to which he has now repaired in haste, to be re-embosomed in more than human affection.

I do not in the least complain, though I feel afflicted. My mind is reconciled—but my parental affections weep. His lovely eyes are closed—his cherub voice hushed into perpetual silence—and his infant form committed to a tomb, belonging to a gentleman in Watertown. Though Horatio was a darling child, yet no accusing angel has presented a scroll before me, for having loved him *too much* or *too little*. I indulged him beyond what others might deem proper; but that indulgence did him no injury, and the recollection of it does me much good. No more can I do, but be resigned, and thank the Creative Spirit of Goodness that the lovely

creature was permitted to be with me so long. The accident was unforeseen, unexpected and unavoidable. Hence I will meekly kiss the rod of Divine correction, and cheerfully devote my feeble powers to the welfare of my surviving family.”

The following is extracted from the preface to a book, by the Rev. F. Hindman, formerly a member of the Presbyterian hierarchy.

“It is my sincere belief that the modern Presbyterian hierarchy stands in as much need of reformation as the Popish hierarchy did, when the reformation first began.

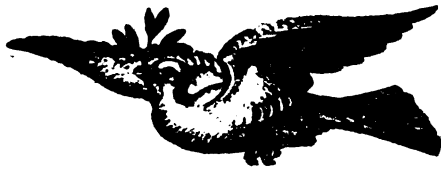
And indeed, it appears to me that there is at this time a crisis in the affairs of the leading denominations of Protestants in this country, something like that which took place in the affairs of Popery at reformation. The Lord, in order to discomfit the unrighteous and tyrannical schemes of mortals, sends a spirit of anarchy and confusion among them, as he did among the builders of Babel; which is the ancient, permanent, eminent type of all such fabrics and discomfitures.—Ought we to rejoice in the discomfiture of the temporal Babel builders? Ought we to rejoice much more at the discomfiture which took place at the reformation, among the greater, the archetypal, the spiritual Babel builders, I mean the Popish hierarchy? And shall we not rejoice at the discomfiture of the Babel builders among the various denominations of her Protestant daughters? Yes, I say, all true Christians ought to rejoice in the ferment that is taking place among the various denominations of Protestants in this country; particularly among the Baptist, the Methodists, and the Presbyterians; these three great Babel building denominations, each on its peculiar foundation; but especially the Presbyterians, whose Babel towered higher, and whose foundation seemed to stand stronger than any of the rest.—But, I believe, it has reached its acme. Yes, indeed, I hope the present ferment will not stop, until the pure the humble, and the good, shall have purged off the impure, the tyrannical and the wicked.”

Rel. Enquirer.

Ballou's Treatise on Atonement.

A new and large edition of Ballou's Treatise on Atonement is now in the press of Calvin Spaulding, Esq. in Hallowell, (Me.) and will be ready for sale in about three weeks. Booksellers and others at a distance, who are in want of the work for market, will please to direct their orders to Mr. Spaulding, Publisher of the American Advocate, in Hallowell, who will give them a prompt and liberal attention. The work will be neatly executed, and accompanied by an interesting letter of the Author in relation to the Treatise, which has never before been published.—*Christ. Intelligencer.*

The inhabitants of Ternate, which is the principal of the Molucca islands, have a very simple method of worshipping the Deity. No one, not even the priests, are permitted to speak of religion. They have only one temple, the law prohibits more. There are neither altars, statues, nor images. A hundred priests serve in the temple, but they neither sing nor speak, but in solemn silence point with the finger towards a pyramid, upon which are written these words: “Mortals, adore your God, love your brethren, and make yourselves useful to your country.”—*N. Harmony Gaz.*



THE OLIVE BRANCH.

NEW-YORK. SATURDAY, NOVEMBER 17. 1827.

SECTARIAN CORPORATIONS—NO. 15.

In our last we mentioned that the Bible Society was the grand luminary round which all the minor associations revolved. We are inclined to think that this opinion is correct and that it constitutes the main spring of *sectarian* ambition. In examining the first report of the American Home Missionary Society we find some provisions in its Constitution, relating to pecuniary contributions and the permanency of Members and Directors, to partake almost of the same features. The fifth and sixth articles of the Bible Society provide for exactly what the sixth article of the American Home Missionary Society expresses; which reads in these words, article 6th. "Any person may become a member of this Society by contributing annually to its funds; thirty dollars paid at one time shall constitute a Member for life; and one hundred dollars paid at one time shall constitute a director for life; and any person on the payment of a sum which in addition to any previous contribution to the funds, shall amount to one hundred dollars, shall be a Director for life." The spirit of this article is embraced in the fifth and sixth articles of the Bible Society. The fifth article says, "Each subscriber of thirty dollars at one time shall be a member for life." And the sixth article provides that each subscriber of one hundred and fifty dollars at one time, or who shall, by one additional payment increase his original subscription to one hundred and fifty dollars, shall be a Director for life." The only difference in the provision contained in the 6th article of the American Home Missionary Society from the fifth and sixth of the Bible Society is that directors for life, in the latter, are required to make a greater pecuniary advance to reach the goal of Directorial honor for life than in the former; \$150 in the one case is required, and in the other \$100, only. The Home Missionary Society was organized in May, 1826, for the avowed purpose of supplying destitute Congregations with ministers to preach the Gospel in places and parts of the country which could not furnish means for the support of regular and steady ministers. We are ready to acknowledge that the motive is one which no man desirous of the happiness or welfare of the community at large would readily oppose; but connected as it is with an imposing and elaborate system to reach the pockets of almost every individual in the nation, and that too under the mask of intentions apparently the most praiseworthy of which humanity is capable, bears along with it an impression that the whole is an emanation from the purest and most disinterested fountain of philanthropy and benevolence. But on the other hand when we come to analyze the entire plan, and examine all its bearings, and connect it with *sectarian ambition* as presented to our view, we must confess that neither can-

nor charity for motive can for a moment divest us of the belief that the Bible Society, the Home Missionary Society, the Tract Society, and the thousand minor Societies which furnish so many tributary streams of accumulation to the great source which is rapidly absorbing the wealth of the nation, cannot be traced up to the pure and legitimate causes of public good and disinterested charity.—The whole system forbids a contrary conclusion. There is on the face of it a laboured attempt, a more than common effort to enlist the *lay* community in the plans of the *clergy*.—The Home Missionary Society in their address to the Christian public, appendix, page 58, make their appeal in the following language—"Since the commencement of the present century, the Church, more signally than at any former period, has become the *light of the world*. By an impulse powerful as it is extraordinary, Christians of different names have been brought under a practical conviction, that in their design to preach the Gospel to every creature, there is need of extended co-operation. Sectional partialities have accordingly been overcome, the great brotherhood of the Churches has been re-organised, and distant portions of Christendom have consented to commune together in disclosing, and compassionating, and endeavoring to relieve the spiritual sufferings of our guilty and afflicted race." In the commencement of this address we perceive, in the language of it, a sort of exultation that Christians of all denominations and sects should have laid down their *sectarian* prejudices and joined heart and hand in the same cause and to use the language of the address communing together to promote spiritual purposes.—In the outset, therefore, of this artful appeal to the passions and feelings of community, we cannot withhold the opinion that the whole project was conceived in *ecclesiastical ambition*, with a view of accomplishing two objects one of consolidating the whole body of the Clergy in a single scheme, the other of concentrating as far as possible the pious Christians of the nation in their views, that they might draw largely on them for pecuniary resources under the specious mask of relieving the spiritual suffering of a guilty race.—The fourth member of this address carries unequivocally and forcibly this conclusion which contains the following words.—"It now devolves on its Executive Committee to ask for this new institution, the patronage of American Christians." No one can mistake the meaning of the word *patronage* here made use of so emphatically. It is not the patronage of opinion, or sentiment, but something more weighty, the patronage of *money*. This is the panacea of Orthodoxy. To this end all their efforts tend. They know the efficacy of money; they know that a sufficiency of it will wield the most powerful weapon in the nation; and they are therefore anxious to get hold of it whether it be by Cent Societies, Juvenile Societies, Sunday School Societies, Tract, Missionary, Bible, or any other Associations that cupidity can devise, or policy dictate. M.

OPENING OF THE NEW MASONIC HALL, FOR PUBLIC WORSHIP.

On Sunday last the new *Masonic Hall*, Broadway, was opened by the Second Universalist Society, for public and divine worship. It was completely filled throughout the day; and notwithstanding the pains which had been taken to prevent the press

of hearers, it was supposed that at least *five hundred* came, in the evening, with a view of hearing and seeing the Hall, more than what could be admitted. The Trustees have found it necessary, therefore, to admit the audience, by ticket, at least one Sabbath more; and until the public curiosity shall be, in some measure, allayed.

Mr. Kneeland preached in the morning from these Hebrew words, יהוה יראו JEHOVAH-JIREH, Gen. xxii. 14, which he interpreted according to one of the translations given in the margin, "The Lord will provide." Thus interpreted, the text was found to be very appropriate, and very applicable to the circumstances and occasion, in every sense of the word. In justification of this translation, he referred to the 8th verse of the same chapter, where the same Hebrew verb is rendered, *will provide*, in the common version. In answer to the question, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "My son, אלהים יראו ALEIM JIREH—God will provide himself a lamb," &c. Also the last clause of the verse of the text, "as it is said to this day, In the mount of יהוה יראו Jehovah jireh—The Lord will provide."—for so it is in the Hebrew, and so it should be rendered. This renders the text perfectly intelligible; it gives a satisfactory reason why the place was thus named. It was from the prophetic words of Abraham to his son, verse 8, "God will provide;" and it gives us a proof that the place was so called from this circumstance, "As it is said this day," that is when the book was written, at least 430 years afterwards, "In the mount of The Lord will provide." The use that was made of this text, thus explained, can now easily be imagined. It showed the propriety of placing unlimited confidence in the goodness of God in the most trying circumstances. In faithful obedience to what is believed to be the will of heaven, no man has any thing to fear. The God of Abraham is our God, &c. The subject was brought down to the Paschal Lamb, which God finally *provided*, to take away the sin of the world. After dwelling on this point, as the subject naturally suggested, an application of the whole was made to our own times, and to present circumstances, in relation to the Second Universalist Society, together with their Pastor. This came home to the feeling sensibility of every heart; and the tear of gratitude and congratulation was seen to flow from many an eye. The speaker painted the situation of himself and friends but six months ago, when he was

without a Society, without a church, and represented abroad, as being not only without friends, but mentally deranged!

When these circumstances were contrasted with the present brilliant prospects; and all produced by the hand of providence, which had been working not only unseen, in their behalf, but *unmoved* by them; the effect can be better imagined than described.

After adverting to the circumstance, that the Hall had been once dedicated, in ancient and solemn form, to the mysteries of *magic*, to virtue and science, and to universal benevolence, all of which are perfectly compatible with the Christian profession, and having, for the time being, the exclusive privilege of occupying it on the first day of the week, it was now dedicated, or set apart, for the time occupied by the Society, to be devoted, exclusively, to the worship of Almighty God, and to the doctrine of Universal grace and salvation.

In the afternoon the discourse was from 1 John iv. 8. "He that loveth not, knoweth not God; for God is love." From this text it was shown that all sin, whether against God or man, originated in the want of love, which is, in its nature, hatred; and that all hatred is the effect of ignorance. That those who know God, or know his character and attributes, which is all that can be known of God, will certainly love him: and those who love God, will also love his offspring, man. "To know God," therefore, and Jesus Christ, through whom his character has been revealed, "is eternal life." Mankind differ, it is true, by physical organization; but they differ more widely still from circumstances and education. This shows the importance of cultivating the human mind.

In the evening, Mr. Kuoeland was assisted by the Rev. Mr. BATES, in a well adapted, appropriate, feeling and affectionate prayer; full of sentiment, full of liberality and brotherly love; in which every heart seemed cordially to unite, and which we have no doubt has been met with answers of peace. The discourse was from Isaiah viii. 20. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." From this text it was attempted to be shown that the written law of God was nothing less, nor more, than a transcript of that moral law of right and wrong, which is implanted in all moral nature; which law is as immutable as the physical laws of the natural world, in which every thing acts agreeably to its own nature, and it is utterly impossi-

ble that it should act otherwise. Hence, virtue never goes unrewarded, nor vice unpunished; but the reward, both of the one and the other, is inseparably connected with the deed. But before we can rationally hope to be rewarded in another state of being, after the dissolution of this life, for deeds done in the body; or before there is any occasion to fear a punishment in another world, for crimes committed in this; it is necessary to find a law that promises such a reward on the one hand, and also denounces such punishment on the other. The Christian, it is true, believes in immortality; but he believes in it as the free and sovereign gift of God, and not as the reward of merit. The sentence pronounced on Adam, on Cain, on the old world, on the Sodomites, and all the curses of the law from Mount Sinai, were adverted to, and shown that there is not a single word said about punishment in another world in any of them. While we are assured, that God will perform the truth to Jacob, and the mercy to Abraham, which he hath sworn to the fathers in the days of old. Micah, vii. 20.

The music which had been selected and prepared for the occasion, was very fine throughout the day; and the attention of the audience was such as did credit to themselves, and was peculiarly gratifying to the speaker. On the whole, it was throughout a feast of fat things, a day that will long be remembered, both by the Society and their Pastor. It will never be forgotten by the latter, while living, and it is presumed will be held in grateful remembrance by the former, when the heart of the latter shall cease to beat, and his tongue shall no longer utter the glad tidings of salvation.

This Society, with their Pastor, presents one novelty which, perhaps, is without a parallel in the religious world. A Pastor and Society, as it were, so completely amalgamated, that all concerned seem to be perfectly satisfied, and yet without any legal tie whatever to bind them. Nevertheless, the Society claim him as their Pastor, and he claims them as his Society, and they seem bound together by the same ties that a good parent is bound to the most dutiful of children, and they to the kindest and best of parents. And since they have progressed thus far in this way, and so happily too, it is the sincere desire of the writer of this, that they may never be bound by any other ties, than those of sincere love and affection.

The collections which were taken up throughout the day, designed to defray the

expence of the desk, and seating of the interior of the Hall, amounted to the exact sum of \$157.57. Thus God, who provided for Abraham, has provided for us; yea, and the Lord will provide for all his faithful servants, at all times, on all occasions, and under all circumstances; trust therefore in the Lord, ye who believe in his goodness, and never despair of his mercy and loving kindness; for he is good to all, and his tender mercies are over all his works.

The following communication from the Rev. William Morse, is admitted as an act of justice due to the writer. One of the Editors is perfectly acquainted with all the circumstances to which it alludes; has read Mr. M'Calla's report of his part of the discussion, whose fate is, perhaps, the best comment that can be offered of its merit. They were published at \$1.25 each. But few or no sales, as we could learn, were made; and in a short time they were selling occasionally at auction, from 12 1-2 to 25 cents a piece. What is here stated, in relation to Mr. Morse, will apply in a great measure to the whole work; as a proof of which, let any one who has read it, read the actual discussion, as taken down at the time, in short hand, with the accompanying certificates of its correctness, which is for sale at this office. The documents in the possession of Mr. Morse, (if he has preserved the whole as it is presumed he has,) will satisfy any one who will take the trouble to read them, that Mr. Magoffin, so far from "convicting Mr. Morse of falsehood," was altogether in the wrong himself, and manifested a spirit wholly unbecoming a professed Christian, much less that of a minister of the gospel.

For the Olive Branch.

Messrs. Editors.—By inserting the following article in the columns of your paper, you will oblige a friend and, perhaps, assist thereby in putting to silence the restless and gainsaying.

Very respectfully yours,

W. M.

DERNIER RESORT OF BIGOTRY.

It requires but little intercourse with mankind in order to convince such as will think and examine for themselves, that, having enlisted in defence of a particular system of religion, a man too readily gives credence to reports, however false and feebly substantiated, which are designed to asperse the character of an individual professing another and a different faith. For the want of something more effectual, we have too much reason to believe, which will stop the progress of free inquiry, and prevent the spread of liberal and enlightened views, the opposers of universal grace and felicity, instead of checking this growing sentiment with the use of fair, honorable and scriptural weapons, too frequently have recourse to the miserable means of seeking to ruin the characters of those whose arguments they feel unable, and consequently unwilling to meet in the open and fair field of investigation.

True it is, "a drowning man will catch at a

straw," for persons who have sufficient confidence in their own strength of the cause they have espoused, to meet their opponents and refute them fairly and honorably, will seldom, if ever, resort to the low and contemptible trick of trying to asperse private character. But when such unjustifiable measures are resorted to, and this appears to be the chief object and weapon of an enemy of my faith, or rather the faith which I profess, is it not morally certain that such an individual feels sensibly his own imbecility, as well as his cause? Is it not reasonable to conclude, that better weapons would be brought into the field were they possessed by the lurking combatant, but rather than relinquish the darling tenet of endless torment, reputation, however unblemished, must be assailed by the pestiferous breath of slander, and the bigot, from whom it issues, half believes himself, and feign would make all others believe, were it in his power, that truth and virtue unconnected with his peculiar dogmas, are scarce worth the possessing. In numerous instances, the gall and wormwood of bigotry, ever operative, have rendered it necessary for preachers of liberal principles to vindicate their characters in a public manner, and those too whose good moral standing in society had never (till after their attempts to defend an unpopular faith, even for once) been called in question. But for the encouragement of such, it should be recollected that censure was a tax which the early promulgators of the gospel were obliged to pay, and that even the great founder of Christianity himself, though sustaining a spotless character, was a mark at which his enemies hurled their poisoned darts of calumny; but hurled in vain.

The foregoing observations suggested themselves to my mind, from having heard at different times, since my residence on this island, that certain restless mortals, whom I know to be destitute of the proper means of judging, have called in question, though rather clandestinely, my moral character; and have been, if my information be correct, quite free to decide and condemn, in other words, they have been laboring to convince themselves, and I fear to convince others also, that the character of the Universalist preacher in this town is not good. No one to my knowledge has ever pledged himself to prove the truth of reports unfavorable to my character, and no prudent person, I apprehend, will attempt to do this on the strength of the mere ipse dixit of a distant individual, concerning whom it is probable very little, if any thing, is known in this place, except it be by the writer of this communication. As the foundation of such reports, my friends have been referred to a certain book, which book, Mr. W. L. McCauley claims, as author, and which was published at Philadelphia in the year 1825. The following is the title of the book alluded to: "*A discussion of Universalism; or a Defence of Orthodoxy against the Heresy of Universalism, as advocated by Mr. Abner Kneeland, in the debate in the Universalist church in Lombard-street, July, 1824, and in his various publications, as also, in those of Mr. Ballou and others.*" The book in question contains charges against me of two kinds. 1. charges of an indirect nature, consisting of insinuations, guessing, and conjecture. Now be the advantages what they may, which the author of these charges has hitherto experienced, or may in future experience, in consequence of these idle freaks of his imagination, he and all others possessed of a spirit like his, are entirely welcome to all the happiness derivable from such a source, and by one, at

least, they surely are unenvied. This class of charges, being indirect, requires nothing of a direct nature on the part of the accused, with which to meet them, for this good and obvious reason, there is nothing direct or definite in them to be met. Charges of this character have amounted to nothing, except, perhaps, to rid the person who made them of his spleen,—in the estimation of the candid and impartial they never will amount to more than their original value—which is just NOTHING.

2. This author's book also contains charges against me of a direct nature, which were it in the power of the person who made them, or any other individual in existence to prove true, busy-bodies, remote from the spot whence these charges issued, and ignorant of most if not all the circumstances connected therewith, would have a new and better foundation for the display of their noble powers, and for their well, or ill-meant endeavors. An instance of a direct charge against me may be found on page 40, of that book, and of an indirect one also on the same page; for, on opening the book to almost any page, it is not difficult to find charges against some one, especially if he be a Universalist. The language of the direct charge on page 40, is as follows:—"in the same paper," (alluding to the Democratic Press,) and in the Franklin Gazette, there was a controversy between Mr. Magoffin and Mr. Morse, in which the former convicted the latter of falsehood in repeated instances." Here, the author in question has charged me directly with falsehood "in repeated instances." Candid reader, has he given you any proof in a single instance? Divested of prejudice, your answer must be, he surely has not. It is true he has introduced a certificate on page 33 of his work, (after asserting that I "knew" what he was ignorant, whether I knew or not,) from the epistle of my opponent, which certificate leaves untouched, the point in dispute, as may be seen from another certificate published in the Gazette of Sept. 29, 1824. Reader, why did not our author insert both of the certificates in his book? Let the candid furnish the answer. Again, had he been in possession of the proof of his threadbare assertion, think you that he would have withheld that proof from the public? Can any other reasonable answer be given, than that of saying, he certainly would not. Now, in order to try the strength of his assertion, suppose I in turn, assert that his assertion is false; in this case, my friends will probably believe me, and his friends will, most likely, believe him. But I am not yet driven to this extremity; for, luckily, that very "controversy between Mr. Magoffin and myself, wherein it has been said, that I have been 'convicted of falsehood in repeated instances,'" is now, the whole of it on both sides, in my possession, and can be seen by any respectable inhabitant of this town, by calling on me at my residence. That controversy speaks for itself, if that convicts me of "falsehood in repeated instances," so be it, but till that is seen and examined, persons unacquainted with the circumstances, in relation to it, would do well, who wish to escape the lash of the civil law, to suspend their judgments, so far at least, as relates to the aspersions of my character, founded on the mere say-so of one whom perhaps my opposers deem an impartial and dispassionate writer, and one who has treated Universalists fairly; but if they think so, I beg leave, yea, I claim the privilege of dissenting from their opinion.

Let it now be distinctly understood, for the satisfaction of friends and foes, (if foes I have,) that the charges contained in the book in question, against the writer of this article, have no foundation in truth. I hope such as have busied themselves about other men's matters, will not call on me for any proof of my assertion, other than what is contained in the controversy between myself and the gentleman above named, or until they shall be furnished with some evidence of the correctness of my statements.

Fortunately indeed for me, that my character at present has another and better foundation than the mere assertion of one of my most bitter religious enemies, and one too, had he been believed by the enlightened part of the community in one half which he has written against Universalists, the banishment of the individual against whom he has inveighed, from the pale of decent and virtuous society, must long before this time have been the consequence. But the objects of his animadversions still maintain their former reputable standing in society. And what ought to excite surprise in the minds of such as have mantled themselves in the cobwebs of self-righteousness, those very stigmatised individuals share with their accuser, or accusers, in the common blessings of rain and sunshine! Should it be asked by any one, why the formality of contradicting the erroneous statements contained in the book under consideration, has not before this late day been attended to? I would say in reply, that I am conscious the delay on my part is an error, though I have never felt the effects of that delay until since my residence in this town. I have all along supposed that if any information were desired in this place, respecting my moral character, it might easily be obtained by sending only about 150 miles to the place of my nativity. What I have written, has been prompted by a sense of justice to myself and family, and is now fearlessly submitted to the scrutiny of a candid and impartial public.

Nantucket, Nov. 1, 1827.

WILLIAM MORSE.

Extract of a letter to one of the Editors of the Olive Branch, dated

PHILADELPHIA, November 7th, 1827.

Rev'd. Sir—I was pleased to learn by our mutual Friend, Rev. S. R. Smith, that you were well, but pained to hear that your enemies are still on the alert to hunt you down? If the persecution that is carried on against you had been confined to the orthodox, it would have been all in order: but for Universalists who boast of their liberality, and contend so strenuously for the right of opinion, to engage in open and secret warfare against a brother who has the misfortune to differ with them in their speculative notions is not only against all order, but a violation of every principle of the doctrine they profess and propagate; at least as I have learnt it.—Is it so that men calling themselves Universalists? who boast themselves the humble followers of their Master (Jesus Christ), and who contend for the liberty of conscience, and who are ever ready to cry out against their orthodox brethren, persecution! persecution! have raised the war hatchet to cut down and kill a brother of like faith with themselves? "Tell it not in Gath!"—and while this spirit is abroad let us, for heaven's sake, hear no more of the liberality of Universalists—Give us De-

ism or any other *ism*—save *persecutingism* which is tenfold worse than *devilism*!

I could wish that mankind were better instructed in the principle of doing as they would wish to be done by. Were they to study this more, and their *curst selfish religion* less, there would be less cause of complaint, and not quite so great a demand for attorneys and prisons; but the mischief of it is that religion has become fashionable and consists in certain professions and beliefs. *Faith* is the order of the day, and *good works* is kicked out of company. You must shape your opinions to mine or you are damned to a dead certainty, both as to temporal and spiritual interests.—This is religion with a vengeance from which I pray God to deliver us.—Oh Universalism! how art thou falling! J. W. K.

FATE OF CHRISTIANITY IN JAPAN.

There is an interesting account of the spread, and finally of the extinction, of Christianity in Japan, in the pages of the celebrated Swedish traveller, Chas. Peter Thumberg, M. D. The Portuguese first introduced the new religion immediately after their discovery of the country. Missionaries were sent by the Jesuits in the year 1549. They succeeded in spreading their doctrines over the whole of the empire.—The Portuguese enjoyed the most ample privileges—travelling—preaching—and carrying on commerce in every part of Japan. Many of the native princes were converted; and in the course of forty years, so firmly was the Catholic religion established, that an embassy was sent to Rome to Pope Gregory XIII. with letters and valuable presents. The wealth and dignities which flowed so copiously to the Portuguese settlers, inflated them with pride, and called into action all their bad qualities and propensities. The natives quickly changed their feelings toward them, and henceforth viewed them as avaricious and haughty intruders, rather than useful and generous benefactors. In the year 1586, the hatred of the insulated Japanese broke out in a decree for the extermination of the Christians. This was partially carried into effect, and upwards of 20,000 individuals were massacred. Once more, however, it was destined that the new religion should raise its head, and in the short space of two years after the execution of the above-mentioned bloody decree, not less than 12,000 persons were converted and baptised. Even the emperor himself proceeded to embrace Christianity, as did his court and family, and had the Portuguese learned by experience, and conducted themselves with gentleness and moderation, or even abstained from the perpetration of the blackest crimes, there is every reason to believe that they would have been unmolested. But each day increased their haughtiness; some of their ecclesiastics publicly insulted a prince of the empire; and the consequence was, the extermination of the Christian religion, and the utter ruin of the Portuguese commerce with Japan. The final stroke took place in the year 1596. In the first instance, the priests were forbidden

to preach, many of the clergy were banished out of the country, and the mercantile part of the colony sent to the island of *Desima*. Almost immediately after the execution of this comparatively lenient sentence, a conspiracy was detected amongst the Portuguese, having for its aim the murder of the emperor. This led to an immediate decree of banishment to all who refused to abjure the Catholic religion, and of death to all who disobeyed. A most violent persecution now commenced, which ended in the utter extinction of all who adhered to the faith of the church of Rome. History informs us, that 37,000 Christians who had taken refuge in and about the castle of Simahara were routed and put to death in one day. The Japanese argued from the immoralities of the Portuguese to the badness of their religion, and concluded, that a faith which did not restrain its believers from the grossest excesses and crimes, could not be of divine origin, and ought not to be tolerated in the empire. Many laws were passed to prevent the future re-establishment of Christianity in Japan; among the rest a day was ordered to be set apart in every year, for the purpose of expressing the national abhorrence of the exterminated faith; and on this occasion, the images of the saints are thrown down, trampled on, and subjected to other indignities.—*Christian Enquirer*.

From the *Christian Enquirer* we copy the foregoing account of the rise and fall of Christianity in Japan. It affords a striking example of the arrogance which too often characterizes the professors and teachers of the Christian Religion—a demeanor which cannot fail to excite enmity to Christianity itself, and often produces that virulence and hatred in its opponents which appear to have instigated the Japanese, in their endeavors to root out from among them every trace of Christianity. The Portuguese, instead of conducting themselves with gentleness and moderation, did not abstain from the perpetration of even the blackest of crimes, and the Japanese arguing from the immoralities of the Christians to the badness of their religion, concluded that a faith which did not restrain its believers from the grossest excesses and crimes could not be of *divine origin*. Reader! confess that thou wouldst condemn every religion, *except*, perchance, *thine own*, against which thou couldst adduce arguments similar to those which induced the Japanese to denounce and for ever to renounce the tenets and ceremonies of the Christian Religion. *Eds.*

For the Olive Branch. PENNY SYSTEM.

Messrs. Editors.—I am a regular attendant on the preaching of Mr. KNEELAND; and presuming that most of his hearers are subscribers to the *Olive Branch*, I would solicit the privilege, through the medium of the same, of addressing them on the propriety of the collections that are taken up every Sunday. And here I would remark that it is a notorious fact

that nine-tenths of those who pretend to contribute, put in the sum of *one penny*. Now, it is this shameful, mean, contemptible penny system that I wish to reprobate. I am averse to this begging system altogether, except on particular occasions, or, if you please, periodical; but I have sometimes thought, the Trustees must be men possessed of a great deal of patience and forbearance in receiving the pennies, Sunday after Sunday, and saying nothing against so pitiful a system.—I am an advocate for the doctrine taught by Mr. KNEELAND; I feel zealous in the promulgation of truth and suppression of error, bigotry and superstition; I would aid in support to the extent of my abilities this society; for I know that money is absolutely necessary to its support, and "the labourer is worthy of his hire;" but I am very confident of one thing, and that is, that the Trustees would regret very much of building up and supporting the same on the widow's mite or the penny of him who has but two, and divides with the Church, acting from scruples of conscience, considering it obligatory on them to assist in support of the cause to the extent of their little means. It is not to such as those we should look to for support!—During the collection my eyes have been directed to men of respectability and wealth; who should be the staff and support of the society; but who, when the plate is passing, have nodded assent to the little group of pennies already in, or have condescended (or rather descended) to put another to the heap. In this only it may be said we resemble the self-styled orthodox. Those penny beggars, and penny givers, for missionary and other purposes, extend throughout Christendom, and are perfectly in unison with their selfish narrow contracted views and illiberal feelings.—But I trust the 2d Universalist Society in the City of N. York is composed of better, and different materials. Their doctrine is charity to all mankind. The sentiments they inculcate are disinterested benevolence, doing to others as you would have others do to you. Let, then, our actions and our doctrine correspond; and let us rise above those little views, and stand forth in support of the great and good cause in which we are engaged; to the extent of the abilities and the means with which we are blessed.

A FRIEND TO THE SOCIETY.

N. B. It would be gratifying if the Editors would give their opinion of the above, and as soon as convenient to the Trustees to have them also express their opinion relative to the same. F. S.

REMARKS.

The Editors forbear, at present, any remarks on the above, other than to say that our columns shall be open to the Trustees, or any one else, to express their views on this subject. It is presumed that there will be no difference of opinion in relation to the object in view; and the only question is, What is the best mode to carry that object into effect?

Persons calculating to attend meeting at the new Masonic Hall to-morrow, (Sunday,) are requested to furnish themselves with tickets, otherwise their seats cannot be guaranteed, particularly in the evening, as those who have tickets will have the preference. Services will commence at half past ten o'clock in the morning, and at half past two, and half past six o'clock in the afternoon and evening.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, NOVEMBER 24, 1827.

|| No 28.

EXTRACTS FROM BALFOUR'S 2D INQUIRY. ON THE TERM SATAN.

(Continued from page 210.)

The opinion, that the Devil or Satan is a real being, with other connected opinions, shown to have their origin in heathenism.

On these extracts, and other things stated in the pages referred to, I shall make a few general remarks. Zoroaster being a Jew, well acquainted with the Jewish scriptures, and skilled in all the learning of the East was pre-eminently qualified for the game of imposture which he played. He did not invent a new religion, but only revived and improved the ancient Magian religion. As Prideaux says—"He grafted all his new scions on this old stock and they grew." The Magian religion "had been for many ages past the ancient national religion of the Medes as well as of the Persians." Zoroaster's improved system soon became popular, national, and generally universal in the East. Though at first, it met with great opposition from the Sabians, yet he soon drew over to it Darius, whose example was soon followed by the "courtiers, nobility, and all the great men of kingdom." The time in which he flourished—"was while Darius Hystaspis was king of Persia." The sect flourished from his time, which, to "the death of Yazdejard, the last Persian king of the Magian religion, was about eleven hundred years. But after the Mahometans had overrun Persia, in the seventeenth century after Christ, the Archimagus was forced to remove from thence into Kerman, which is a province in Persia lying upon the Southern Ocean, towards India and there it hath continued even to this day. But for these and other important statements I must generally refer to Prideaux's account. Malte Brun says this sect exists in Africa, and that in Congo—"The good principle is named Zamba M'Poonga; and the evil principle which is opposed to him, Cadee M'Peemba." Geog. B. 68. pp. 274, 328. Impostor as Zoroaster was, he did not choose to make "God the author of evil." His conscience appears to have been more scrupulous than that of some Christians, who say, God positively hardened Pharaoh's heart, and that he influences men to sin. To avoid this *absurdity* he held "that God originally and directly created only light or good, and that darkness or evil followed it by consequence, as the shadow doth the person: that light or good had only a real production from God, and the other afterwards resulted from it as

the defect thereof." But, we shall notice some of the articles of Zoroaster's creed, more immediately connected with our present subject, and compare them with the articles found in Christian creeds of the present day.

1st. Zoroaster taught, that under the supreme God "there were two angels, one the angel of light, who is the author and director of all good, and the other the angel of darkness, who is the author and director of all evil." It is very evident that his "angel of darkness," answers to the devil of Christians, for they believe their devil to be the author and director of all evil. They believe he was its author at first in deceiving Eve, and has been its author and director ever since. Both moral and physical evil are ascribed to him. The resemblance then, is not only evident as it respects the powers and qualities both are said to possess, but the very name given to them. It is well known, that Christians call their devil, "the angel of darkness." Between Zoroaster's "angel of darkness," and the devil of Christians, I can perceive little or no difference. If there be any, we should be glad to see it pointed out. The Magians first deified the principle of evil, then Zoroaster changed this god into an angel of darkness, and Christians have adopted him for their devil; and lest his origin should be lost in the lapse of ages, have called him by the same name. But the resemblance is further manifest, by considering, that the angel of light and the angel of darkness "are in a perpetual struggle with each other; and that where the angel of light prevails, there the most is good, and that where the angel of darkness prevails, there the most is evil; and that this struggle shall continue to the end of the world." I ask all candid Christians, if this is not what they believe concerning their devil? Is it not their faith and their phraseology, that God and the devil are in perpetual struggle? That this struggle shall continue between them unto the end of the world, and that God finally shall overcome the devil? Who can deny all this? And what Christian man can have the face to deny that Christians have made a devil out of Zoroaster's angel of darkness, for it was impossible he could make his angel of darkness out of their devil. It is also apparent, that Christians believe as Zoroaster has taught them, "that where the angel of light or the good God prevails, there the most is good, and where the angel of darkness, or their devil prevails, there the most

is evil." Prideaux, considers it a great absurdity in the ancient Magian religion, that "light and darkness, or good and evil were the supreme beings, without acknowledging the great good God who is superior to both." But is the absurdity much less among Christians in holding to one Supreme God, and a devil whom they make but little inferior to him? It is true, they have not two gods in name, for they do not believe in the devil as a god. But what signifies a mere name, when in fact they ascribe to him all the characteristics of a God, yea the very same as the ancient Magians ascribed to their evil god, and Zoroaster to his angel of darkness? Their devil struggles with the true God, and it is in a continual struggle with him, and is not to give it up until the end of the world. In all past ages, they say that their devil has had the ascendancy in this struggle, for evil hitherto has most prevailed. See Mr. Emerson's treatise on the Millennium.

I would suggest it for consideration, whether Zoroaster's "angel of light," is not a corruption of the Scripture doctrine concerning the Messiah. He is called the angel of the Lord, and the angel of the covenant. Between him and the seed of the serpent there is a continual struggle, and this struggle is to continue to the end of the world, when all things shall be subdued to him. But, though he was manifested to destroy the works of the devil, yea, through death to destroy the devil, this devil was not a "fallen angel," or "an angel of darkness," or "an evil god," as we shall see Section 6. Paul, 2 Cor. xi. 14. seems to allude to this tenet of Zoroaster's creed, in saying, satan is transformed into "*angel of light*." It is implied, that before this transformation he was "*an angel of darkness*," which are the very expressions used by Zoroaster. See on this text, Section 5.

2d. Let us now consider, what Zoroaster says shall take place at the end of the world, and compare it with the creeds of most Christians. He says—"then there shall be a general resurrection." This article Zoroaster no doubt learned from his acquaintance with the Jewish Scriptures, for the resurrection from the dead, was the ultimate hope of believers in Christ, who was promised to the fathers. At this resurrection, he says there shall be "a day of judgment." This, Zoroaster could not learn from the Old Testament, for it does not teach such a doctrine, and when he made his creed, the New was not in existence. The phrase "*day of judgment*," used by

him, is that now used by Christians, and in the same sense as he used it. In my answer to Mr. Sabine, I examined every text in which this phrase is found, and showed, that it is not once used in the Bible, in the sense which Zoroaster and Christians have attached to it. To it I beg leave to refer the reader, who inclines to examine this subject. Christians must have borrowed the sense they attach to the phrase "day of judgment" from his creed, for he could not borrow from theirs, as the chronology of the cases show. But let us hear Zoroaster, about what shall take place at the judgment? He says—"just retribution shall be rendered to all according to their works." It cannot be denied, that this is the very sentiment and language of Christian creeds. But I ask, how Zoroaster could learn either this sentiment or its phraseology from the Old Testament? If he did, intelligent and orthodox men have erred greatly in admitting that this doctrine is not taught at all, or at least very doubtfully in the Old Testament. John, in his *Archæology*, thus writes, p. 398.—"We have not authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those, which were derived from the rewards and punishments of this life. That *these* were the motives which were presented to their minds in order to influence them to pursue a right course of conduct, is expressly asserted, *Isai.* xxvi. 9, 10. and may be learnt also from the imprecations which are met with in many parts of the Old Testament.

"The *Mehstani*, who were disciples of Zoroaster, believed in the immortality of the soul, in rewards and punishments after death, and in the resurrection of the body; at the time of which resurrection, all the bad would be purged by fire, and associated with the good. *Zend. Avesta*, P. I. p. 107, 108, P. II. p. 211, 227, 229. 124, 125. 173, 245, 246. *Comp. Ezek.* xxxvii. 1—14."

According to this writer, "the ancient Hebrews" were not taught the doctrine of future rewards and punishments. But he honestly tells us that the "disciples of Zoroaster believed in the immortality of the soul, in rewards and punishments after death." It is true, the Andover translator of Jahn's work, in the paragraph preceding, inserts the following words in correction of his author. ["And although he (Solomon) no where in express terms holds up his doctrine of future rewards and punishments, informs us in chap. xii. 14. of something very much like it, viz. "*That God shall bring every work into judgment, with every secret thing, whether good or evil.*"] Such is the proof adduced in opposition to Jahn, of future rewards and punishments. Our readers can judge for themselves as to its conclusiveness. It leaves one serious difficulty unrelieved. How came Zoroaster and his disciples to speak so explicitly about this doctrine, if it was not clearly revealed in the Old Testament? No Christian can speak of it with more plainness than they did, if Prideaux and Jahn in the above quotations speak truth concerning them. Christians now, use their very language, in expressing their ideas on the subject. With pleasure we acknowledge our obligations to Mr. Upham, for his translation of Jahn's valuable work, and this obligation would have been much increased, had he referred us to the parts of the Old Testament from which Zoroaster could so clearly learn his doctrine and language of future rewards and punishments. Or, if he could not, account for this impostor's knowing much

more about it than the inspired writers. According to Jahn's account of Zoroaster's creed, he did not believe in endless punishment. At "the resurrection, all the bad would be purged by fire, and associated with the good" was Zoroaster's belief, and this accords with the opinions of some Christians in the present day.

(To be continued in our next.)

AN ADDRESS.

To the Missionary Preachers assembled at Liverpool, to promote Christianity among the Jews, &c.—

(Continued from page 210.)

In England Mr. Wolf is as quiet as a lamb, he fears to approach his brethren; in Jerusalem he is quite at home; there he lifts up his voice in grand disputations with Rabbi Mendel and Rabbi Ezekiel! there he prays aloud with them—there (according to his own report) he preaches Christianity to crowds of admiring Jews! there he reconciles many parts of the gospel of St. Mark, which they never read, and explains away the contradictions of St. Matthew, whom they never heard of. Palestine is the field for his talents, on Mount Zion he wings his holy flight, soaring aloft in apostolic rapture, and sounding the trumpet of salvation to Jew, Turk, Syrian, and Catholic! Admirable missionary! unequalled apostate! ready to fight the good fight against Jews, Infidels, and Heretics; no wealth surely can repay such exertions, nor a union with the sweetest daughter of the noblest Earl be considered an equivalent for such Christian heroism!

How can men born of Jewish parents and educated in Jewish principles, become so soon identified with the Christian community? How can they at one blow sever those truths which must have accumulated strength by reflection, and the philosophy of the Jewish system rendered superior by contrast and investigation? You tell us that the New Testament is the only treasure of salvation and faith the magic charm by which doubt is to be leveled and inquiry checked, that this is the spiritual instrument by which Christian doctrines are to be grafted in our minds, while every whisper of incomprehensibility is to be hushed by the accommodating reply of mystery, and man's reason pronounced frail in rebelling against absurdity. Do we call in question the miraculous conception, you answer "it is a mystery;" the doctrine of the Trinity, the corner stone of Christianity is also a mystery; from first to last your new covenant is mysterious, to which we are called upon to give our assent, or, in other words, to believe and not to comprehend.

How then are we to credit your report of thousands of Jews abroad soliciting your works that have lately been translated into Hebrew, or that you can sell them your tracks and New Testaments, thereby stirring up as you call it, a spirit of enquiry amongst them, which you tell us is sure to end in conviction, and manifest itself by the usual claim for baptism!

The Rev. W. B. Lewis, in one of his letters, dated Palestine, May, 1824, speaking of his success in Damascus, and the eagerness with which the Jews demanded Christian books, and with what apparent gladness of heart they received them, makes the following remark:

"Although it is to be acknowledged that the novelty of the thing, as was the case in Jerusalem at first, must have attracted at that time a great number of the Jews, to ask for books, and notwithstanding the reports in the convent that the same were afterwards committed to the

flames, still hopes must be entertained, that some good was then effected, and that a few at least of the New Testaments were kept and read."

The above is a clear acknowledgment of the mistakes which the great demand for your books (even if true,) may lead you into. Curiosity may induce a few foreign Jews, to read your New Testament and other tracts translated into Hebrew, appearing in the same characters as their own scriptures, and owing to which they may at first sight assume an appearance of sanctity—at one time the Hebrew language was exclusively their own, and they may wonder by what magic charm you can dress your opinions in those robes, in which their most valuable writings have constantly appeared in them: they may feel curious to know how such doctrines as that of the Trinity, the miraculous conception, transubstantiation, &c. will sound in Hebrew; and when stumbling over the errors of your translation, over new coined terms and murdered syntax, so grating to the ear of the Jewish scholar, it must create a formidable contrast between those beautiful compositions which they possess, and those you offer for their acceptance. But granting the fullest scope to curiosity among my brethren to read your works, I am firmly persuaded that such curiosity must only be quenched by your liberality in a gratuitous distribution of them, and which may serve to kindle the flame, as Mr. Lewis has hinted, but which renders very questionable the assertion contained in your reports, that you can effect sales of such commodities as tracks & Testaments, either among the Jews of Jerusalem, Aleppo, Constantinople, Russia, Prussia, Great Britain, or any other part of the world.

I now beg to call your attention to the wide difference there exists between disputes carried on among Christian dissenters, and those you wish to hold with the Jews; the first mercifully attack only detached parts of each other's creed and even then acrimony and contempt too often influence their feelings, and direct their pens, but remember that Jews have no alternative, but either to remain silent, or to strike at the very root of your belief—If possessed with the same phrenzy as you are, they were inclined to wrangle with you, secured by permission from the higher authorities to which they have always shown a loyal submission, they would have to attack you, not upon matters of little importance, not whether Baptism was intended to be observed by sprinkling or dipping, not whether transubstantiation or consubstantiation is meant by the words of Christ, "This is my body, &c."; not upon the many thousand minor points that have been protested against by those who rebelled against the mother church of Christianity, and who out of compliment, now give her the appellation of the "mother of harlots and abomination of the earth," who have split into a hundred different sects, and will in time by dint of argument be further subdivided. I say, the Jews, if obedient to your challenges, will not have to stir up these quibbling points, but will have to dissect the very stamina of your faith according to reason and scripture; and whom would you then have to thank for the havoc they would make among you?

But what inducement is there to argue with you? Have you ever settled even one of the many thousand points in debate among you for 1800 years? After all the councils and synods that have been held, have you come to an ami-

cable understanding as to any of those doctrines that have in ages past, caused the followers of Christ to forget that they were men, in persecuting their fellow men, for putting a different construction upon those mysterious subjects? Have you not rent the skies with bulls and proclamations, and ransacked the earth for proselytes, while contention reigned in the camp? Can numbers then add solidity to doctrines, or the mere profession of them prove their truth? The sword may effect the one, hypocrisy the other, and you may triumph in error, though propped up by both.

And even after all your challenges, or rather polite invitations to the Jews to discuss religious doctrines with you, to write against you, and to explain scripture for you, will you ever have the generosity to concede to any point they may advance, however convincing? Will you ever be satisfied with any one explanation they may give you, however true? No, you will hold up to ridicule the comments that you petition for; you will still boast of your superior knowledge of Scripture, to give you a right to decide and triumph in a plentiful supply of grace to give you the prerogative to convert.

We are not destitute of men of talent, able to cope with you, but they may be too diffident to publish their opinions; those among us impressed with a love of literature, and with minds directed for a length of time to the study and cultivation of various branches of science, unfortunately meet with no other challenge but for religious controversy, no impulse to draw them into notice, but invitations from wrangling preachers; to accept which, they must at once plunge into the boundless ocean of theology, perplex themselves with analysing obscure passages in scripture, and swell the list of commentators, by stretching their ingenuity to discover new interpretation, and furnish you with new explanations, which the difficult yet pliant texts may be made to bear.

(To be concluded in our next.)

THE UNIVERSITY OF LONDON

With all the advantages of the ancient and venerable institutions of learning at Cambridge and Oxford, complaints have been for some years made in England, that their influence was far less extensive than it should be, and that the benefits they conferred upon the country were limited to a small sphere. It is now several years since the plan of a great university for the metropolis was first laid before the public, and proposed to Parliament. The object was to afford to the inhabitants of the city, the power of giving their children an academic education which they could not obtain at either of the ancient universities. The course of instruction was to be of a more practical description, and the terms on a reduced scale. It might naturally be supposed that such an institution in so populous a vicinity, could not fail to be highly useful. We were however not aware of the degree in which the universities of Cambridge and Oxford were deficient; of the small proportion of the learned men of the country, who have partaken of their advantages, nor of the difficulty of obtaining admission.

The council of the University of London have recently published a statement of their concerns, from which we derive a number of important facts. All, except those who belong to the established church, are excluded from Oxford; and at Cambridge, dissenters, altho' admitted, are not qualified to receive degrees.

The expense attending an education at both Universities is very great; and the most esteemed colleges are so crowded, that it is necessary to make application for admission several years before hand. No professional course of studies, either in law or medicine, is taught at either place; and it is said that only about 100 physicians, now practicing in England, have been instructed there; while, out of 600 members of the college of Surgeons, hardly six have passed the universities. The contrary is the case with those who have been educated in the higher branches of law; but among the attorneys, probably not one in a thousand has been at either Oxford or Cambridge.

The following is a list of the various branches of knowledge which are to be taught in the University of London.

These may be arranged under three heads. First, those subjects which constitute the essential parts of a liberal education: 2dly, those which may be considered more in the light of ornamental accomplishment: and 3dly, those which belong to Professional education.

Of the subjects which may be comprehended under the first division, it is intended that there shall be a Professor in each of the following branches.—

The Roman Language, Literature and Antiquities.

The Greek Language, Literature and Antiquities.

The French Language and Literature.

The English Language and Literature.

Elementary Mathematics. Higher do.

Natural Philosophy and Astronomy,

Logic and the Philosophy of the Human

Mind

Moral and Political Philosophy.

Political Economy.

History, Ancient and Modern. Chemistry.

In the second division of subjects there will be

Professors of Italian Literature.

Spanish Literature.

German and Northern Literature.

Oriental Literature; more particularly Hindoostanee, Persian and Hebrew.

In the third division of subjects there will be

Professors of Jurisprudence, including the

Law of Nations.

English Law. Roman Law.

Anatomy and Physiology. Surgery.

Morbid and Comparative Anatomy.

Nature and Treatment of Diseases.

Midwifery and the Diseases of women and

children.

Materia Medica and Pharmacy.

Medical Jurisprudence. Chemistry.

Botany and Vegetable Physiology.

There are also to be Professors and Engi-

neers and the Application of Mechanical Phi-

losophy to the Arts, and on the Application of

Chemistry to the Arts.

As the University of London is to be open to

all denominations of religion, it would be diffi-

cult to introduce a theological department,

which has therefore been omitted. Students of

similar denominations are to be boarded in

houses regulated on such principles as they

have been brought up in; and the discipline in

the institution is to be strictly moral.

The students will be divided into two divi-

sions; those who intend to pass through a regu-

lar course of study, and those who devote a part

of their time only to their improvement in

learning. The former are denominated *Mem-*

bers; and the latter are called *Academical Stu-*

dents, and may pursue professions a part of their time, but are not to reside within the walls, or to be subject to the discipline of the University.

The hospitals of London present the most invaluable advantages to medical and surgical students; and this institution may be expected to collect the most scientific and skilful professors now scattered over the city into its halls. about 700 medical students are annually educated in London.

The building to be erected for the University of London is to be 430 feet long, with two wings, forming three sides of a quadrangle. It is to occupy the eastern side of an area of above seven acres of freehold ground, between Upper Gower-st. and the New Road. At present only the central part is to be erected; and as many professors as possible will be accommodated. It is to contain four theatres for lectures, each large enough for 440 students; two lecture rooms, (each 270 students,) five do. (170 each,) Library and Museum, each 113 feet long, 50 feet wide and 28 high; a public hall, 80 by 45 feet; an anatomical museum; a suite of rooms for the professors and students of anatomy and Surgery; a chemical laboratory and apparatus rooms for mechanical philosophy, &c.

There are to be no professor's houses nor student's rooms in the precincts; but students will be permitted to remain in the intervals, and will have a range of cloisters 113 feet long, besides the library and museum, two large rooms, and a place where they may obtain refreshments at fixed prices. The capital fund must not be more than £300,000, nor less than £150,000. The latter sum has been subscribed. The interest paid is not to exceed 4 per cent.

We have been thus particular in presenting a view of the plan of this institution, because it is formed on a scale at once corresponding with the wants and convenience of an immense city, and on practical principle, calculated to render it eminently useful, being to a great degree free from the objections which lie against such ancient seminaries as have not been accommodated to the present state of sciences and to the world.

N. Y. Daily Advertiser.

From the Gospel Advocate.

Mr. Editor:—Several Universalists with whom I am conversant often urge to me the doctrines of *fate*, or according to the *old Westminster*, that "God has foreordained whatsoever comes to pass;" and at the same time urge the accountability of man to his Maker for what he does. Now, how to reconcile both these ideas, I am at no small loss.—Will you, or some of your correspondents try to relieve my mind? Universalists inform me that sin and misery are inseparably connected. By this I understand that man is punished for his sins; but, sir, admitting the doctrine of *fate*, why is he punished at all on the principle of *justice*? and what constitutes sin? By giving an answer to the above in your paper, you will oblige

Asa.

REPLY.

It has long been a question with theologians how far the pre-determination of God has an influence upon the freedom of mankind. For one, the writer of this article believes that God controls all the events of the universe. Yet, that man is free, in a certain sense, is quite evident from the fact that we feel condemned or justified for every act we perform. The Calvinist, as well as the Arminian, believes that

man is a moral agent, notwithstanding God hath predestinated whatsoever cometh to pass. As to the particular mode of arriving at this conclusion, viz. that man is a free moral agent, we conceive it a matter of little consequence;—for an assent of the mind to the proposition, is enough to answer all useful purposes.

The idea that man is punished for his sins, according to the common or popular acceptance of the term *punishment*, we conceive to be entirely erroneous.—It is generally believed that God punishes because he is vexed with the offender. But in fact, the term punishment signifies correction or chastisement for the benefit of the one punished. Hence, punishment itself is an act of mercy, inasmuch as the object in view is the reformation of the offender. On this ground it would be consistent with every principle of justice, to suppose that God works in us both to will and to do of his own good pleasure, and yet punishes us for certain actions.

Sin and misery are inseparably connected. This fact will be admitted by every one who has known transgression. But the misery connected with sin may be permitted to exist for wise and benevolent purposes, even admitting that God predestinates the means as well as the end.

Sin is a transgression of the law of the understanding, and cannot exist where there is no law; neither can it be committed where there is no freedom to act.

The foregoing is not intended as a full reply to Asa, but it is given with a view to elicit further remarks from some of our correspondents. We should like to receive a well written essay upon the subject. *Ed. Gos. Adv.*

REVOLUTIONARY OFFICES.

We observe by advertisements in newspapers, that the Officers of the Revolutionary army, are making preparations to apply once more to Congress, for remuneration for their services during the war of Independence. We are glad to see this: for though it may again happen, as it has too often happened heretofore, that Congress will turn a deaf ear to their most just and equitable claims, we hope they will continue to address upon the subject, as long as there is one individual officer left to present his petition. It is much to be regretted that the national government should so pertinaciously refuse to do something like justice to these aged, and in many instances suffering, but highly deserving men. There is something in the plainest statement of the case that comes directly to the best feelings of the community. These men, risked their lives, wasted their health, and devoted seven years in the prime of life, to the service of their country. Their services were attended with hazards, and hardships, for which money is no compensation. But such money as they received, was a compensation for nothing. They were left poor at the return of peace; in many instances with impaired health, and broken constitutions; to engage in the various suits and conditions of life, for which they were more or less fitted, carrying about with them the cold respect of their country, but certainly not the solid rewards which their services demanded. Age and disease have nearly swept the majority of them from the stage of life.—Every year and almost every week lessens their number, and affords to our niggardly government the satisfaction of finding that when-

ever justice is rendered to them, it will cost the nation less than it would if it had been rendered at an earlier period. But it should also be remembered, that what is saved in money, is lost, and worse than lost in reputation. To deny to an aged and infirm officer of the war which emancipated these states from colonial bondage, and secured to them freedom and independence, a miserable pittance, claimed as a debt, and due beyond all question on the score of gratitude, to comfort his last days, and remove beyond the reach of absolute want, is a course that cannot escape the censure, or the reproaches of the country at large, as well as of the civilized world.

How Congress can justify their conduct in bestowing so munificent a gratuity upon General La Fayette, for the services rendered by him during the same war, and at the same time withholding from our own officers the slight regard which has been proposed to be granted to them, we are not able to conceive. Without intending to detract in the smallest degree from the merits of this distinguished foreigner, we are not disposed to undervalue the services of our own countrymen. They endured equal hardships, encountered equal dangers, and accomplished as great good for their country, as he. To him the government gave a princely fortune. From them they withhold a scanty pittance—scarcely equal in amount for the whole number of survivors, to that which was bestowed by acclamation upon this their fellow soldier.

We cannot but hope that Congress, at the approaching session, will view this subject in a more just and liberal light than their predecessors, and satisfy the demands of these infirm, but highly meritorious servants of the public.

N. Y. D. Adv.

From the Nantucket Enquirer.

NEWLY DISCOVERED ISLANDS.—Capt. James J. Coffin, of this place, late of the British ship *Trausit*, has politely furnished us with his private Journal, from which we gather the following facts:—

On the 12th of September, 1824, Capt. Coffin discovered a group of Islands not laid down on his chart. He found the group to consist of six islands, besides a great number of large rocks and reefs. In honour of Messrs. Fisher, Kidd & Fisher, of Bristol, England, in whose employ Capt. Coffin sailed, he gave to the largest island, which is four leagues in length, the name of Fisher's Island; the second in size he called Kidd Island; the third, being the most southern of the group, he called South Island; and the fourth, from the abundance of pigeons found on it, he named Pigeon Island. About four miles E. N. E. of South Island, lie two high round Islands, to which Capt. C. gave no names. Fisher's Island lies from S. S. E. to N. N. W. and Kidd Island, the most western of the group, lies S. E. from the north west part of Fisher's Island. Between the last two mentioned Islands, is a beautiful clear bay, two miles wide and five miles unto the head. Capt. Coffin sailed up the bay about four miles, where he found near the Fisher's Island, a fine small bay, where he anchored his ship in fifteen fathoms of water. To this bay, Capt. C. very properly gave the name of Coffin's Harbour. This harbour is sheltered from all winds excepting from W. S. W. and has no current or swell. In three days Capt. C. took on board of his ship fifty tons of water, of the purest qual-

ty, and a sufficient supply of wood, both these essential articles being very abundant, and more easily procured than at any other place, Capt. C. was ever at. Turtle and pigeons were so plentiful, that any quantity could be obtained; and Capt. C. was under the necessity of limiting the number to be daily taken, to prevent profusion and waste. The waters in the bay are stored with a variety of excellent fish and plenty of lobsters; and the cabbage tree is among the productions of the Islands, so that any desirable quantity was easily obtained. Capt. C. did not discover any quadruped, reptile, or insect, of any kind or nature, not even an ant. The Islands are covered with large and beautiful forest trees, but not a single mark, even of a knife, could be traced upon one of them; nor did it appear that the footsteps of man had ever before been impressed upon any of these Islands. For ships employed in the whale fishery, or bound from Canton to Port Jackson, or the North West coast of America, they will furnish a valuable place of refreshment. They are about south of Sandow point on the coast of Japan, and the distance may be sailed in four days. The bay where Capt. Coffin anchored, is in lat. 26, 36 N. long. 141 E.

“HAVE I COME TO THIS?”—How painful must be the reflections of a young man who has enjoyed the privileges of society, moral instructions, and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to repay the penalty of the law for his crimes, while comparing his advantages with his present circumstances. Indeed he may well say, “*have I come to this?*”

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries. Among the number was a young man of about the age of 24, of good appearance and well dressed.—On going into the prison he involuntarily exclaimed, “*Have I come to this?*”—Alas! too late to avoid the punishment justly due him for his crimes.

What instructions such a scene, and such language are calculated to afford to youth. It should teach them to obey the first command with promise; to honour their parents; to avoid vain company; and in a word to remember their Creator in the days of their youth.—And to a parent who possesses a deep interest in the welfare of a son just entering upon the scenes of active life; who knows the evil propensities of the natural heart, and the exposedness of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude. Iest on some future day he may have occasion to hear from that son the melancholy reflection, “*Have I come to this?*”—*N. H. Republican.*

Musical Monsters.—An organist of Stralsund has lately invented a new instrument which introduces such extraordinary sounds, that it attracts and charms the largest quadrupeds, on land, and Whales at Sea. A merchant placed one of these instruments in one of his vessels bound on a White-Bear-and-Whaling-Voyage, and his success by no means disappointed his sanguine expectations. Fourteen whales and twenty four bears came up and offered their depositions in favour of the maritime organ, and subscribed to the glory of the musician who has taken such a stride in science. *Journal of the Mediterranean.*



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, NOVEMBER 24, 1827.

SECTARIAN CORPORATIONS—NO. 16.

Having under this head, in the previous numbers of our columns, traced the designing and indefatigable corps of the would-be-orthodox persuasion through all the labyrinths of their sectarian schemes of ambition, we shall recapitulate distinctly what in our humble opinion these people, with a restless activity, are aiming to accomplish.

1st. To bring the whole body of Christians of every sect and denomination into the same views, and individually to bear upon the same project.—This is meant to be effected through the Bible Society.

2d. To enlist as many of the lay community both male and female in the general plan of sectarian influence as possible. This is to be achieved through the auxiliary and affiliated branches of the Bible society.

3d. To impress upon the minds of the people at large an implicit belief that the clergy of the self-styled orthodox are the only legitimate dispensers of holy writ in the land; that their creeds are sacred, and that any individual presuming to trespass upon their rights and functions in this particular, amounts to nothing less than a bold usurpation, a deadly sin.—Through their Tract societies this idea is embodied and set forth with an urgent solicitude that it should gain credence every where.

4th. That they should have the entire control of the presses which print the Scriptures and expound them to the nation.

5th. That they should possess exclusively the direction of all missions internally as well as foreign.—This is provided for by the establishment of a Home Missionary society.

6th. They claim the right of interfering in all charitable institutions; particularly that of Sabbath schools, training the young and tender minds of the youth of the rising generation to sectarian principles.

7th. They work their way into every scientific and literary institution in the nation.

8th. They have organized through the whole system a stupendous plan for drawing money from the pockets of the people, which the annual reports of the different societies, auxiliary to their plan of ambition, will incontrovertibly manifest.

In the course of our remarks upon this momentous subject we have heretofore in a loose and desultory manner touched upon all the several heads noticed in this paper. Our object is now to bring before the public the whole machinery which is put in motion by the ecclesiastics of this nation, to establish a power over the consciences of the people which shall be as lasting and binding, as it is insidious and selfish. In the efforts to expose their ambition, their desire to bring about a hierarchy in this country, we shall not indulge in declamation alone; we shall reason from document under the several heads in which the subject is divided. Many people may ima-

gine that we are prompted in this discussion by a zeal to propagate the doctrines we profess, to the exclusion of any other in the Christian vocabulary. We disclaim any such motive. We trust that we are engaged in a cause in which the plaudits of millions yet unborn will deposit their hallowed sentiment on the shrine of truth; and will hail with gratitude those sacred warnings which we now triumphantly defend and expose. It is to the good sense and intelligence of the nation that we at this crisis address ourselves. It is a sincere desire we have for our fellow men that they and their posterity should enjoy the inestimable blessings of that religious and civil freedom which is guaranteed to us by the precious privileges incorporated in our constitutions of social government, and to preserve inviolate the counsels and wisdom of our forefathers. We do not write for factious purposes; nor is it our wish to assail the tender consciences of any of those who may peruse these columns. We are prompted in this discussion to higher motives. Our object is to warn the nation of an ambition which in all ages of the world has never stopped at trifles; but, urged on by a single eye to selfish aggrandisement, have accomplished their purposes amidst the tears and agonies of a deluded multitude.

With these observations we shall now proceed to remark on the different heads of our subject as they occur in order; and continue them until we have finished an entire exposure of ecclesiastical ambition embraced in the whole system.

First. To bring the whole body of Christians of every sect and denomination into the same views and individually to bear upon the same project.

We perceive that the Bible society in its constitutional organization consists of a president, eighteen vice-presidents, and thirty-six managers; all of whom are lay deputies. These gentlemen are members of almost every Christian denomination and we have no doubt, as we before observed, have laid down their sectarian differences of opinion on the altar of expediency. In consulting the same document a little further we find every denomination of the clergy belonging in some way or other, either as members for life or directors for life, to the same institution. The eleventh annual report states fifty-four ministers of the gospel directors for life; and eight hundred and seventy-five members for life. This formidable band of gentlemen of the clerical order, distributed as they are through every state and territory in the Union, and aided by more than six hundred of the lay community who have purchased the same permanent situations in the institution, presents to the imagination a concentrated mass of influence which bespeaks on the face of it, at least, no equivocal motives. But when we connect with the system the more than six hundred auxiliary and affiliated societies, scattered alike through every quarter of the nation; we may venture an opinion that there are nearly one hundred thousand active individuals, of both sexes, engaged in the humble work of distributing the Scriptures throughout the land. If an association so patronized, and embracing in all its features the active elements of our natures, was founded expressly for political purposes, would not the *locus* of alarm have long ago sounded throughout the land? If so, then the question recurs with great force, if a hierarchy is established in this country, will it not affect our civil privileges to an incalculable extent? Most assuredly it will; and inasmuch as the plan is more insidious, than an open attempt to change the forms of our polit-

ical codes, so much the more dangerous do we apprehend this mighty combination in its relation to the entire community. In our next we shall resume the subject and offer a few remarks more upon the head we have taken into consideration.

M.

"THE UNITARIAN."

The first number of a work under the above title, which is to be issued "at irregular intervals" has been put into our hands, published in this city, and edited, as we presume, by the Rev. Mr. Ware; the design of which is, "to state in as plain and popular manner as may be, the principles of Unitarianism;" which, although in many important respects, is in perfect accordance with our views, is, after all, in some important particulars, very different, and as we conceive, very erroneous. We propose, therefore, to notice some of these points of difference, and animadvert upon them.

In the first place, although we admit that every editor and proprietor of a work, has an undoubted right to mark out for himself the path which he means to pursue; yet, to our understanding, it betrays rather a narrow contracted mind, for an editor to say "that pieces containing sentiments opposite to his own, or controverting them, will not be admitted." This appears to us to be inconsistent with that boasted *liberality* which Unitarians profess, and is incompatible with free inquiry. The editor says, "if any should feel inclined to dispute his statements, the press is open and free," &c. But he well knows that but few, comparatively, who will read his productions will ever read the animadversions which may be made upon them through the medium of other 'vehicles.' But although we cannot expect, in this way, to reach but few, if any, of his readers; yet we shall make an effort to reach the editor at least.

In the first article of "UNITARIAN BELIEF," we see nothing very objectionable, and most cordially assent to the proposition that "the happiness of the creatures he (God) has made, both for time and eternity, is the great and ONLY aim in all the plans of his providence."

To his second article also we can assent with some necessary qualifications; though we think the language too indefinite and inexplicit, a general defect which we discover in most, if not all, Unitarian writers. For instance, when he says, "we believe most fully in man's entire moral ability to make himself what he pleases." We cannot suppose that he means that man has power to alter his own temperament, propensities, or disposition; but only to culti-

vate, in a moral sense, the powers and faculties which he possesses. If this be his meaning, we agree with him; but if he means that man, by his "moral ability," can alter his physical powers, unless it be by physical or natural means, (and much less can he effect his resurrection state,) we do not agree with him. We might just as well say, that the resurrection of man altogether depends on his "moral ability to make himself what he pleases!" This language is too vague, too indefinite. That man has "power to do good, or evil," we admit; but that he has power "to save himself, or destroy himself," unless it be *temporally*, and altogether in a temporal sense, we do not admit.

The third article of the Unitarian belief, will be equally acceptable to Universalists. Universalists are generally *humanitarians*, as it regards the person and nature of Christ; although some are Arians; and few, though but very few, are Sabellians. Universalists, as well as Unitarians, (Sabellians excepted,) believe that Christ, by his gospel and doctrine, "saves us by enticing us away from our passions & lusts, into the ways of virtue and peace,—holding up the light of his own beautiful life and temper, he persuades us to walk in his steps of love and purity; and thus saving us from the pollutions of this world, he saves us from the anger and punishment of God," (or from what the scriptures term such,) *in this world*; as much so as he saves us from the anger and punishment of God "in the world to come." But if the Unitarian believes in present, as well as future salvation, he is silent on the subject. When we are saved from the anger and punishment of our own guilty consciences, there is no anger in God which will harm us in the least, either in this world, or the world to come.

The fourth article of the Unitarian belief, contains much to which we should not object; but then we do not fully comprehend what is meant to be understood by "the terms of acceptance with God;" much less by "*the condition, of salvation according to the New Testament.*" We would ask, What does a man, who has proved his sincerity "by a life of holiness, purity, piety, and benevolence," stand in need of being saved from? If it be said that he stands in need of being saved from *unholiness, impurity, impiety, and malevolence*; we answer:—from all these he is already saved, and therefore does not stand in the least need of salvation in this respect. If it be answered, that he stands in need of being saved from a future hell, of whatever duration, we ask;

is there any future hell for holy beings? If not, (as no one will pretend that there is,) then it will be seen, that the very "*condition of salvation,*" for which Unitarians contend, is *salvation itself*! We are utterly surprised, and even astonished, that men, who are certainly men of sense, cannot see the puerility, and even childishness, of all such conditions! The article says, "We believe that man cannot be happy *hereafter* unless he is holy." To this we perfectly agree. But why say "*hereafter*?" Has it ever yet been proved, that man, who has arrived to years of understanding, so as to be even capable of committing sin, can be happy *here*, "unless he is holy," any more than "*hereafter*?" Why then talk about being holy now, for the sake of being happy in another world, when it is equally as necessary to the happiness of this world, as it can possibly be to the happiness of a future world. Holiness, or moral virtue, which we consider perfectly synonymous, is always necessary at all times, and under all circumstances, to the happiness of moral beings. The Universalists, therefore, do not admit that they are a whit behind their Unitarian brethren, in contending for the necessity of personal holiness, or moral virtue. They rather leave the Unitarian on the back ground. We look upon Unitarians in the condition of Lazarus, when it was said to him, "Loose him and let him go." They are indeed raised out of the grave of *total depravity*; but they have not yet put off the *grave-clothes* of orthodoxy!

Notwithstanding all the holiness for which the Unitarian contends, yet the ground of his hope, after all, is "God's *free, unpurchased, infinite mercy*;" and he thinks that this ground is "large enough for the whole universe to stand upon." Amen. Hallelujah! Here the Unitarian and Universalist are perfectly agreed. If this is not Universalism, we are totally unacquainted with the doctrine, notwithstanding the Unitarian tries to get off from it before he gets through.

Can the Unitarian show that the "*infinite mercy*" or *goodness* of God, which gives us life and immortality in another world, or which has "given to us eternal life," in Christ, is any more purchased by the faith, or personal holiness of the individual who receives it, than it is by the sufferings of another in our room and stead? The fact is, as we conceive it, the grace of God, like the natural sun, flows spontaneously, and universally to all; and when all are made equally susceptible of receiving and retaining it, all will receive and enjoy it equally alike.

The fifth article of Unitarian belief, relates to "the resurrection of the dead," in which it is said, "We believe that in the resurrection of Jesus of Nazareth, we have an assurance of our own resurrection and immortality." In this Universalists are all agreed, as to the matter of fact, though they have different views on the subject; some contend for an intermediate state between death and the resurrection; others, with the Unitarian, regard death "not so much as even a temporary, or momentary, extinction of being;" others believe in an unconscious state between death and the resurrection; and we confess, that with Dr. Priestly, the great, the learned, and the good Unitarian, this latter is the opinion of the writer of this article.

The sixth article of Unitarian belief, is the one to which we principally object, and therefore we shall quote it more at large. We object to it, because we think, as we shall show, that the writer is inconsistent with himself. We object to it, because it savors of what appears to us to be an unchristian and an unhallowed spirit; speaking against a doctrine in the severest terms, which he has not attempted to show in what particular it is incorrect, and of which he is either grossly ignorant, or else, what we should be more sorry to believe, he has designedly misrepresented it. We object to it, because the writer rejects the doctrine of Universal Salvation, as being "fraught with the most pernicious consequences;" and yet he has proved himself to be, indeed and in truth, a UNIVERSALIST. Not such a Universalist as his imagination has painted; but such a Universalist, in principle, if not in charity, as many of our brethren are with whom we have cordial fellowship. The article says,

"VI. But it is more to the purpose to observe in the next place, that this future life, which is made known and established by the death and resurrection of Jesus Christ, is a life of retribution, of reward for virtue, of punishment for sin. We believe this doctrine of reward and punishment to be written in letters of light on every page of the New Testament; we believe it to lie at the foundation of our Lord's morality, to be its great enforcement and sanction. We believe it to be surpassed in importance by not a single doctrine of the bible. For however a few speculative and thinking men might pursue virtue and love it, obey God and love him, without the restraining influences of the doctrine of the future punishment of sin, the great mass of mankind could not, and would not. They are to be operated upon only by fear; and unworthy as the motive may be, it is still better they should be moved by that, than not at all. And if while the doctrine of future punishment, even of the *eternity* of future punish-

ment, is seen to have so little effect on mankind, what would be the consequences were this great restraint, (for great it still is) wholly removed, and heaven opened at once to ALL the most abandoned, as well as the most pure and virtuous?"

Now, we wish to ask this Rev. Editor, for such we take him to be, if the *major*, that is "the eternity of future punishment," is not sufficient to restrain from sin, "is seen to have so little effect," what will the *minor*, that is, a limited & merciful punishment do? Will it not have less effect? The fact is, neither has any effect, (except it is to distress weak minds, who stand in no need of it,) because the sinner can escape the whole of it by repentance; and the most abandoned calculate on repenting before they die. But to proceed with the article.

"While therefore we do not believe the eternity of all future punishment of sin, to be the doctrine either of Scripture or reason, and regard it as a tenet that has in many respects, an unhappy influence on human conduct and character, we reject with still stronger disbelief, the doctrine of Universal Salvation, holding it to exert not only, like the other, unhappy influences on human conduct, but to be fraught with the most pernicious consequences; more pernicious to the interests of Christian virtue, more fatal to the power and operation of Christ's religion on earth, than result from any other opinion ever preached in the Christian church, or connected with the Gospel of the Saviour. We have been, and are by many confounded with Universalists on this point. But any one who attends at all to the subject, must see that the imputation of their distinguishing doctrine to us is unjust. We do not receive it; Unitarians never have; they look upon it with dread, and with strong convictions of its immoral influences."

"We do not believe in the eternity of ALL future punishment." Does this Editor believe, then, in the eternity of *some* future punishment? If so, what will save his doctrine from all the odium which he has heaped on Calvinism? Whether there be one individual, or a million, who shall suffer an eternity of misery, the principle is the same.

The writer of the article we are now considering, seems to be afraid that he shall be identified with Universalists; and well he may, for he openly declares himself a believer in what we should call Universalism, notwithstanding all his expressions of "dread," and his "strong convictions of its immoral influences." But, if what is implied in the word ALL, as stated above, be true; there is no danger of his being thus identified. For so long as he believes in the eternity of misery, for even one individual, we will exonerate him from the charge of Universalism; and will only say, he has (unintentionally, perhaps,) contradicted himself: as we shall now see.

"But though we cannot refuse our most firm belief in this necessary truth, of the future suffering of the wicked; yet we think that it is not inflicted to gratify vengeance, or satisfy an offended law, but for the same purpose, with the same view that sufferings are permitted here—in order to the reformation, discipline, moral improvement, of the sufferer. We think that the production of happiness is the great aim in all the dispensations and plans of Divine Providence. We think there could not be any other object in the Divine mind in creating such a race of creatures as men, but their happiness. Their greatest moral excellence, and by consequence, their highest happiness, we believe to be brought about in great measure through the instrumentality of pain. We think that pain and suffering on earth, are permitted, that the moral perfection of man, and therefore his greatest happiness may be the more effectually secured. We believe that the suffering of *future* is made subservient to the same good and sublime end; that it will therefore be disciplinary, remedial, purifying, saving, in its character, and will consequently at some time cease; at *that* time, whenever it shall be, that the offender shall be reformed by it, restored by it to the love and practice of virtue, to the love of God, and to a perception of the real greatness of his nature, and the true ends of his being"

Here, again, is complete Universalism, as to the principle, end, and object of all punishment, in the dispensations of the providence of God, whether present or future. We do not believe, however, that punishment alone, ever did, or ever will, reform any one. It only humbles and restrains; but the goodness of the being who punishes, and his goodness even in punishing, must be manifested to the understanding of the transgressor, in order to reform, or to lead him to true repentance. The seventh article of Unitarian belief, which relates to the scriptures, in the main, meets our view. We might, perhaps, be disposed to go a little farther in pruning, than what the Unitarian would think expedient; but the principle is admitted by the Unitarians, as well as Universalists; so on this point we shall not disagree.

To conclude, we say, the doctrine that all punishment is disciplinary, that is, "in order to the reformation, discipline, and moral improvement of the sufferer;" and that "the production of happiness is the great aim in all the dispensations and plans of Divine Providence," is Universalism, and nothing short of it! For extending the punishment, does not alter the principle, or change the nature of the doctrine; we all agree that there will be punishment in another world, if there shall be any necessity for it, or any good can be done by it.

With these remarks, we submit the subject to the candid reader. K.

FALSEHOOD AND LOW WIT THE PROPS OF ORTHODOXY.

A paragraph has been going the rounds in the newspapers devoted to orthodoxy, with a little variation, as false as it is insidious, respecting a late meeting in the State of *New-Jersey*. It appeared in the "*The Sentinel Freedom and New-Jersey Advertiser*," in the following form:

UNIVERSALISM.—An attempt having been made by some of the followers of Dr. Kneeland, a short time since, to establish a congregation for him, near Hackettstown, in this county, one of the preachers after haranguing his audience for a long time observed "that in case it was the desire of the people he would return and address them again the following week." After waiting a considerable length of time, an old gentleman arose and told him "Sir, if you preached us the *truth* to-night, we don't need you—and if you have preached a *lie* we don't want you." Slight encouragement that.—*Belvidere Appollo*.

Now, although it was not said that Mr. Kneeland was the preacher alluded to, it is undoubtedly meant to be so understood; and it undoubtedly has been so understood by all who believe the statement true. We know of no other preacher of "*Universalism*" who has preached the doctrine in the vicinity named; neither do we believe that such has been the fact. Mr. Kneeland preached one discourse, in the afternoon, at Schooly's Mountain; and another in the evening of the same day at Chester. But at neither place was there the least intimation given that he would, or would not, preach again if requested. And the whole statement respecting "an old gentleman," so far as it relates to Mr. Kneeland, is *totally false*! But it is just what must be expected from the lovers of *orthodoxy*.

MR. CAMPBELL'S SERMON.—In reviewing this sermon we are not able to discover any argument except what has been repeatedly answered. Every argument made use of by Mr. C. will be found clearly stated in our Reply to Mr. Empie, which may be had at this office, though it is nearly out of print. Most, if not all, of his arguments will be found in an orthodox Tract, entitled "*A Strange Thing*,"—to which we have also replied, and the Reply may be had at this office. Also our Tract No. 4. in reply to a Tract on "future punishment," published by the "Nassau Hall Tract Society," contains a very condensed view of this subject. All the above works may be had at this office; and the whole would not come much higher, and the two latter may be had much cheaper, than the sermon of Mr. C. together with the reply, could possibly be afforded. Under these considerations we have concluded not to publish our discourse in reply to Mr. Campbell at Schooly's Mountain; for although the arguments would be presented in a different form, yet it would be, on the whole, but a mere repetition of the same arguments, principally.

which we have already, and but recently published. K.

For the Olive Branch.

Messrs. Editors.—I was much pleased in the last No. of the Olive Branch, with some remarks by "A Friend to the Society," on the penny collection, and as the subject has been broached from a proper source, viz. by one who is a regular hearer of Mr. KNEELAND and who requests the opinion of the Trustees relative to his remarks, I would observe and do it on the authority of the Trustees, that this system has been deprecated for some time, and it has not been that they have been possessed of that estimable virtue patience, that they have been silent on the subject, but because it would have come with a very ill-grace from them to have introduced it; they have viewed it for some time in silence, and properly speaking, with patience, and this if any virtue in them, was that of necessity; and the Trustees perfectly coincide with "A Friend to the Society," that they do not expect to build up or support the Society, with the Widow's mite or the penny of him whose means are limited, but confidently look to those who are blessed with this world's goods, and are abundantly able to contribute in support of the promulgation of that truth, they delight to cherish. But, Messrs. Editors, time has changed our place of worship, has reared for us, unsolicited, and without our aid, a commodious, respectable, and I may say, justly too, a splendid Edifice. The Trustees have spared no pains nor prudent expenses in furnishing such accommodations for the Society as would comport with the building itself, and in some measure add to their respectability and they are confident there are other "friends to the Society," and they hope many, that will come forward in this great and good cause, as laborers in our vineyard, support them in their undertaking in a steady march of prosperity, and eventually build a Church they may call their own, dedicated exclusively to the one only living and true God, the Saviour of all men; and by this means cement that union and strengthen and consolidate that harmony and unanimity which now reigns predominant with us, and the Trustees confidently hope that but one spirit will pervade the whole Society "who shall do the most good," and having one object in view, adopt the best mode to carry that object into effect.

TRUSTEE.

To one of the of Editors of the Olive Branch,
Dated, Nov. 5th, 1827.
Black River township, Lorrain co. Ohio.

REV. SIR—In perusing the columns of the Gospel Advocate, Edited at Auburn, N. York, I saw that you had published a paper in the principal city of said state, called the Olive Branch. We the undersigned, therefore have thought it advisable to forward a line to you and request you to send us on the paper, from which, we shall be able to learn your proposals, and consequently, forward you a valuable consideration. The doctrine of God's unbounded and im-

partial grace is gaining credence in this western region, the spirit of inquiry is abroad upon the earth, and those who have long been bound in the religious thralldom of superstition and bigotry, are coming forth from the scenes of mental depravity and laying hold upon the dawn of intellectual emancipation. And, respected Sir, we are of the humble opinion that a publication like yours would be productive of much good, it would have a tendency to disseminate that doctrine which the Angels preached on the birth-day of him who is the Saviour of all men.

We close this epistle by informing you that we are of the firm belief that God is the Father of us all, and that we are under the strongest obligations to aid and assist one another, therefore you may rely upon us as moral men, for a just reward for your favor.

Yours, very respectfully,
[Subscribers names.]

SEATS IN THE NEW MASONIC HALL.

The Trustees of the Second Universalist Society will attend at the new Masonic Hall, on Saturday the 1st of December next, at 2 o'clock in the afternoon, to dispose of the seats in said Hall, the sale to commence at three o'clock precisely. All persons, therefore, wishing to secure seats for themselves or families, are respectfully invited and requested to attend at the above time and place. The Trustees will remain from two to six o'clock, for the purpose of letting seats; but it will be advisable to attend at the hour of sale, as it is contemplated to put up all the seats, not disposed of, at once, at the prices affixed to them, and bid for choice. In this way the Trustees will be able to give satisfaction to all.

PROPOSALS

For Publishing by Subscription
THREE ESSAYS.

ESSAY I.

On the intermediate State of the Dead.

Sect. 1. The Scriptures examined respecting the state of man's Body and Soul, and Spirit, between death and the resurrection.

Sect. 2. On Ghosts, and their intercourse with this world after death.

Sect. 3. On the various opinions which have been entertained respecting the nature of man's soul; its immortality; its condition after death; whence such opinions originated; and how they came to be incorporated with the Christian religion.

Sect. 4. Facts stated, showing that the common opinions respecting man's soul, and its condition after death, cannot be true.

Sect. 5. Objections considered.

ESSAY II.

On the Resurrection from the Dead.

Sect. 1. On the Resurrection of Jesus Christ from the Dead.

Sect. 2. On the Resurrection of Man from the Dead.

Sect. 3. Remarks addressed to Christians, Jews, and Deists.

ESSAY III.

On the Greek terms *krino*, *krisis*, *krima*, &c. rendered judge, judgment, condemned, condemnation, damned, damnation, &c. in the New-Testament.

Concluding remarks, on Mr. Hudson's Letters, in Defence of a future Retribution, addressed to Messrs. Hosea Ballou, Balfour, &c.
BY WALTER BALFOUR.

These three Essays were commenced for the Author's personal satisfaction, without any view to immediate publication, or as an answer to Mr. Hudson's Book. But as we deem them a full answer to it, we proceed to prepare them for the press. All his texts in proof of a future retribution are particularly considered; the principle of analogy on which he reasons be-

twixt this state and the future, is also examined; and the assumed ground on which he builds his whole scheme of punishment after death, is shown to be without foundation in the Bible.

CONDITIONS.

The work shall be handsomely printed in a 12 mo. volume, containing between 350 and 400 pages, and will be delivered to subscribers at \$1 in boards, or \$1 25 bound. Persons becoming responsible for 6 copies can receive a 7th gratis. Those to whom subscription papers are sent, or any inclined to favor the publication, are requested to return an account of the number of copies subscribed for, by the first of January to the Author. The work shall then be put to press, if the subscription will warrant the expense of publication.

Charlestown, Mass. November 7, 1827.

Subscriptions received at this office.

MARRIED,

On the evening of the 15th instant, by the Rev. Mr. Kneeland, Mr. LEWIS S. BOUTON to Miss JANE HUNT.

On the evening of the 18th inst. by the same, Mr. CHARLES H. NORTH, to Miss JANE MARIA SMULL, all of this city.

From the New-Harmony Gazette

ZOROASTER'S RELIGION,

In an address to a young Persian Prince, who had misunderstood the principles of the old Philosopher.

Lend thy youthful heart to wisdom—

Give attention to my lay!

Wisdom's Light will shine in darkness;

Heaven and earth obey her sway.

God! of Worlds, the soul Almighty,

Always was, will always be!

All that feels, hails his Existence,

All adore Him, that can see.

Sun, be made thee, Luminary!

Source of Life of every kind!

Greater still was his creation

Of the awful Human Mind!

Mind is Substance, not condition—

An immortal Entity;—

Godlike Essence, emanating

From it's parent, Deity.

This immortal Mind will tell thee

What is wrong and what is right.

Flee from Truth, and all is Darkness;

Flee from Sin, and all is Light.

Wipe thy brother's tears; be always

Orphan's father, widow's friend;—

Lead them to the path of virtue,

And forgive when they have sinn'd!

Man loves virtue by his Nature;—

Vice is hateful to his sight.

Long taught Error makes the villain;

Children always love the light.

Sin is foreign to thy Nature;—

Virtue is thy Paradise.

God, thy Father—thou his offspring—

Be then happy, good, and wise!

Monies Received on account of the Olive Branch.

From Mr. Jabez Parker, Richmond, Va for 24 subscribers,	\$40 00
Dr Robert Hicks, Columbiaville, N. Y.	2 00
Nathaniel Wright, Mount Pleasant, N. Y.	2 00
Henry Crochon, Staten Island, N. Y.	2 00
John W. Frost, Courtlandt, N. Y.	2 00
Thomas Gross, Peekskill, do	2 00

C. Nichols, printer, corner of Bowery & Pell street, New York.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, DECEMBER 1, 1827.

|| No. 29.

EXTRACTS FROM BALFOUR'S 2D INQUIRY.

ON THE TERM SATAN.

(Continued from page 218.)

The opinion, that the Devil or Satan is a real being, with other connected opinions, shown to have their origin in heathenism.

But let us hear Zoroaster, about what is to succeed this day of judgment and retribution. He says—"After which the angel of darkness, and his disciples, shall go into a world of their own, where they shall suffer in everlasting darkness the punishment of their evil deeds; and the angel of light and his disciples shall also go into a world of their own, where they shall receive in everlasting light the reward due unto their good deeds; and that after this they shall remain separated for ever; and light and darkness be no more mixed together to all eternity." We have seen that Zoroaster's "angel of darkness," and "the devil" of Christians, are the same both as to qualities and name. Here the sameness is still more manifest, for what honest man can deny, that Christians have adopted his very sentiments and language. For example, Zoroaster's "angel of darkness" had disciples. Well, Christian's say their devil has disciples. His angel of darkness with his disciples, after the day of judgment shall go into a world of their own. So say Christians concerning their devil and his disciples. His angel of darkness with his disciples, in this world of their own, "shall suffer in everlasting darkness the punishment of their evil deeds." And do not Christians say the very same of their devil and his disciples? Every orthodox man must believe that the devil with his disciples, or all wicked men, are to suffer in a world of their own "in everlasting darkness the punishment of their evil deeds," and that "the angel of light, and his disciples, shall also go into a world of their own, where they shall receive in everlasting light the reward due unto their good deeds: and that after this they shall remain separated for ever, and light and darkness be no more mixed together to all eternity." What man would be deemed orthodox, who refused to believe these things? And why not allow, that Zoroaster, the greatest impostor that ever arose, Mahomet excepted, was in these things as orthodox as they are. In these things he was orthodox long before them. There is only one of the above articles about which they differ from him in opinion. To the honor of our orthodox brethren be it spoken, they do not

say, that the disciples of the angel of light receive future blessedness as a reward for good deeds done by them here. No, they say, it is not of works but of grace, lest any man should boast. It is true, the grace whereby they save men, is rather a purchased grace, than free grace, but on this I forbear remarking.

But it is added by Prideaux—"and all this the remainder of that sect which is now in Persia and India, do without any variation, after so many ages still hold even to this day." If they hold all the above articles, "without any variation to this day," and if they are all true, as Dean Prideaux asserts, why be at so much trouble and expense to send them missionaries? The chief articles in modern Christian creeds were propagated there many ages before the Christian religion existed. If these tenets were taken from the New Testament, it is certain Zoroaster taught them long before, and Jesus Christ and his apostles had not the honor of revealing such articles of faith to the world. For example, "they believe in one supreme God, and in Jesus Christ under the name of 'an angel of light.' They believe also in the Christian's devil, under the name of 'an angel of darkness.' They believe in the opposition of these two to each other, and which is to continue to the end of the world. They further believe in a resurrection of all the dead, a day of judgment and future retribution. And they believe in the everlasting happiness of all the good, and everlasting punishment of all the wicked." Pray, what more do orthodox people wish them to believe, to be as orthodox as themselves? What more could missionaries teach them, to perfect their Christian creed, which they received from Zoroaster? It is true, there are some articles in the Christian creeds of which they must be ignorant as they were not taught by Zoroaster. It does not appear that he knew any thing about hell-fire, as the place of everlasting punishment for his angel of darkness and his disciples. Nor had he learned that his angel of darkness was to be the everlasting tormentor of the wicked in this place. He was also ignorant that hell was paved with the skulls of infants a span long. His creed does not recognize, neither, that it is necessary for people to be willing to be damned for the glory of God, in order to their being saved. As to his making God the author of evil or sin, he framed his system so as to avoid this absurdity. Being damned for Adam's trans-

gression, divine retribution, three persons in one God, and other articles of modern theological discussion, Zoroaster seems to have known no more about, than about captain Symme's theory of the earth. It deserves the serious consideration of the whole orthodox body, whether missionaries ought not to come from Persia and India here, to examine into the innovations and additions made in the creed of their founder, the great Zoroaster. But I must leave this, and other reflections arising from the above statements to be made by the reader.

We have now noticed some of the principal articles of Zoroaster's creed, and would ask every candid Christian the following questions. Where did Zoroaster learn that under the supreme God there were two angels, one angel of light, and the other the angel of darkness, who is the author and director of all evil? When did the supreme God delegate his power to two angels, and out of the mixture of light and darkness they made all things that are? And where did Zoroaster learn, that where the angel of light prevails, there the most is good, and where the angel of darkness prevails, there the most is evil? Is it not plain, that he changed the good and evil gods of the ancient Magian religion into two angels, and called one the angel of light, and the other the angel of darkness? But does a change of names alter the nature of things? But I ask further, where did Zoroaster learn, that at the resurrection, there is to be "a day of judgment" wherein just retribution shall be rendered to all according to their works? And where did he learn, that after the resurrection and day of judgment, "the angel of darkness, and his disciples shall go into a world of their own, where they shall suffer in everlasting darkness the punishment of their evil deeds?" Brethren, from what divine source did this arch impostor learn all these articles of his creed?—1st. Was it from the Old Testament scriptures? This you will not affirm, for intelligent orthodox men allow, that it does not contain such articles. If it does contain them, then you can find them there as well as Zoroaster, and we call on you to prove them from this book. 2d. Did Zoroaster learn such articles from the New Testament? This was impossible, for it was not in existence for more than six hundred years after the days of Zoroaster. 3d. Did Zoroaster learn them from God, when he pretended God spoke to him out of the midst of the fire? This cannot be affirmed unless you admit him to be a true

prophet of the Lord. But he is declared the greatest impostor which ever arose, Mahomet excepted. 4th. Did Zoroaster invent these articles of his creed? No other alternative is left, but to admit this, or prove that he derived them from the Old Testament, or by special revelation from God. If he invented them then he was the author of some of the principal articles of your creeds. This we think is indisputable. 5th. Do you say, your articles, so similar to his creed, were neither derived from him, nor from the Old Testament, but entirely from the New? This will not do, for even allowing such articles to be clearly taught in the New Testament it is evident Jesus Christ and his apostles had not the honor of first revealing them to the world. Zoroaster the arch impostor, had revealed them, and published them all over the East, six hundred years before Christ appeared. If such articles are found in the New Testament, Jesus Christ and his apostles were indebted to this impostor for inventing them. Should you say, that Jesus Christ and his apostles derived these articles from God by immediate revelation, permit me then to ask, who revealed them to Zoroaster six hundred years before the Christian era? Did God reveal them to him? If he did, why not allow him to have been a true prophet of the Lord? And why not frankly own, that Jesus Christ and his apostles did not first reveal such articles of faith to the world, but that God first revealed them through his great prophet Zoroaster? Perhaps you may say, such articles were communicated by inspiration to Christ and his apostles, and it is on their authority you believe them. Beware, I beseech you of taking this ground, for this is saying, Zoroaster, a notorious impostor, invented articles of faith, which, six hundred years after their invention, God sanctioned as divine revelation. Was God indebted to an impostor for suggesting to him a religious creed suited to the Christian dispensation? For the honor of God, of Christ, and his apostles, yea, for the honor of Christianity, we hope you will not assert this. If Zoroaster learned the above articles of his creed from a divine source, it must have been from the Old Testament. But few will be found who will assert that it contains them, for this ground is abandoned by some orthodox intelligent men, and their defence is drawn from the New Testament. But if their defence can be made from the Old, we request the different articles be distinctly taken up and proved from it. Please give book, chapter and verse, from which Zoroaster could learn them. Dan. xii. 2. is the most plausible text which can be adduced, from which he could learn the doctrine of endless punishment. This passage will be fully considered in the Second Part, to which I refer the reader. As to satan being a fallen angel, who deceived Eve, tormented Job, and has become the Christian's devil, we leave all to form their own opinion from the evidence which has been adduced.

From the British Colonist.

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Mat. vi. 26.

What a beautiful and interesting portion of Scripture is this! Oh what a weight of care and painful anxiety does it remove from the mind of those whose reliance is upon God! What an unspeakable blessing is Christianity! Who can boast of such privileges,—who enjoys so large a share of happiness;—who among the

sons of men have such a standing, so well established a friend, and so humble a reliance? In reference to future support, his mind need never to remain one moment in a state of suspense.

Other creatures frequently know the miseries attendant upon want, without the christian's aid, but this child of many mercies may smile at fear. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing. Psal. xxiv. 10. If they are not pampered with high seasoned dainties, and the luxuries of the epicure, they shall certainly be favoured with all needful enjoyments. And having food and raiment, good sense should teach every pious person to be content and happy. Uneasiness of spirit about future supplies, is a temper very unsuitable for a christian to indulge; such fears should be left wholly to those whose folly and ingratitude to God robs them of almost every rational enjoyment. Of care and troubles, it is only reasonable to suppose, that a very liberal portion must inevitably fall to their share.—The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Isa. lvii. 20.—But it is the unspeakable blessing of every sincere follower of Jesus Christ to know that a firm reliance upon Jehovah secures to them the happiness of both worlds. Sometimes while passing through this world, they may as pilgrims and strangers, be called to traverse a dreary wilderness; but even then, though beset with difficulties, or surrounded by a host of foes they need not be cast down or depressed in mind beyond measure, because their supplies shall be every way sufficient, if not abundant. He that walketh righteously, and speaketh uprightly: he that despiseth the gain of oppressions: he that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him, his waters shall be sure. Isa. xxxiii. 15, 16.

Some years ago, a pious class leader, in the Methodist connection narrated to the writer the following interposition of divine providence: I give the whole of it as correctly as my memory will admit. Owing to a severe depression in trade, I was some time since greatly reduced in my circumstances. The state of my affairs affected both my mind and body to such a degree, that my health suffered a serious injury. One day when I went into my shop to work, I felt so remarkably feeble, owing to the want of food, that I could not proceed in business; I therefore returned to my house. After a short pause, I said to my wife, what have we in the house to eat? She instantly replied,—All that you see upon the table. I looked, there was nothing. The poor woman felt the weight of their trying condition, but it is to be feared, that she had not learned with her husband to make a sanctified use of it. James (said the impatient female,) you have for a considerable period of time, made a profession of religion, but I fear you are a hypocrite; if you were sincere, the Lord would not let you suffer as you do! This was speaking daggers to my heart. While my mind was engaged in agitating the question, I very abruptly said, "Stand still, and see the salvation of God." But no sooner had I uttered this sentence than my feelings were roused, and my surprise greatly excited at my temerity. Where, thought I, can immediate help be obtained? I

thought I have no money. My dulness was, however, soon removed. A person suddenly opened the door, and inquired, James have you such a number of pipes on hand? No, sir:—Can you make me that quantity in the course of a few days? I answered in the affirmative. Then, said he, in order to secure them, I will pay you down the money. He instantly handed me the sum: I went and purchased food, and blessed be God, I have never wanted bread since! Anecdotes of this description, are well calculated to encourage us to hope in God. But if we had no relation of such pleasing facts, we have the "sure word of prophecy," that contains an inexhaustible fund of "exceeding great and precious promises," if firmly believed in, will buoy up the soul above a thousand temptations to the fear of want. My God (says the apostle Paul) shall supply all your need, according to his riches in glory by Christ Jesus. Phil. iv. 19. The treasures of our heavenly Parent are infinite, and he will, undoubtedly, at a proper season, dispense to his children every requisite blessing of providence and grace.

Reader, are you in trouble? Oh suffer not yourself to despair: lift up your eyes to the heavens, and from the feathered tribe learn an instructive lesson: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"The birds, without barn or store-houses are fed;
From thence let us learn to trust for our bread;
The saints what is fitting shall ne'er be deny'd,
So long as 'tis written the Lord will provide."

PETER COLLINS.

THE CHURCH.

Nothing is so harsh and disagreeable to my ear, as all this noise about sects in the church. People talk about my church and your church, as if they had any such thing to boast of—though they know, or ought to know, all the time that there is but one church upon earth, and that belongs to our common Lord—for as Paul says "other foundation can no man lay, than that is laid."

For my own part now, I endeavor to avoid this sort of phraseology as much as possible, or at all events, to keep clear of the sort of spirit which it implies, and I delight, indeed, above all things, to dwell upon the sublime and beautiful idea of the unity of the christian church, composed as it is of many members, but all united together under one great and glorious head; and I even love to fondle and caress the thought, as one that is most agreeable to my fancy as well as to my heart and judgment. In this humour, I am pleased to consider the church in the beautiful light, in which our Saviour himself has chosen to present it. "In my Father's house (says he) are many mansions," or apartments, and this is as true of his house upon earth, as it is of his house in heaven. The church is indeed a vast and magnificent edifice, which the all-wise and beneficent Creator hath built upon a sure basis for the accommodation of all his believing children; and I am ready to say or sing of it, with the Psalmist, "beautiful for situation, the joy of the whole earth, is the palace of our Great King." It has, of course, as becomes a royal residence, a great variety of

apartments, of rooms and chambers, of different sorts and styles, to suit the tastes and fancies of all the different members of the royal family. At the same time too, it has some fine and noble halls, and walks, and gardens, all about it, for the common use and pleasure of them all. Now these apartments, you see, are free and open to us all, and we may look and choose among them, as we like; and sure I am that they are all good; and I had rather be a door keeper in any one of them, than reign and revel in the tents of wickedness. Let every one of them choose his own apartment—wisely of course—and keep it when he has taken; and if he happens to think that he has chosen the very best in the whole house, let him make no boast but give God thanks. And let him not quarrel with the choice of another, but rather let him be satisfied with and rejoice in his own. And above all, let us all be careful to meet from time to time in these common halls, and walks, and gardens, and mingle our hearts and souls, and spirits together.—*Journal of Commerce.*

RELIGION.

The following abstract appears in a work [said to be compiled from official documents] which has been recently published in France, on the subject of the religious persuasions of the population of Europe.

England and Wales. 8,000,000 Church of England—6,000,000, Dissenters.

Scotland. 1,500,000, Presbyterians—50,000, Other Sects.

Ireland. 500,000, Church of England. 5,500,000, Catholics: 800,000, Presbyterians: 300,000, Methodists.

Spain. 11,860,000 Catholics.

Portugal. 3,173,300, Catholics.

Austria. 14,000,000, Catholics. 2,000,000, Protestants.

Hungary. 4,200,000, Catholics. 3,646,000, Greeks, Calvinists, Lutherans, &c.

Germanic Confederation. 6,700,000, Catholics. 6,730,000 Protestants.

Lower Countries. 3,500,000, Catholics. 1,500,000, Protestants.

Prussia. 6,000,000, Lutherans. 4,500,000, Catholics. 1,000,000, Calvinists, &c.

Switzerland. 1,187,000, Calvinists. 580,000, Catholics.

Sweden and Norway. 3,550,000 Lutherans.

Denmark. 1,700,000, Lutherans.

Italy. 20,210,000, Catholics.

France. 30,855,423, Catholics. 859,000, Calvinists. 280,000, Lutherans. 51,000 Jews.

Russia in Europe. 58,000,000, Greek not Catholics. 8,000,000, Catholics. 2,500,000, Protestants. 1,304,000 Mahometans.

Turkey in Europe. 7,500,000, Mahometans. 2,500,000, Christians.

GOD MANIFEST IN THE FLESH.

Among the many passages of scripture which have been brought to prove the Divine Nature of Christ, the one in 1 Tim. iii. 16. has been thought by some to be very conclusive: but on a little reflection it will be readily perceived, that even if the common is the correct reading of the text, it proves nothing more than what all Unitarians believe; viz. that God, by his wisdom, power and goodness, was clearly and conspicuously manifested in Jesus Christ; and not in him only, but also in his inspired apostles; nevertheless, there are strong reasons to sus-

pect that the common is not the true reading of the text; but that the pronoun (*he*, or *who*), *who* or *which*, has been rejected, and the noun (*God*), inserted in its stead; in order, if possible, to make the text favour the idea above mentioned. The learned Griesbach, to whom the Christian world is much indebted, has restored what he supposes to be the true reading (*he*), and the text from him, is thus rendered in the Improved Version of the New Testament.

"And without controversy, the mystery of godliness is great: He who was manifested* in the flesh, was justified by the spirit, seen by messengers,† preached to the Gentiles,‡ believed on in the world,§ received in glory."**

Wakefield in his note, says, "not *he*, but *who*, or *which*, is the reading of the Syriac, Coptic, Æthiopic, and Vulgate versions." He also explains the *αγγελος*, *messengers*, to be the "apostles and preachers of the word; see Acts iv. 20. x. 41. Gal. iv. 14. 1 John i. 1. Rev. i. 20, &c." Wake-

**He who was manifested.*—"The mystery of godliness, which was manifested."—Wakefield. "Apb. Newcombe adopts the received text, 'God was manifested.' But in the margin he gives the reading retained here. This is supported by the Alexandrine and Ephrem MSS. The Vatican is mutilated. The Clermont reads (*o*) that which. Later copies have *he*, *God*. 'All the old versions,' says Dr. Clarke (Doct. of Trinity, No. 88, 89) 'have *who* or *which*. And all the ancient fathers, though the copies of many of them, have it now in the text itself *he*, *God*; from the tenor of their comments upon it, and from their never citing it in the Arian controversy, it appears that they always read it (*he*) *who*, or (*o*) *which*.'—Note, it must not be judged from the present copies of the text in Nysse and others, but from their manner of commenting upon the place, how the text was read in their days. Apb. Newcome observes, that if we read (*he*) *he who*, we have a construction like Mark iv. 25. Luke viii. 18. (*οτι ανηκε* *he that hath*—*οτι αν ηκε* *he that hath not*—also) Rom. viii. 32" (*οτι αν ιδουσε, he who spared not*, &c.)

§*Manifested in the flesh*—"was evidently a real man, a proper human being, and not a man in appearance only, as the Gnostics and Docetæ taught, to whom the apostle seems to allude ch. i. 4. iv. 2. 8. ; 2 John ver. 7.

‡*Justified by the Spirit*—"vindicated by the spirit."—Wakefield; i. e. "declared to be righteous, and the Christ, by the attestations of the holy spirit."—Newcome.

†*Seen by Messengers.*—"by the apostles, who were his angels or messengers to the world."—Benson.

‡*Preached to the Gentiles*—"proclaimed to Gentiles"—Wakefield. "This mystery St. Paul particularly insists on, Eph. iii. 4. 5. 6."—Newcome.

§*Believed on in the world*—"or established by evidence."—Wakefield's note, "among distant nations, as well as among Jews."—Newcome.

***Received in glory*—"met with a glorious reception"—Benson, who refers to Acts xx. 13. 14.; xxiii. 31.; Eph. vi. 15.; 2 Tim. iv. 11. in support of this sense of the word *απαλαμψε*. He interprets the apostle's language of the multitudes which in the apostolic age embraced the Christian religion. Newcome renders the clause 'taken up into glory,' explaining it of the consequences of Christ's ascension." See Improved Version, and note on the place.

field has other notes on the text, but the above is of the most importance.

If we render *απαλαμψε* or *εβη*, received up into glory, it corresponds with Mark xvi. 19; *απαλαμψε* *οτι τον ουρανον*, was received up into heaven; which, on some accounts, appears to be the best construction; though the one above is a more literal translation. Wakefield renders it, *taken up with glory*; and we can hardly suppose, that when the apostle was evidently speaking of the process of the mission of Christ, he would omit to speak of his glorious ascension. Considering these facts, there cannot remain a doubt but that *who* or *which*, instead of *God*, is the correct reading of the text. In either case, however, the doctrine, rather than the person, of Christ must have been referred to in the preaching to the Gentiles; and this corresponds with the construction of Benson—"met with a glorious reception."

In addition to the above, the following is from Macknight's note on the place.

"God was manifested in the flesh." The Clermont MS. with the Vulgate, and some other ancient versions, read here, *o*, *which*, instead of *he*, *God*. The Syriac version, as translated by Tremellius, hath *Quod Deus revelatus est in carne*; *That God was revealed in the flesh*. The Colbertine MS. hath *o*, *who*. But Mill saith, it is the only Greek MS. which hath that reading. All the others, with one consent, have *he*; which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their commentaries. Mill saith *o* and *e* were substituted in place of the true reading: not however by the Arians, nor by the other heretics, as neither they nor the orthodox fathers, have cited this text. Macknight also renders the last clause, *was taken up in glory*; which construction he defends, against the opinion of Benson. But it will be perceived that this construction will suit the reading of Griesbach, and the Improved Version, (*he who*), as well as the received text, (*Theos, God*), for in either case, (unless we adopt the reading of the Clermont MS. *o*, *which*), none but Christ can be meant.

On the above we shall only remark,

1. This note agrees with what has been already stated, respecting the Clermont MS. and also the Vulgate, and some other ancient versions.

2. Instead of referring to the Syriac, as Wakefield has done, it only refers to a translation of it by Tremellius. This testimony, therefore, cannot invalidate that of Mr. Wakefield.

3. It states one other MS. (the Colbertine, in which *o*, *who*, is found, which, Mill says, is the only one of the kind;) besides those mentioned in the Improved Version, by which it will be perceived, that, Mill has not seen the MSS. which, being added to the other testimony, induced Griesbach to introduce *o*, instead of *Theos*, in his second edition.

4. What Mill says in regard to *o*, or *e* being substituted in the place of the true reading, is not at all probable; for if not "by the Arians, nor by the other heretics," by whom was it done? The Orthodox, as they are termed, would have scrupulously guarded against such an alteration. Probability, therefore, to say the least, is on the other side of the question; i. e. that *Theos*, instead of the true reading, was inserted by some one; & by whom more likely than the orthodox themselves? but not however, till after the Arian controversy, when the doctrine of the Trinity, or something near like it, had become established in the church. And

these alterations were probably made with the pious motives (as they might have been thought) of securing it, and placing it beyond controversy in future.

(To be continued.)

AN ADDRESS.

To the Missionary Preachers assembled at Liverpool, to promote Christianity among the Jews, &c.—

(Concluded from page 203.)

If you really wish to show your love towards us, your gratitude for the many spiritual benefits you acknowledge to have received through our means, co-operate with men like Brougham and Birkbeck, in diffusing amongst us the treasures of useful knowledge, which within late, have engaged the attention of men of all classes. Open to our minds the stores of science, by which we may repay you in a tenfold degree, and contribute our proportion to the daily-accumulating stock of improvements; that with minds free from incumbrances, we may devote ourselves to those much admired studies which have rendered this country famed in the annals of literature, and also become candidates for the prizes awarded annually by your nobler institutions, established not for promoting christianity among the Jews, but for the more useful, more rational and more praiseworthy purpose, the advancement of the arts and sciences. If you have that regard for the Jewish people, as you pretend, send us intelligence of the best inventions, let us enjoy through your means the daily discoveries and improvements that are making, and facilitate our march in literature, by a gratuitous distribution of the best works upon these subjects; such tracts as the Mechanic's Magazine, the library of the people, the Panorama of the Arts, and other works upon Natural Philosophy, will be more welcome and interesting to us, than the dry and tedious disquisitions upon religious subjects, carried on to the interest of some, and to the annoyance of others, without prospect of decision, or appearance of conviction.

Since I addressed you in 1819, I expected that you would long before this, have learned to appreciate the joyful sweets of retirement, and have scorned any longer to range through Britain's Isles, tormenting and bewildering Christians and Jews, offering to the one spiritual comforts, and drawing from the other worldly treasures; I expected that you would no more have strayed from your verdant vales and peaceful groves, for the pious and praiseworthy purpose as you call it, of sowing the seeds of disunion among us, directing your attention not to men whom maturity has strengthened in their faith, but to children whose powers of discernment are yet weak, endeavoring to drag them from the bosoms of their parents, and leaving them bereft of every tie that can cheer, console, or comfort; I expected that you would long before this have seen the impracticability of your visionary schemes, and

have resigned the fatiguing contest; but on a further consideration of this subject, I began to perceive your policy in persisting in a course so profitable in its extent, by the fortunate perverseness of the people whom you have chosen to contend with. To plead the case of distress for the poor Irish, or for the Spanish emigrants, to preach charity sermons for any particular assylum, is not sufficient for your exalted views, you aspire to a more lofty and extensive scope, to paint in a pathetic manner the blind obduracy of a chosen race, and to convince your audience that charity cannot be better bestowed, than in reclaiming the sons and daughters of Abraham from darkness to light. Contributions to hospitals, infirmaries, and other charitable institutions, will only flow in small streams; but what immense resources are requisite to afford spiritual relief to the Jews! What thousands, yea, tens of thousands of pounds must be subscribed, to reform a people scattered in almost every part of the globe! nay, the very impracticability of our conversion, must in itself be a source of gratification to those who are influenced by sordid motives, and who are thereby better enabled to make constant appeals to a generous public. Was there ever a more specious pretext invented to rouse the charitable spirit of the British nation!!

I cannot conclude this address without establishing a criterion whereby the public may judge of your boasted success in evangelizing the Jews, by referring to the reports that you have printed annually for these 15 years, each containing a list of the subscribers to your institutions, as well as the names of those who have left you legacies, or have presented you with donations; in all these lists why do we not find the name of one Jew who has become your subscriber, or has presented you with a donation? Can conversion only build its nest in poverty? Is misery always to be an essential property in the candidate for baptism? Is indigence always to be the characteristic of your converts, so as to give rise to a new establishment to take them under its wings, and to afford them temporal relief? assuming the pompous title of the Philo-Judean Society, a mere decoy for the unwary, or a refuge for the reprobate; forming an auxiliary to the London Society for promoting Christianity among the Jews, the honorable firm you represent, both intending to go hand in hand, to run the same race, evangelizing, spiritualizing, and at the same time realizing that which gets uppermost in your feelings, and rides upon the whirlwinds of your inflated imaginations! You have drawn upwards of two hundred and fifty thousand pounds for the purpose of converting us; you come yearly to boast of your success in this heaven-chartered scheme of salvation, and to petition for fresh supplies, announcing that thousands of my brethren have in foreign parts been brought to the light of the gospel, and yet we look in vain in the list

of collections for that proof of their sincerity they would be expected to evince. You tell us that respectable Jews have been converted in Berlin, Königsberg, Hamburg, and Amsterdam; and will they not co-operate with you in extending the comforts they have received from you, by supplying you with part of the funds which you are constantly petitioning for in England, and even extort a share from poor miserable Ireland? Would not those respectable Jews, if it were true that you had converted them, be the first to crown your lists with their names, and assist you to diffuse the blessings of salvation? This then is the test for the trial of your pompous announcements and boasting reports; this subscription list, the best means of ascertaining the respectability and sincerity of your converts; and as long as there shall appear the same void of Jewish names, the same blank of contributions, from regenerated Israelites, the public may feel convinced of the inutility of your exertions, and, by withholding further grants, drive you within the pale of your own sanctuaries, there to exclaim with Isaiah, "Israel will be saved by Jehovah, an eternal salvation."

I have many more objections to advance, and many fabricated reports of conversion to expose, but it is a pity to torment you too much at once, you having unfortunately so many vulnerable parts for attack, so I will charitably reserve them for another period should you think proper to repeat your visit to Liverpool, daringly and impiously to instil the doctrine of further contributions to your cause.

Hoping that this will meet with the candid perusal of every friend to civil and religious liberty.

I remain, Rev. Gentlemen,
Your humble and devoted servant,
M. SAMUEL.

Perpetual Motion.—Mr. Lewis Babcock, a watchmaker at Ware Factory Village, has constructed a machine of brass, about 18 inches high and 10 inches wide, which has the power of winding itself up once in five minutes, by means of a spring lever, that falls instantly without diminishing or retarding the power of the machine. When put together, it commences motion immediately, without any starting cause, and moves a pendulum at about the same rate of a clock pendulum.—We are informed that it has now been running about five weeks incessantly, and several distinguished mechanics, who have seen it, say that they see no reason to hinder its running *perpetually*, until it is worn out. The ingenious inventor intends taking it to Washington the approaching winter.

Spring Republican.

The custom of wearing rings originated with the Romans, who uniformly placed it on the fourth finger of the left hand of the bride, at their nuptial ceremonies, because they believed that a nerve reached from thence to the heart.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, DECEMBER 1, 1827.

SECTARIAN CORPORATIONS.—NO. 17.

In our last we promised to resume the subject contained under a discussion of the first head, viz.: "To bring the whole body of Christians, of every sect and denomination, into the same views and, individually, to bear upon the same project." And we further remarked, that this was meant to be effected through the medium of the Bible Society. As this Society was the first established for the ostensible purpose of diffusing the scriptures, and has been in existence more than eleven years, enough of the object of the institution is already developed to enable us to pronounce, with certainty, on its views and tendency. Already do we perceive, that the gigantic pecuniary patronage, which is flowing towards it in a steady stream from every quarter of the nation, has enabled it at this time, to monopolize the entire printing trade of the country, as far as relates to the scriptures. The income to the society, during the last year, amounted, from every source connected with their operations, to \$64,764-13; of this sum \$32,493 26 were remittances for bibles from auxiliary bible societies and societies not auxiliary; and a small part from individuals entrusted with bibles to sell.—They manufacture them with such rapidity, and in such vast numbers, that they are obliged to resort to various contrivances to empty their magazines of them, from time to time, and the more effectually to keep up the trade. It is presumed, from the nature of this institution, that the printing trade cannot come in competition with them under any circumstances whatever that would promise success. The auxiliary and affiliated societies, are pledged to get their supplies from the parent society, which are put at the minimum price, for which they can be afforded. Thus they have effected a complete monopoly. This is a great point gained; and sets them, as it were, above rivalry. They have nothing now to do but to stick to their favorite banner. It is so constituted, so braced, by all the leading passions of our nature, that as long as human weakness exists, they may hope to reach the goal of their ambition. Inveterate prejudices, enthusiasm, bigotry, false philosophy, all concur to prop them up and mistify their holy proceedings. By the aid of an indelible temperament in the public feeling, they are rapidly laying hold of the public sentiment, and drawing into their views the entire population of this great nation. To be convinced of this, it is only necessary to examine their foreign and domestic correspondence. In this we find the most minute detail of every particular which has occurred throughout the year. All the means that can be devised by the auxiliary societies to increase their funds, are resorted to, and approved by the parent society, although when analyzed in some instances with

an eye to moral propriety, are, in our estimation, very reprehensible. Although the bible society is got up in this country for the avowed purpose of furnishing the destitute with the scriptures, what man of sense, what man, who has made himself acquainted with the history of the word, and who is divested of prejudices, can view this mighty project with complacency? When we look into its interior organization and perceive how admirably adapted it is, to promote ecclesiastical supremacy, we must confess our surprise, that the subject has not, heretofore, attracted more of the public attention. In which ever way it is viewed, it is fraught with danger. The Reverend Clergy are so distributed throughout the plan as to possess really and in fact the entire control of the whole system. The correspondence, foreign and domestic, passes through their hands; and they are enabled to measure, with minute exactness, from time to time, the local sensibility upon the subject which may be manifested within the pale of the several and numerous auxiliary and affiliated societies, from whom they have constant reports through their extended correspondence. If any are found to flag, and abate in zeal, the causes are immediately investigated; and they are enabled to apply a salve to their complaints; and, as far as possible, reinvigorate them, and bring them once more to the holy standard of the self-styled orthodox. But one of the most potent instruments connected with the whole system, is, that the Clergy have a single object in view; whilst, on the other hand, the lay community have not; and are only urged to a participation in the plan, from either pious feelings, or, as the case may be in many instances, from a personal respect to some active, zealous, spiritual teacher; and not in a few, to views of temporal aggrandizement, and local advancement in life. With the Clergy, it is a deep contrived and well organized plan of sectarian ambition; knit together, and organized with provisions as admirably adapted to concealment from public scrutiny, the plan is as artful as the pretences for its institution are popular and seductive. With the laity it is looked upon as a sort of pious effort to scatter the scriptures far and wide; and they neither know, nor do they care, any thing more for it than this. Thus the Clergy have, in the entire plan, a manifest advantage, by being able at all times so to gauge the public feeling on the subject, as to pursue their object, steadily aiming at one point, without suspicion, and (apparently) with the consent of the nation.

M.

THE HUMILIATION OF CHRIST.

2 Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The vulgar translation of this text has led many people into error, as it is calculated to mislead; for it leads one to suppose, that Jesus passed from a state of riches to a state of poverty; and as he was never rich in this world's goods, so it has been supposed that his riches must relate to a pre-existing state. But the text, correctly translated, will not warrant such a conclusion. The clause *οτι ο υμεις υπαρχουσιν πλουσιοι ων*, is literally, *that on your account (or for you) he was poor, being rich*. The construction requiring it to be understood, not of a

passage from a preceding state of wealth to a succeeding state of poverty, but of two contemporary states. He was rich and poor at the same time. We propose publishing extracts from Dr. Lardner on the *Logos*, which will give a cursory view of the whole subject.—K.

For the Olive Branch.

COLLECTING MONEY IN CHURCHES.

Messrs. Editors.—In the 27th number of the Olive Branch I observe some very judicious, though, perhaps, rather severe remarks on what the writer calls the "*Penny System*," I should heartily rejoice, with your friend, to see the collecting of money in Churches, or places of public worship dispensed with altogether, unless periodically, say once a month, and occasionally for charitable purposes. But I am apprehensive, notwithstanding all the mortification attending it, it could not very conveniently to the Society be dispensed with; and particularly situated and located as the Second Universalist Society is at present. These collections, although composed principally of pennies, (except the monthly collections,) amount to considerable after all; and more than the Society, in its present infant state can well dispense with. The Masonic Hall, to say nothing of the doctrine preached in it, is a place that will always command the attention of strangers, who, with a very few exceptions, and especially if they should happen to be pleased with what they hear, will contribute more liberally if not more cheerfully than the members of the stated congregation. But we are all imitative creatures, and the effect of example is much greater, unless there be something seriously objectionable in it, than most people are aware of. It is the circumstance of every one's contributing something, rather than the amount contributed, (for that is seldom or never seen by the audience,) that makes the example. I will therefore suppose, for the sake of the case, there are two persons of equal wealth, and both equally well wishers to the Society, say A. and B. Their collections on the whole amount to the same, and are principally put in at the monthly collections. But A., for the sake of the example and as an excitement to others, never lets the collector's box, or plate, pass him without putting in, at least his penny. B., being opposed to the penny system, generally lets it pass, excepting on the monthly collections; yet, rather than to be thought illiberal, and to show his contempt to the penny system, one time out of six he throws in his six pence. Now both of these individuals have been equally liberal, so far as their money has gone. But so far as their example goes, as an excitement to others, that of A. is nearly six times, (and except the monthly collections, and with those who sit near enough to see the amount that each one puts in, quite six times) as great as that of B. My own impressions are, therefore, notwithstanding the objections which have been urged, or which can be urged, that you cannot well dispense with these collections, and if they are sometimes attended with a little disappointment or mortification, the Trustees must only exercise a little more patience, which is one of the Christian virtues. Those who expect much must be grateful for a little. I would suggest one improvement, however, which is adopted in some Churches. Every man knows best when it is most convenient to himself to pay his money. Let each one then have the privilege

of paying his subscription money, or money for the seats, in same way. Only let him inclose it in a paper with his name, and let him have credit accordingly. In this way nearly all the trouble in collecting might be saved; besides, it would always make your collections more respectable. *Another friend to the Society.*

Miscellaneous.

FEMALE HEROISM.

Kaiolani, a female chief, of the highest rank, (in the Sandwich Islands) had embraced Christianity; and desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain, (a volcanic mountain with a burning crater of prodigious extent) descend into the crater, and by thus braving the volcanic deities in their very homes, (the prevailing belief was, that the gods of the islands resided in these fires,) convince the inhabitants of the Islands that God is God alone, and that the false subordinate deities existed only in the fancies of their weak adorers. Thus determined, and accompanied by a missionary, she with part of her family, and a number of followers, ascended Peli, (the mountain;) at the edge of the first precipice that bounds the sunken plain: many of her followers and companions lost courage, and turned back; at the second, the rest earnestly entreated her to desist from her dangerous enterprise, and forbear to tempt the powerful gods of the fires. But she proceeded, and on the very verge of the crater, caused the hut we were now sheltered in to be constructed for herself and people. Here she was assailed anew by their entreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, that she would draw down on herself and those with her certain destruction! "I will descend into the crater," said she, "and if I do not return safe then continue to worship Peli; but if I come back unhurt, you must learn to adore God who created Peli." She accordingly went down the steep and difficult side of the crater, accompanied by a missionary and by some whom love or duty induced to follow her. Arrived at the bottom, she pushed the stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken.—Those who had expected to see the goddess armed with flame and sulphureous smoke, burst forth and destroy the daring heroine, who thus braved her in her very sanctuary, when they saw the fire remain innocuous, and the flames roll harmless as though none were present. They acknowledged the greatness of the God of Kaiolani; and from that time few indeed have been the offerings, and little the reverence, offered to the fires of Peli.—*Voyage to the Sandwich Islands.*

From Zion's Herald.

AFFECTING OCCURRENCE.

The following affecting account was related to me a few years since, while travelling in the western country, of two men, who went into the celebrated Mammoth Cave, which is situated in Green's county, Kentucky, and is about ten miles long, with the intention of exploring it.

These men, after having provided themselves with a lantern, food and refreshments sufficient for one or two days' journey, entered the cave, and commenced their subterranean tour. As they walked on from one apartment to another, viewing in astonishment, the won-

ders of this stupendous cavern, they often came to large and almost fathomless pits, which they passed with some difficulty, by crawling on their hands and knees. They proceeded in this way, walking and crawling, for about a day, and in the mean time had passed a number of these pits. They had just passed one of them, when, by some fatal accident, their light was extinguished. One of them, in the agony of despair, appeared to lose his reason, became bewildered, whirled round, exclaiming, Lord have mercy on us, and fell; and in falling, plunged headlong into the pit they had just passed. His companion listened, and heard him distinctly strike at the bottom and groan. He called to him, but received no answer: he called again, but all was silent as the tomb.—I thought, said he, had I but fallen with him, it would have been a happy circumstance; for, to attempt to find the mouth of the cave, and pass the many dangerous places they had met with in entering, must, he conceived, be impossible. He thought therefore of dying only by starvation. He concluded however to make an attempt to get out; he could but die, he thought, by sharing the fate of his companion, and this would the sooner put an end to his sufferings. He set out, crawling on his hands and knees, and proceeded safely in this way for about 24 hours, when he again yielded to his feelings and burst into tears. This alone, he said, relieved his agony. He set out again, but with little hope of ever arriving at the mouth of the cave, and continued winding his way in midnight darkness about a day longer. As he entered the cave, he observed that it branched off in various directions, and he concluded that he had taken a wrong one, and was as far or farther from the entrance than when he first set out. He sat down, he said, with the determination of waiting patiently the approach of death. The possibility again occurred to him of finding the way out; and once more he summoned his remaining strength, and commenced groping his way through the cavern—and, on the morning of the third day, when nature was nearly exhausted, and all hope had fled, he thought he observed the dawn of light; and, on suddenly turning a corner, the morning star shone fully in his face! His feelings, he said, must be imagined, for they could not be described.

D. A. T.

A CURIOSITY.

The British embassy who visited Ava in Oct. of 1826, give the following account of a singular *lusus nature* they saw in that capital.

"In the department of curiosities, may be mentioned the existence at Ava, of a man covered with hair from head to foot, whose history is no less remarkable than that of the celebrated porcupine man, who excited so much curiosity in England, and other parts of Europe, near a century ago. The hair on the face and ears of this singular being, is shaggy, and about eight inches long. On the breast and shoulders it is from four to five. It is singular that the teeth of this individual are defective in number; the molases or grinders, being entirely wanting. This person is a native of the Shan country, or Lao, and from the banks of the upper portion of the Salween or Mattaban river: he was presented to the king of Ava, as a curiosity, by the Prince of that country. At Ava he married a pretty Burmese woman, by whom he has two daughters. The eldest re-

sembles her mother, the youngest is covered with hair, like her father, only that it is white or fair, whereas his is now brown or black, having, however, been fair, when a child, like that of the infant. With the exceptions mentioned both the father and his child are perfectly well formed, and, indeed, for the Burman race, handsome. The whole family were sent by the King to the residence of the mission, where drawings and descriptions of them were taken.

THE SLEEPER CURED.

Some time since, a writer in the Lowell Journal, after adverting to the new invented cure of intemperance, expressed a desire that some one would next discover a remedy for sleeping in meeting. This would certainly be a desideratum, and we have heard of nothing approaching nearer to it than the method detailed in the following story.

A few years since, an aged clergyman in the western part of this country, speaking of the solemnity attached to the ministerial office, said that during the whole term of forty or fifty years that he had officiated therein, his gravity had never but once been disturbed in the pulpit. On that occasion, while engaged in his discourse, he noticed a man, directly in front of him, leaning over the railing of the gallery, with something in his hand which he soon discovered to be a huge quid of tobacco just taken from his mouth. Directly below, sat a man, who was in the constant habit of sleeping at meeting, with his head leaned back, and his mouth wide open. The man in the gallery was intently engaged, raising and lowering his hand, and taking an exact observation, till, at length, having got it right, he let fall the quid of tobacco, and it fell plump into the mouth of the sleeper below!—The whole scene was so indescribably ludicrous, that, for the first and the last time in the pulpit, an involuntary smile forced itself upon the countenance of the preacher. The unexpected intrusion of so unpalatable a mouthful, awoke the sleeper, and he was never known to indulge in that practice afterwards.

Massachusetts Spy.

SIR ISAAC NEWTON.

Sir Isaac Newton, one evening in winter, feeling it extremely cold, instinctively drew his chair very close to the grate, in which a large fire had been recently lighted. By degrees the fire having completely kindled, Sir Isaac felt the heat intolerably intense, and rung his bell with unusual violence. John was not at hand; he at last made his appearance, by the time Sir Isaac was almost literally roasted. "Remove the grate, you lazy rascal!" exclaims Sir Isaac, in a tone of irritation very uncommon with that amiable and placid philosopher, "remove the grate ere I am burned to death!" "Please your honor, might you not rather draw back your chair?" said John, a little waggishly. "Upon my soul," said Sir Isaac, smiling, "I never thought of that."

COL. DAVIES.

The following singular and interesting anecdote was sent to us some time since, but having unfortunately been mislaid, or overlooked, we now cheerfully give it an insertion in this week's Olive Branch.

Col. Davies, who fell at the battle of the Wabash, was a man of high character, a native

of Kentucky. He was a lawyer, whose character was tinged with those eccentricities that denote future genius. There was a difficult question to decide before the court of Kentucky, involving an important question in regard to the title of an estate. The case embraced a long concatenation of facts, and sundry technical niceties. When the case was called, a Kentucky hunter, with his rifle and bird bag, loaded with provisions, all equipped and complete, entered the hall and took his seat among the lawyers. There was a grin on the faces of the bar, court, jury and spectators. He, all unconscious, took out his provisions and began to eat with the utmost composure. The lawyer on the side of the plaintiff rose and made a long argument. And who answers for the defendant? inquired of the court. I do, replied the hunter; and rising he broke forth into a torrent of eloquence that astonished the court and jury. Away went the plaintiff, law and evidence, and so complete was the discomfiture that the opposite counsel made a most piteous reply.

The jury found a verdict for the defendant without retiring from their seats; when the court adjourned, and invited the stranger to their lodgings. "No, I thank you, gentlemen; and unless you will take a cold cut with me, I must be gone." So saying, he shouldered his rifle and with great sang froid departed.

A curious circumstance—occurred at Elstree, Herts, a few days ago. A fine little child, about two years and a half old, was missed by his father who is gardener in a gentleman's family. Concluding that the child had fallen into one of the ponds in the garden, they were dragged, but nothing found that could lead to a discovery. In the evening a boy, who was passing the dog kennel, to which was chained a large Newfoundland dog, and which unlikely place no one had ventured near, espied the little child fast asleep in the humble dwelling of his canine friend. The paws of the animal were round the child's neck. On his attempting to approach the child, the dog showed symptoms of determination to retain possession of his little companion. The father of the child was called: he also was denied approaching the child. But the infant, on being awake, was permitted by the kennel, to run to the arms of its overjoyed parents.

Eng. pap.

Finances of the Great Nations of Europe.

The Revenue of Russia is estimated at 533,000,000 of francs. That of Austria is stated at exactly the same amount. That of Prussia is 193,000,000. The sum of the revenues of these three powers make a total of 869,000,000, and that of France 920,000,000. Thus it would appear that France is not only as rich as Austria, Russia, and Prussia together, but that it has an overplus of 51,000,000,—which is equal to the revenue of several powers of the second order, such as Portugal, Sardinia and Sweden. England will raise this year a sum of 1,410,000,000, but the interest of its debt being 750,000,000, there will remain 660,000,000 for the public expenses. For this reason the budget for every branch of the public service is smaller with a few exceptions, than that which is allotted to the same branch by the French Chambers. It appears that on an average, the Frenchman contributes 11 per cent. of his income to the public expenditures, while the Englishman contributes 25 per

cent. What a paltry sum, in comparison, does the happy American contribute.

Quicksilver mine in Boston.

On Friday last, some workmen, while digging a cellar, No. 29 Prince-st., came to a stratum of hard clay and stone. In removing this soil, they observed it was impregnated with small shining particles, and upon examination, found they had struck upon a mine of Quicksilver—*argentum vivum*, or what is called by the chymists, Mercury. The globules were numerous, and appeared to be lodged mostly in lumps of earth. They varied in size from that of a bean to that of the head of a pin, and were perfectly pure and fluid. The novelty of the discovery attracted numbers to the spot, and many specimens of the mineral have been taken away by the chymists and others for analysis. The land is owned by Mr. Leader Dam; and if the mine extends any considerable depth will be of immense value.—*N. Y. Dai.*

On the cause of rain.—Every one must have noticed an obvious connexion between heat and vapor in the atmosphere. Heat promotes evaporation, and contributes to retain the vapor when in the atmosphere, and cold precipitates or condenses the vapor. But these facts do not explain the phenomenon of rain, which is as frequently with an increase as with a diminution of the temperature of the atmosphere.

The late Dr. Hutton, of Edinburgh, is generally allowed to be the first who published a correct notion of the cause of rain. (See Edin. Trans. vols. i. and ii., and Hutton's Diss. &c.) Without deciding whether vapor be simply expanded by heat, and diffused through the atmosphere, or chemically combined with it, he maintained from the phenomena that the quantity of vapor capable of entering into the air, increases in a greater ratio than the temperature; and hence he fairly infers, that whenever two volumes of air of different temperatures are mixed together, each being previously saturated with vapor, a precipitation of a portion of vapor must ensue, in consequence of the mean temperature not being able to support the mean quantity of vapor.

The cause of rain therefore is now no longer an object of doubt. If two masses of air of unequal temperatures, by the ordinary currents of the wind, are intermixed, when saturated with vapor, a precipitation ensues. If the masses are under saturation, then less precipitation takes place, or none at all, according to the degree. Also, the warmer the air, the greater is the quantity of vapor precipitated in like circumstances. Hence the reason why rains are heavier in summer than in winter, and in warm countries than in cold. —*Lon. paper.*

DEAN SWIFT.

It was an affecting incident in the life of Swift, that in a pleasurable excursion with some friends into the country, he fell behind; and after waiting in vain for his joining them, one of them turned back to seek for him, and found him standing, gazing intently on a beautiful tree whose top had been soothed by lightning. To the friend who interrupted his musings, he said, (pointing with his finger to his forehead,) "Like that tree God will smite me here." The presentiment was unhappily realized in his mental imbecility, and he whose intellect was so quick and powerful, became as a child.

BOOKS.

Of about 1,000 books published annually in Great Britain, 600 are accompanied with commercial loss; on 200 the gain is trifling, and only on 100 any considerable profit; 650 are forgotten within the year; another hundred in two years; another hundred and fifty in three years; not more than 50 survive seven years, and scarcely 10 are thought of after 20 years. Of the 50,000 books published in the 17th century, not more than 50 are now in estimation, and of the 30,000 books published in the 18th century, not more than 500 are considered worth re-printing, and not more than 500 are sought after at the present time. Since the first commencement of writing—that is in 32 centuries, only about 500 works of writers of all nations have sustained themselves against the devouring influence of time.—*Goodhue's Library Manual.*

SINGULAR ENOUGH.

A singular occurrence took place recently at Farmington, Me. A Meeting-house had been erected by the different religious societies, and after its completion, a vote of the proprietors was taken to designate the minister who should preach the dedicatory sermon. On balloting, the Rev. Mr. Cobb had a large majority of votes, and he preached the dedicatory sermon accordingly. But a part of the society had scruples in regard to the validity of the dedication, as Mr. Cobb was a Universalist, and they thought it best to have it re-dedicated, which was done, and the sermon was delivered by the Rev. Mr. Lovel of the Methodist persuasion.

New-Hampshire Gazette.

Extraordinary.—A London editor gives the following article:—"We are told that there is a woman in a village in Glamorganshire, South Wales, whose husband, with the little fortune he had got with her, bought a small farm. He had hardly closed the purchase when death closed his eyes. However, not intimidated by this, the woman married a second husband, who sowed it. He likewise died, and she tried a third, who reaped it: but death soon snatched him away. She then married a fourth, who thrashed it; but he also shared the fate of his predecessors; and she is now married to a fifth husband, with whom she is enjoying the produce of it. All this happened within eighteen months."

PLAIN RESTITUTIONIST.

A new work with this title, has just been published at Montrose, Pa. written by Br. Edwin Ferris, of Chenango County, N. Y. It contains 200 pages, is written in a very candid and ingenious manner; the subjects on which the writer treats are important; and (as far as we are able to judge, having as yet only cursorily examined the work) the author exhibits a sound judgment and considerable ingenuity; and we cheerfully recommend the work to the perusal of our friends universally.

Utica Mag.

To take out grease spots from a carpet or any kind of woollen clothes.—Dissolve a piece of pearlsh, the size of a pea, in half a tea cup of warm water, or a piece twice the size in a full cup. Pour some of the solution on a grease spot and continue to rub it with a clean brush or woollen cloth until it is nearly dry, and your carpet or garment will be as clean as ever.

Treatment of females in countries where slavery prevails.

Among the negroes on the slave coast, the wife is never allowed to appear before the husband, or to receive any thing from his hands, without putting herself in a kneeling posture.

In the empire of Congo, and among the greater part of those nations which inhabit the southern coast of Africa, the women of a family are seldom permitted to eat with the men. The husband sits alone at table, and his wife commonly stands at his back, to guard him from the flies, to serve him his victuals, or to furnish him with his pipe and tobacco. After he has finished, she is allowed to eat what remains, but without sitting down, which it seems would be inconsistent with the inferiority and submission that is thought suitable to her sex. When a Hottentot and his wife have come into the service of an European, and are entertained under the same roof, the master is under the necessity of assigning to each of them a distinct portion of victuals, which, out of regard to the general usage of their country, they always eat at a distance from each other.

In the account which has been given by commodore Byron, of the Indians of South America, we are told that "the men exercise a most despotic authority over their wives, whom they consider in the same view as they do any other part of their property, and dispose of them accordingly, even their common treatment of them is cruel; for the toil and hazard of procuring food, lies entirely upon the women, yet they are not suffered to touch any part of it, till the husband is satisfied, and then he assigns them their portion, which is generally very scanty, and such as he has not a stomach for himself." The same author informs us, that he has observed a like arbitrary behavior among many other nations of savages, with whom he has since been acquainted.

From the servile condition of the fair sex, in barbarous countries, they are rendered in a great measure incapable of property, and are supposed to have no share in the estate of that particular family in which they reside. Whatever has been acquired by her labor, is under the sole administration and disposal of those male relations and friends by whom they are protected, and from whom they receive a precarious subsistence. Upon the death of a proprietor, the estate is continued in possession of his sons, or transmitted to his other male relations; and his daughters are so far from being entitled to a share of the succession, that they are even considered as a part of the inheritance; which the heir is at liberty to dispose of at his pleasure.

At the Cape of Good Hope, in the kingdom of Benin, and in general upon the whole southern and western coasts of Africa, no female is ever admitted to the succession of any estate, either real or personal.

The same custom is said to be observed among the Tartars; and there is some rea-

son to believe, it was formerly established among all the inhabitants of Chaldea and Arabia.

Eng Pap.

From the Portland Advertiser. EASTERN BOUNDARY.

The truth of the remarks we have frequently made, respecting the reliance which the British Provinces put on the fact of possession in the question of boundary between them and us, gains confirmation from almost every act of theirs connected with the subject. That the territory in dispute is important to them, we have no doubt, nor are we among those (if such there be) who think it of little or no consequence to us. But without any reference to pecuniary consideration of value, there is a previous and more important consideration of right, which must not be lost sight of. The sovereignty of the State is assailed, and it becomes an imperative duty to protect it from dishonour. With whatever forbearance we may meet the pretensions of our neighbours, they may yet learn that there is a point at which that forbearance ceases. Let them manifest a disposition to respect our rights, and we shall exhibit none to violate theirs.

The British claim by a line drawn from Mars Hill to the Katahdin, and from the Katahdin, by a line drawn along between the heads of the streams which empty into the Penobscot and those which empty into the St. Johns, until it strikes the dividing line between Maine and Lower Canada. If the reader will look at the Map, he will see that it *cuts off from Maine a territory equal to the whole of Massachusetts*. The land itself, it is said, exceeds in fertility any tract of equal size within New England.

PRESERVATION OF APPLES.

The following valuable observations, contained in a letter from Noah Webster, Esq., have been published in the Massachusetts Agricultural Repository:

It is the practice of some persons to pick apples in October, and just spread them on the floor of an upper room. This practice is said to render apples more durable, by drying them, but I can affirm this to be a mistake. Apples, after remaining on the trees as long as safety from the frost will admit, should be taken directly from the trees to close casks, and kept dry and cool as possible. If suffered to lie on the floor for weeks, they wither and lose their flavor, without acquiring any additional durability. The best mode of preserving apples for spring use, I have found to be, the putting of them in dry sand as soon as gathered.

For this purpose I dry sand in the heat of summer, and late in October, put down the apples in layers, with a covering of sand upon each layer. The advantages of this mode of treatment are these:

1. The sand keeps the apples from the air, which is essential to their preservation.
 2. The sand checks the evaporation of the apples, thus preserving them in their full flavor: at the same time, any moisture yielded by the apples, (and some there will be,) is absorbed by the sand; so that the apples are kept dry, and all mustiness is prevented.
- My pippins in May and June are as fresh

as when first picked, even the ends of the stem look as it just from the twig.

Gold.—This metal is to solace the wants, and not to nourish the passions of men. In this view, it was generally brought from the mines, purified, struck, and stamped. He who expends it properly, is its master; he who lays it up, its keeper; he who loves it, a fool; he who fears it, a slave; he who adores it, an idolater; the truly wise man is he who despises it.

Three Weeks before Marriage.—The daughter of a respectable farmer in Carmarthenshire, was lately betrothed to a young man in the neighborhood of Tenby; but lover's quarrels occurring about three weeks before the day appointed for the marriage, the swain turned on his heel, and immediately proposed to another sister, who assented, without hesitation, on the ground of its being too great a sacrifice to lose such a nice young man out of the family; and, on the day named for the former marriage, the latter took place.

POETRY.

From the Buffalo Journal THE GENIUS OF NIAGARA.

BY A VISITOR AT THE FALLS.
Proud demon of the waters! Thou,
Around whose stern and stormy brow
Circles the rainbow's varied gem,
The Vapor Spirit's diadem;
While rushing headlong at thy feet,
The everlasting thunders meet!

Thron'd on the mists, around thy form
Is dashing the eternal storm—
Ceaseless and changeless—and whose shock
The tempests of old ocean mock;
And the dark sea-kings yields thee
The meed of might and majesty!

Depth, sound, immensity, have lent
Their terrors to thy element.
Thy congregated waters yell
Down caverns as fathomless as hell;
While heaven's glorious hues are set
About thy gorgeous coronet.

Emblem of power! the mighty sun
Hath left and found thee roaring on.
The giant, time, hath never yet
His footsteps on thy water set;
For thou remainest still the same—
Unchanged and unchangeable.

The Subscribers to Mr. Kneeland's salary, are requested to call on the Treasurer, No. 76 William street, and pay at least one half of the amount, as the money is now wanted, and the other half may go towards the rent of their seats, in the new Hall, if they should choose. By order of the Trustees,
R. P. BUSH, Sec'y.

SEATS IN THE NEW MASONIC HALL.

The Trustees of the Second Universalist Society will attend at the new Masonic Hall, on Saturday the 1st of December instant, at 2 o'clock in the afternoon, to dispose of the seats in said Hall, the sale to commence at three o'clock precisely. All persons, therefore, wishing to secure seats for themselves or families, are respectfully invited and requested to attend at the above time and place. The Trustees will remain from two to six o'clock, for the purpose of letting seats; but it will be advisable to attend at the hour of sale, as it is contemplated to put up all the seats, not disposed of, at once, at the prices affixed to them, and bid for choice. In this way the Trustees will be able to give satisfaction to all.

Erratum.—In the marriage published in No. 26, which took place on the evening of the 30th ultimo, the name of the bride should have been MARY HARDING, instead of Mary Arden.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, DECEMBER 8, 1827.

|| No. 30.

EXTRACTS FROM BALFOUR'S 2D INQUIRY.

ON THE TERM SATAN.

(Continued from page 226.)

The opinion, that the Devil or Satan is a real being, with other connected opinions, shown to have their origin in heathenism.

"Woe unto you Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. xxiii. 15.

Let it now be remembered that while the Jews dwelt in Canaan they knew nothing about the devil. If they did, it was merely by report, that the Persians and other nations believed in such a being. They had precepts, guarding them against witchcraft, idolatry, and all the abominations of the Canaanites, but not one guarding them against that almost infinite being whom Christians call the devil. How our orthodox bretheren account for this I am unable to say. On my views, it is easily and rationally accounted for. The devil was the principle of evil deified, transformed by Zoroaster into an angel of darkness, and the Jews must go to Babylon to get acquainted with him. That the Jews spent seventy years in captivity there, is a fact disputed by no one. The question which then comes forward for consideration, is—Did the Jews imbibe, during their captivity, and did they bring back from it, any religious opinions which were not taught in their sacred books? Were any of these opinions derived from the creed of Zoroaster, and was that now entertained concerning the devil of this number?

To see how this matter stands we solicit the reader's attention to the following particulars.

1st. The Magian religion for many ages had been the "national religion of the Medes as well as of the Persians" as stated by Prideaux. About the time the Jews were in captivity at Babylon, Zoroaster flourished there, in reviving and improving it. Jahn, p. 381. thus writes respecting the time when the Jews were carried there—"When at length admonitions ceased to be of great avail, and every thing was growing worse and worse, the *Israelitish* commonwealth was overthrown, 253 years after their separation from Judah, and 722 before Christ. The people were carried away by the Assyrians into Gozan, Chalacene, the cities of Media, and into Assyria.

"The kingdom of Judah was overthrown 387 years after the separation, 588 before Christ, by the Chaldeans, and the people were carried captive to the banks of the river Chebar in Babylonia." Prideaux says, vol. i. p. 65. that the Jews were carried to Babylon in the fourth year of Jehoiakim, which according to his chronology was six hundred and six years before Christ. It was not for want of a fair opportunity, if the Jews did not imbibe opinions not found in their Scriptures.

2d. When they were carried to Babylon no particular place was appointed for them, but they appear to have been dispersed throughout the provinces of that vast empire. It was not with the Jews here, as with their forefathers in Egypt, a particular spot being assigned them, where they lived altogether, and could fortify each other against a departure from the religion of Jehovah. Their dispersed condition rendered them liable to forget their own religion, and insensibly imbibe the opinions of those among whom they lived.

3d. The very religion of Zoroaster had many things about it calculated to lead Jews to embrace it. It recognized the first principle of their own, the supremacy of one God; was the religion of the king, his court and of all the nobility. It was popular throughout the whole empire. These, and other things noticed by Prideaux, which I forbear particularizing, all concurred to make the religion of Zoroaster very fascinating to the Jews. For them to oppose it was only to render themselves as odious there, as I am likely to be among orthodox people here, in opposing their doctrine concerning the devil. Jahn, in his *Archaeology*, thus writes, p. 393—4: "The similitude which existed between the system of Moses, and that of Zoroaster, which prevailed in Persia, and Media, may be summed up in a single article, viz. that they both discountenanced the worship of idols, for.

1. That original beginning of all things, called HAZARUAM, was neither the creator nor governor of the world, but the *endless succession of time*, which was represented by Zoroaster, as the supreme existence, *ENS*, or fountain of being. From Hazaruam, proceeded Ormuz, and Ahrimanes. Ormuz acted the part of creator of the world; a circumstance which caused no little envy in the mind of Ahrimanes, and induced him to mingle with the workmanship of Ormuz, the seeds or principles of evil, which exist. By the Mehestani, moreover, or followers of Zoroaster, not only Ormuz, but six AM-SCHASPANDI, also innumerable spirits, dispersed every where, the sun, moon, stars, and other earthly existences, were worshipped without distinction.

"2d. If the example of the Medes and Persians, who worshipped Ormuz, as the creator and governor of the world, confirmed the Hebrews in the worship of Jehovah, it was equally likely, on the other hand, to induce them to adore the stars, and spirits, which occupied so conspicuous a place in the system of those nations; also the horses and chariot of the sun, which the ancestors of king Josiah, influenced by the example of the Mehestani, had introduced at Jerusalem, and perhaps to practice that species of Magian worship, witnessed by Ezekiel in the temple of Jerusalem."

4th. The Jews previous to the captivity, had been preparing themselves in the school of superstition and wickedness, for embracing such opinions at Babylon. Jahn says, p. 392. "Dur-

ing the period immediately preceeding their overthrow, every kind of superstition, and every moral pollution prevailed in both kingdoms, especially in that of Judah. No other means therefore remained to correct their vices, but that of extreme severity, by which their whole nation, dispersed from their country into distant regions, and humbled and afflicted, might learn that they could do nothing without God, and that idols could lend them no assistance."

5th. The long duration of their captivity, unavoidably led to the adoption of such opinions in religion. It was known by the Jews, that their captivity was to be for seventy years, and were desired to make their temporal arrangements accordingly. See the prophet's injunctions about this. But let us suppose, what is hardly supposable, that all the persons who went to Babylon over twenty years of age, were proof against imbibing any false opinion. Suffer me to ask, how were all under that age, and all born there to be preserved? Without a constant miracle they could not, and no one affirms that a miracle was wrought to preserve them. It is then morally certain, that the Jews on their return, must bring back with them many of the religious opinions of the people among whom they had lived: unless we can prove, that they changed all their religious opinions, as easily as a man can shift his clothing.

6th. Prideaux shows from the Old Testament Scriptures, that some of the Jews had gone over to the Magian religion. He refers to Ezek. viii. 16. where the prophet being carried in vision to Jerusalem, saw "about five and twenty men standing between the porch and the altar, with their backs towards the temple of the Lord, and their faces towards the east; and they worshipped the sun." The meaning of which is, that they had turned their backs upon the true worship of God, and had gone over to that of the Magians. Here then is direct proof of the fact from Scripture, that Zoroaster's religion was not only imbibed, but the worship it enjoined practised by the Jews. But as very little of the Old Testament was written after the captivity we observe,

7th. That learned men agree, that the Jews brought back from their captivity religious opinions, not taught in their Scriptures. I shall only quote the following writers in proof. Michaelis on the laws of Moses, vol. ii. p. 348. thus writes—"In the New Testament, indeed, and in the Jewish language after the period of the Babylonish captivity, from which the Israelites returned much enriched in names for the Devil, *Belial* means the Devil. But in the Old Testament it never hath this meaning." Again; L'Enfant in his introduction to the reading of the Scriptures, p. 14. thus writes—"But this much is quite certain, that from that time (of Alexander the Great) the Jews began to *Hellenize*; that the Greek tongue, spoken by the *Macedonians*, became more common among them, and that they also introduced some of the opinions of the Greek philosophers, as the

transmigration of souls, for instance. We find some steps of this notion even in the New Testament, as in Luke xvi. 26. where there is an account of the abode of departed souls, conformable to the *Grecian philosophy*, and in John ix. 2. where we find an illusion to the *pre-existence and transmigration of souls*. It is moreover evident from the Apocryphal writings, from Philo, Josephus, and the Talmudists, that the Jews, especially the Pharisees, had learned and followed the Grecian philosophy ever since their conversing with the Greeks under *Alexander the Great*, the *Ptolemies*, and *Seleucide* his successors, who reigned in Egypt and Syria." Those who wish to see more authorities in proof of this point may consult Dr. Campbell's 6th Dissertation, part i. sect. 19. quoted in my first Inquiry, chap. 1. sect. 3. See also Jahn's Arch. p. 235. 396. The Jews then had two sources from which they derived opinions in religion not taught in their Scriptures. The opinions of *Zoroaster* and that of the Greek philosophers.

8th. What conclusively proves, that the Jews brought back from their captivity many opinions not learned from their sacred books, are the Apocryphal writings. The books called Apocrypha, though not canonical, are allowed to be the best writings extant, relative to the Jews after their captivity. To these I shall now call the attention of the reader, collecting from them, what were the religious opinions of the Jews in the times to which they relate.

(To be concluded in our next.)

GOD MANIFEST IN THE FLESH.

(Concluded from our last number.)

Believing, therefore, that we have stated the substance of about all the light which at present can be obtained on this subject, the reader is now left to make up his own judgment in the case. Dr. A. Clarke has a short note on the subject, but nothing very conclusive; at least, nothing that can do away the testimony of Griesbach. To him, therefore, we must still adhere, notwithstanding all the evidence which we have yet seen to the contrary: and this opinion is not a little strengthened by a passage in 1 John v. 7, 8, which is manifestly spurious; and was evidently inserted for the same purpose.

The words which are added are these—"in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth." The text should read, *For there are three who bear testimony, the spirit, and the water, and the blood; and these three agree in one*. There is another passage which has been altered, and manifestly for the same purpose, viz. Acts xx. 28, in which the word *Theos*, (God,) has been substituted for *Kyrios*, (Lord,) which "is supported by all the most ancient and valuable manuscripts, whether of the Alexandrian or the western edition, by the Coptic, Syriac, and other ancient versions, and by citations from the early ecclesiastical writers. The expression, 'the blood of God,' is not quoted by the earliest ecclesiastical writers, and is rejected with horror by Athanasius." See Griesbach—also Improved Version, and note on the place. K.

Extracts from "A Letter written in the year 1730, concerning the question, whether the *Logos*, (Word, John i. 1.) supplied the place of a human soul in the person of Jesus Christ. By Nathaniel Lardner, D. D."

"I will now consider some texts, which have been thought by some to represent to us the

pre-existence of the soul of our Saviour, before his conception in the womb of the virgin Mary.

"The form of God, Philip. ii. 6. seems to me to have been enjoyed by our Lord in this world. It denotes his knowledge of the hearts of men, his power of healing diseases, and raising the dead, and working other miracles, at all times, whenever he pleased, and all other evidences of his divine mission. This sense does wonderfully accord with what our Lord says, John x. 34—36. and in many other places of that Gospel. "Is it not written in your law, I said, Ye are Gods? If he called them Gods, to whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God?" But though he had so great power, he made himself of no reputation; he lived in a mean condition; and submitted to the reproaches of enemies, and at last to death itself. Which was plainly a voluntary submission. For being innocent, he needed not to have died, but might have been translated without tasting death.

"If this be the meaning of the text, then 2 Cor. vii. 9. is also explained: that "though he was rich, yet for our sakes he became poor."

"John i. 15. "John bare witness of him—He that cometh after me, is preferred before me." And ver. 30. "This is he of whom I said: after me cometh a man, which is preferred before me. For he was before me." But I apprehend that John the Baptist does not here say, that Jesus was before him in time. But he says: "He who comes after me, has always been before me, or in my view. For he is my chief, or prince, or principal. This suits what he says of the great dignity, and transcendent excellence of our Lord's person and character, at ver. 27. "Whose shoes I latchet I am not worthy to unloose": and ver. 23. "I am the voice of one crying in the wilderness, Make straight the way of the Lord" that is, "I am the harbinger, or fore-runner, of the great person, who is about to appear among you. I am come before him to prepare you for his reception."

"John viii. 58. may be thought a strong text for the pre-existence of our Saviour's soul. But really he there only represents his dignity, as the Messiah, the special favor of God toward him, and the importance of the dispensation by him. It is a way of speaking resembling that in Rev. xiii. 8. "Whose names are written in the book of life, of the lamb, slain from the foundation of the world," and explained 1 Pet. i. 20. "Who verily was fore-ordained before the foundation of the world." See also Eph. i. 4. 2 Tim. i. 9. Tit. i. 2. The Jewish people have a saying that the law was before the world was created. In like manner the dispensation by the Messiah was before the dispensation of Abraham, in dignity, nature, and design, though not in time.

"The Jews were much offended at the words recorded in the 56th verse. Nevertheless our Lord does not there say, that he had seen Abraham, or that Abraham had seen him in person. What he says is this: "Your father Abraham rejoiced to see my day. And he saw it and was glad"; that is, "he earnestly desired to see the time, when all the nations of the earth should be blessed, through his promised seed, the Messiah. And by faith he saw it, and was glad."

Compare Heb. xi. 13.

"Another text proper to be considered here

is John xvii. 5. "And now, O Father, glorify thou me with the glory, which I had with thee before the world was." But this, according to the Jewish phraseology, may be very well understood of the glory, always designed for the Christ by the immutable purpose of God.

See *Grotius* upon the place.

That our Lord had not, before his nativity, the glory which he here prays for, is apparent from the whole tenor of the Gospel, and from clear and manifest expressions in the context. For the glory, which he now prays for, is the reward of his obedience, ver. 4. "I have finished the work, which thou gavest me to do. And now O Father glorify thou me."—And St. Paul says, Phil. ii. 9, "Wherefore God also has highly exalted him. Heb. ii. 9—for the suffering of death he was crowned with glory and honour." Ver. 10. "For it became him, for whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." And Heb. xii. 2. "Looking unto Jesus, who for the joy that was set before him, endured the cross, despising the shame. And is set down on the right hand of the throne of God." And Luke xxiv. 26. Our Saviour says to his disciples, in the way to *Emmaus*: "Ought not the Christ to have suffered these things, and to enter into his glory?" And St. Peter 1 Ep. i. 10, 11. "Of which salvation the Prophets have inquired.—Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." And St. Paul, Acts xxvi. 22, 23—"saying no other thing than those, which the Prophets and Moses did say should come: that the Christ should suffer, and that he should be the first that should rise from the dead." All harmonious, as we see, that the glory of the Messiah was subsequent to his obedience and sufferings on this earth. See likewise Rom. i. 3, 4.

"Nor can I forbear to observe to you, that Augustin, who has largely considered the words of John xvii. 5. and in so doing, quotes Eph. i. 4. and Rom. 1—4. understands them of Christ's human nature, and explains them in the same manner that I have done. [The extract from Augustin being in Latin, is omitted here.]

"It has been thought by some, that Christ, or the Son, appeared to the Patriarchs, and was oftentimes sent upon messages to men by the Supreme Being, before the times of the Gospel. But where is the proof of this? It was the opinion of some of the ancient writers of the Church, who had a philosophy that was a mixture of Pythagorism and Platonism. Nevertheless, this supposition, that God had employed the Son in former times, before the Gospel, is overthrown by the very first words of the Apostle in the epistle to the Hebrews, "God, who, at sundry times, and in divers manners, spake in times past, unto the fathers by the Prophets, has in these last days spoken unto us by his Son." It is also inconsistent with the apostle's arguments to care and circumspection, steadfastness and perseverance which follow afterwards, Heb. ii. 1. 2. 3. "Therefore we ought to give the more earnest heed to the things which we have heard. For if the word spoken by the angels was steadfast, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" See likewise ch. iii. 1. "For this man was counted worthy of more honour than Moses,"

Ver. 6. "But Christ as a Son over his own house."

"Still it may be said, that nothing but the pre-existence of the soul of Christ can suit those expressions of his being *sent from God*, and *coming from God*."

"To which I answer, that the account here given by me is well suited to all such expressions in their utmost latitude, according to the style of Scripture. For we may be all said to be sent by God into the world, without the supposition of a pre-existent soul. Especially are prophets sent from God. But above all, Jesus is most properly *the sent of God*, as he had the highest and most important commission.

St. John i. 9. "There was a man sent from God, whose name was John." Nevertheless none suppose that John the Baptist came directly from heaven: but only, that he was inspired, and had a divine command to appear in the world, and bear witness concerning the Christ, who would come presently after him.

"And the commission which our Lord gave to his Apostles, is expressed by himself after this manner, John xvii. 18. "As thou hast sent me into the world, even so have I sent them into the world." And xx. 21. "As my father has sent me, so send I you."

"But, as before said, Jesus is *the sent of God*, as he had the highest commission. John iii. 34. "He whom God hath sent, speaketh the words of God." ch. iv. 34. "My meat is to do the will of him that sent me." ch. v. 38. "Ye have not his word abiding in you. For whom he has sent, ye believe not." See also ver. 23. 24. 30. 34. 36. And x. 36. "Say ye of him, whom the Father has sanctified, and sent into the world, 'Thou blasphemest,' because I said, I am the Son of God?" And in the history of the cure of the blind man, recorded in the ix. chapter of the same Gospel, at ver. 7. "And said unto him: Go, wash in the pool of Siloam, which is by interpretation, *Sent*." Probably here is an allusion to our Lord's character, as the sent of God. And there may be an intimation intended, that he is the *Siloh*, spoken of in Gen. xlix. 10.

(To be continued.)

We have said something of a great man who lived, flourished, and died in our own times: we will now present an extract from a Volume before us, entitled a *General History of the World*, that our readers who are acquainted with the character of Napoleon may be able to compare that of Julius Cæsar with his.

"The assembly of the senate was at this time held in a great hall which Pompey had built for that purpose, and in which his statue stood. Cæsar, as he was entering, met Spurius, and smiling told him, *The ides of March were come*.

Yes, replied the augur, *but they are not past*. As soon as he had taken his place, the conspirators crowded round about him, under pretence of joining their prayers with those of Metellus Cimber, in behalf of his brother, who had been banished. Cæsar rejected their petition; but Cimber still pressed on him with great earnestness, and laying hold of his robe with both hands, pulled it off his shoulders. In that instant, Casca, who stood behind him, drawing his dagger, stabbed him in the neck; but the weapon glancing, the wound was not mortal. Cæsar immediately seized Casca by the hand which held the dagger, crying out, "Vile traitor!

What dost thou mean?" Casca, on the other side, called to his brother to come and help him; upon which the rest of the conspirators, drawing their daggers, surrounded Cæsar, and fell upon him with such fury, that several of them wounded each other. Brutus, in particular, received a wound in the hand from Cossius, who, flying at Cæsar with prodigious rage, gave him a deep wound in the head. The hero, thus baited on all sides, to use Plutarch's expression, like a wild beast in a toil, fought and defended himself in the best manner he could, till, looking round him, to see if he could make his escape, he perceived Brutus, with his dagger in his hand. Filled with anguish at this sight, he struggled no more, but crying out, "What! my son Brutus, and thou too!" he covered his face with his robe, and wrapping the skirts of his garment round his knees, that he might fall with decency, he sunk down at the foot of Pompey's statue, and expired, having received three and twenty wounds. The senate looked on with horror and amazement; but not one of them dared to lend him the least assistance.

Thus died in the fifty-sixth year of his age, the greatest warrior that Rome, or perhaps the world ever saw, after he had fought with success fifty pitched battles, taken by assault a thousand towns, and slain, if Pliny is to be credited, eleven hundred and ninety-two thousand men.

He was a person of most extraordinary parts, and wonderful abilities in all the arts of war and civil government, and of equal diligence and application in the use of them. He was beloved and revered by the people, honored and adored by his friends, and esteemed and admired even by his enemies. But as his ambition, which knew no bounds, prompted him to entail his country, and usurp an arbitrary power over those who were as free as himself, his life was certainly a just forfeit. If the state had been deemed irretrievable, and a despotic governor a necessary evil, Rome could not have had a better than Cæsar."

CHARACTER OF LORD BYRON.

The personal character of Lord Byron was remarkable for its independence. Circumstances combined to render him proud. Noble birth, wealth and elevated genius, a heart naturally intrepid and incapable of meanness, necessarily form a proud character, and when brought in contact with base and low-minded creatures, they add haughtiness to pride. We believe it is an oriental proverb, that "the arrow of contempt will pierce the shell of the tortoise"—sluggishness, which neither ambition nor vanity can rouse to action, will be metamorphosed into activity, in revenge of scorn and disdain. Nothing is more intolerant, nothing is more unforgiving than the revenge of a selfish and contemptible man against his superior who has dared to curl his lip at baseness and folly. That this was one great cause of the personal malignity which persecuted Lord Byron, there can be no doubt; and when to this is added the envy of the mean, the vile, and the worthless, it is folly to hope that the character of even a saint could pass through their hands without abuse and aspersion.—Lord Byron was no saint—he was a man compounded of good and evil, of noble virtues, of generous passions, and undoubtedly of great faults. He made no pretensions to that sublimated character "all passionless and pure," all refined from the frailties of hu-

manity, all indifferent to earth and all attached to heaven, which the rancorous and hypocritical laureate of England so modestly claims as his own. Byron claimed not such perfection—Byron was only high-minded, generous, manly, honorable, and brave; but what were all these traits compared to the spotless purity of a Bowles, or the unearthly piety of a Southey? It is enough to sicken the heart with human nature, to see such men as this duumvirate held up as paragons of excellence, and then to turn to the grave of the slandered Byron, and mark the serpents that are crawling there, empoisoning the laurels that flourish above it, and rioting over the decay of a noble and magnanimous breast.—*Morning Courier*.

WASHINGTON IRVING.

The Paris Constitutionnel, preludes a critique on the French translation of "Knickerbocker's" as follows—Raillery is exiled from the literary world—we have given up joking. Cervantes, Rabelais, Swift, Sterne, Le Sage, and more than all, Voltaire, have exhausted irony—humanity no longer laughs—she bewails her miseries and her foibles. There is a cry of universal desolation, or rather of revolt, against remediable evils, and from which we might easily be spared. In the accession of this grave melancholy there is also a little conventional sadness, a habitude which forms the character of the age, and opposes itself to the development of that evil genius which inspired Micromegas and the Count of Tonneau. One may get drunk and sleep on the scarcely cold lava of Vesuvius, but we think that in sight of the growling and smoking volcano the inhabitants of Resina make few good epigrams.

The transatlantic regions are better situated for making jokes at the world, and irony has found an asylum there, at least if one may judge from this "History of New-York."

This jesting book, in which the sarcasm mounts up to the creation of the world, in which, under the pretext of writing a history of a Dutch Colony, the author parodies not only the great vanities, but also, with scarcely any distinction, all human institutions, is a work more singular than philosophic.

We take it very kindly of the author that he has immolated on the same altar, all the theorists who have built up the world in their own way, Herodotus and his patriarchal romancings, modern historians and their minutely prolix details, the Scottish pride of upstarts, who are absolutely determined to be the descendants of Theseus, of Hector, or of Melchisedec. Still, one would wish that a judicious dissertation on ancient civilization should not lead the author to a satire of modern civilization, and that a man who bears the name of WASHINGTON, should not use his endeavors to enfeeble the esteem in which Europe holds the country of WASHINGTON and FRANKLIN.

Lord Byron set a high value upon this work, on account of its animated satire upon the manners and absurdities of petty democracies, this kind of irony is agreeable to aristocratic tastes, of which his genius was never entirely divested. In this respect Mr. Irving is less excusable, and may be justly reproached with having too often directed his sarcasms against virtues, which, however simple, plain, and sometimes odd, are nevertheless, always worthy of respect, and which should never have been quizzed by an American pen. [This is correct criticism

and merited rebuke ; the fine simplicity, honorable firmness, and untiring industry of our Dutch ancestors ought never to have been caricatured.]—*Ibid.*

MECHANICAL POWERS.

In the third order of levers the weight is at one end and the prop at the other end ; the power is applied between them. The bones of a man's arm are referred to this sort of lever. When a man lifts a weight by the strength of his arm, by taking hold of it with his hand, the muscle that exerts the power is fixed to the bone, about one tenth part of the distance of the hand below the elbow, which is the prop or centre of motion—the muscles must then exert a power ten times as great as the weight to be raised by the hand. This, however, has no relation to lifting a weight from the ground, by the arm stretched down perpendicularly by which a much greater weight can be raised. This kind of lever being the least of all is very seldom used ; on some occasions, however, it is indispensable, as in raising a long ladder up against a wall when one end is kept fast on the ground, and the ladder is raised by manual strength. When we draw a nail out of a piece of wood by means of a clawed hammer it becomes a lever of the first order. If the shaft of the hammer be 5 times as long as the iron claws which draw the nail, the lower part of the head resting on the wood as a prop, then by pulling the end of the shaft backwards, a man will draw a nail with one fifth part of the force that would be requisite to draw it out with pincers.

The power is greater, or less, or equal, according as the resistance from the prop is greater or less, or equal to that of the power. Hence in a lever of the first order the power may be greater, or less, or equal to the resistance : in a lever of the second order, the power is always less than the resistance ; and we infer, that it must be greater in levers of the third order, so that this order of levers, so far from aiding the power, as to its absolute force, on the contrary must impede it ; yet this is the lever which nature employs the most frequent in the human body.

The prop of a lever may be regarded as a third power, which keeps in equilibrio the motive force and the resistance, or which concurs with the one to enable it to sustain the effort of the other.

In levers of the second and third orders the prop supports only a part of the effort of the two forces. In other words it acts in conjunction with the power in levers of the second order, and in conjunction with the resistance in levers of the third order ; as when two men carry a burden with a staff upon their shoulders ; these two men, one of whom may be regarded as the power, and the other the prop, only carry each a part of the burden, and he who is nearest the burden carries the greatest share of it, and that in proportion to his nearness to it.

The good qualities of a balance depend much upon the following circumstances.—The arms of the beam ought to be exactly equal, both as to weight and length ; the points from which the scales hang should be in a right line passing through the centre of gravity of the beam, or by this the weights will act directly against one another,—if the fulcrum or point of suspension of the beam be placed in the centre of gravity, the beam will have no tendency to take one po-

sition more than another, but will remain steady in any in which it may be placed, if the centre of gravity of the beam be immediately above the fulcrum it will turn by the smallest action, the lower end descending, and the upper part of the beam, if at liberty to turn over, becoming the lever—but if the centre of gravity of the beam be immediately below the point of suspension the beam will never rest unless perfectly horizontal ; and if put out of that position, and then left at liberty, the beam will vibrate up and down, until it come at last to a level. Hence it follows that in a good balance the point of suspension, or support, should be placed a little above the centre of gravity of the beam ; its vibration, or balancings up and down will be quicker, and tendency to a level position will be stronger ; the lower the centre of gravity, and the less the weight in point of support. Care ought to be taken to lessen the friction of the beam upon the axis, and the axis should be formed with an edge like a knife, as much as possible. The pivots which form an axis or fulcrum should be in a straight line and at right angles to the beam. The arms should be as long as possible, relatively to their thickness, and the purpose to which they are intended, as the longer they are, the more sensible is the balance. They should be as stiff as possible, for if the beam be too weak it will bend and become untrue. The rings on the pieces on which the axis bears, should be hard and well polished, parallel to each other, and of an oval form ; that the axis may always keep its proper bearing, or remain always at its lowest point.

MOLIERE'S GRAVE.

When Moliere the comic poet, died, the Archbishop of Paris would not let his body be buried in consecrated ground. The King, being informed of this, sent for the Archbishop, expostulated with him about it : but finding the prelate inflexibly obstinate, his Majesty asked, how many feet deep the consecrated ground reached ? This question coming by surprise, the Archbishop replied, about eight.—“ Well,” answered the King, “ I find there is no getting better of your scruples, therefore, let his grave be dug twelve feet deep, that's four below your consecrated ground, and let him be buried there.”

Under the head of Miscellaneous, in the British Colonist and St. Francis Gazette, of Thursday, Nov. 8th, 1827, we have the following correct and forcible observations on Friendship, taken from the New England Palladium.

FRIENDSHIP.

Friendship is a tie essentially requisite for the happiness of man, and ranks itself among the first of social virtues. A true friend is an invaluable treasure, and whosoever possesses a real one is master of a prize of inestimable worth, which it should be his care to preserve “ as the apple of his eye.”

Without a friend man may be likened to a city in the midst of a great desert : he is a lonely being. Lord Bacon has justly remarked, that “ it is a mere solitude to want true friends, without which the world is but a wilderness,” and a little above in the same paragraph, that “ a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.”

Few there are, I trust who would not avail themselves of friendship. There are some, I will admit, however, that care not to enjoy its pleasure ; but this arises either from a love of solitude and a desire to sequester a man's self from any intercourse with civilized society, or from a natural secret hatred and aversion towards his fellow beings, which savours somewhat of the “ savage beast.”

In all ages the blessing of Friendship has been duly appreciated : monarchs have been content to purchase it at a high rate, oftentimes at the hazard of their own safety and greatness, have frequently raised men of humble condition, to the rank of noblemen, that they might possess a friend and companion, with whom they could enjoy themselves in private.

The Romans were remarkable for their friendship. L. Syllus, when he commanded Rome, raised Pompey (after surnamed the Great,) to that height, that Pompey vaunted himself for Sylla's over match. So dear to Julius Cæsar was Decimus Brutus, that he sat him down in his testament for heir in remainder after his nephew. When Ambassadors, who came to the court of Augustus, desired to see his treasure, he showed them his friends, counting them the most valuable treasure in his possession.

In a friend a man possesses innumerable advantages. If he is unfortunate in business, if he has met with severe trials and afflictions, if unhappy in his family connections, or if, on the other hand, he has met with causes for joy, he flies to his friend. To him he imparts all his griefs, joys, fears, hopes, suspicions, and whatever lieth upon his heart. He is in fact a sort of confessor. He consoles with, and comforts the afflicted in his sorrow, and participates with him in his joy.

Few men have a perfect knowledge of all their faults ; and they frequently commit errors and inconsistencies without being aware of it. However improper their conduct may be, a disinterested person will rarely venture to check or remonstrate with them, from a fear of giving offence.—But a friend can do it without restraint. He points out the consequences which must inevitably follow if he persists in them : and admonishes him in a gentle and conciliatory manner, to be on his guard in future.

It was a fine speech of the ancients, “ that a friend is another self ;” for I hold that a friend is a kind of second self. Men have their time, and depart this life many times oppressed with anxiety, from being unable to accomplish some favorite design ; the bestowing of a child, the finishing of some important work or fulfilling some charitable purpose.

But if he has a friend, he feels assured they will be cared for after his decease ; and that he will see that his intentions are put into execution. Thus in possessing a friend, he possesses two lives in his desires.

Rev. MENZIES RAYNER, formerly Rector of the Episcopal church in Hartford, Conn. has accepted the call of the Universalist Society in that city. His talents and acquirements will do honor to the cause he has embraced.—*Ch. Int.*

NEW SOCIETY.—A Society has recently been formed in the town of Stoddard, N. H. known by the name of the First Universalist Society in Stoddard.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, DECEMBER 8, 1827.

SECTARIAN CORPORATIONS—NO. 18.

In our last number we discussed at considerable length the subject mentioned, and embraced under the first head of propositions brought before the public in our 16th number. The second proposition in the series reads thus, "To enlist as many of the *lay* community, both male and female, in the general plan of sectarian influence, as possible. This is to be achieved through the auxiliary and affiliated branches of the bible society." An attempt to bring about a union between church and state in this country, would be not less ridiculous than fallacious without the co-operation of the lay-community; whereas we have shown they are so linked in the general plan as apparently to control the whole system; but actually have nothing to do with it. In this remarkable feature, this singular construction of the plan, consists the whole danger which may be apprehended to the community. From the combined efforts of the clergy, they look with a single eye to the ultimate object in which their hopes, their wishes, and their designs, all concentrate and meet; and it is by moulding to their views, gently, but artfully, the lay-laborers in the spacious field of distributing the scriptures throughout the land, that they rest their confidence in success, as long as they can impress upon the human heart an idea that this *pious* work of sending the gospel to the ends of the earth, is a passport to the heavenly mansions of eternal bliss; and that the laborer who makes the greatest sacrifices in the cause is the most likely to meet the rich rewards of his merits in the unceasing struggle of a painful anxiety and zeal to do God service; and that through their supplications to the throne of mercy, and theirs alone, the precious boon is obtained. This is the deep game they are playing; and such is the peculiar constitution of our nature, the great danger is, that they may play but too successfully. Whoever has observed the emotions of the human heart, at certain times, unaided by the light of reason, have perceived there is in the enthusiasm of bigotry and superstition, a momentum that is accelerated and strengthened by an exact but indescribable sympathy of feeling. If the reverend clergy have art enough to keep this sympathy alive and direct it to one great earthly object, they will seldom be troubled with questions as to the propriety or impropriety of the causes that operate upon it.

If the lay devotee should for a moment be

found to slumber on his post, and to reject any of the plans resorted to in the great system of sectarian ambition, how would he be questioned and what would be the language addressed to him on the occasion? His reason would not be combatted; but they would assail his conscience through his pride and his fears. They would tell him that his opposition arose possibly from the purest and best of motives; that if his misgivings resulted from conviction, they could address him in no human language sufficiently strong to bring him back into a participation of those sweet labors in which he had on former occasions, mingled; but they would insinuate that he had imbibed some of the *heresies* prevalent in the land, that in all probability he was a convert to the doctrine of universal grace, and a believer in the fundamental principles which it inculcates; that like Universalists in general he looked upon the special providence of the Lord of the universe as not partially directed; but in his eternal purposes proceeding from an unalterable and immutable love and protection for the works of his creatures. If the discovery were made that this was his case, (like preaching a soul out of purgatory,) he would be told that his poor soul was in danger of eternal woe and misery; that by embracing the seductive and dangerous doctrine of Universalism, he had forfeited those claims to a heavenly mansion of bliss which the Father of mercies gave to him a hope to inherit. He would meet the anathemas of the self-styled orthodox at every turn. Thus would they compensate for the loss of an individual by endeavoring to heap odium on the motives which actuated him, and eventually render him harmless by scandalising and vilifying his belief. When religious sentiments and religious opinions are entertained which are in opposition to the orthodox faith, it is not so easy for a man of liberal principles and views so to conduct himself as to elude their vigilance. People therefore who engage in sectarian plans of any shape or nature should beware not to pledge themselves to a particular course. They should examine well the ground on which they tread, and satisfy their consciences, and their understandings, that the work which interests their pious feelings is not tarnished by any possible imputation of hypocrisy or insidiousness of design. They should not forget that the God who created the heathen is he who created us; that we, in common with all animated nature, are the children of his bounty, the heirs of his providence, and that his tender mercies are over all his works. Reflecting on observations of this sort, which, we are taught to believe, have an unerring existence in the arcana of nature, and are in strict accordance with the attributes of that one invisible God, whom we worship and adore, we cannot perceive, under any aspect of the subject whatever, all that purity of motive in such efforts to spread the bible, which is pretended by the ecclesiastical and lay-mem-

bers of the society; nor can we discover in it the *wand* of the Magician, that whoever it touches, or is brought before it, whether sinner or otherwise, is made holy. People of an ordinary education in the United States have, generally, a universal access to the bible; and it is believed that every discreet man in the nation possesses one. We infer therefore that this seeming anxiety to put a bible into every man's hand in the nation is but a pretence, that would in the end, if the project succeeded, to the views of the clergy, put a bible out of every man's hand. History informs us that in every country where the ecclesiastical power is co-extensive with the civil, the consciences of the people are left with the former; and exactly in proportion as this is the case, the people are deprived of the opportunity of consulting the scriptures for themselves. In those countries the philosophy of the bible propagated through any other channel than that of the orthodox clergy, would be considered *heresy*. Every man at his peril, must think as they think. If the creeds laid down by their spiritual leaders, are not conformed to, there is at once a severe penalty on sentiment and opinion. The man who dares to lift up his voice and to proclaim himself a disciple of an unerring God, a God of mercy, of charity, of love of universal goodness, is denounced as a *heretic*; and his bane and antidote are placed before him, either to renounce his belief, or meet the tortures of the fiery faggot. What an awful reflection!—it is so! The history of the Church tells us it has been so from the first dawn of Christianity to the present time, and may it not be so to the end of time? It surely will be, so long as men are weak enough to be caught in the toils of *Ecclesiastical* craft. We shall enlarge on this subject in our next.

M.

LETTER TO THE REVEREND HOSEA BALLOU.

New-York, Nov. 30, 1827.

DEAR SIR AND BROTHER,

I have this moment laid down "A Series of Letters," addressed to you "by Charles Hudson," after a careful perusal and examination of the same; being the first and only copy which I have seen. But so far from affording me any pleasure, they have only filled me with surprise and regret. Surprise, that your writings should have been so misrepresented by one professing our general sentiment, or else, what I can hardly conceive possible, you hold to sentiments which I have never seen in your writings, and which I never understood from you. Is it possible, that after being intimately acquainted with you for more than four-and-twenty years, after having read with care and attention, all your public writings, (except, perhaps, some pieces in the Universalist Magazine,) and after having heard you preach so often, I have yet to learn what is emphat-

ically called "*your system*," through the medium of another? So it would seem; or else, what is the source of my regret, you have been grossly misrepresented. And even had you not been misrepresented, I could not have been pleased at such a work; for notwithstanding it displays some ingenuity and talent, and contains some things worthy of serious consideration; yet its style and manner is quite exceptionable, and much of its treatment of your views very disingenuous. With such licence, there is scarcely the language of any man, not excepting much of the New Testament, but what might be made to appear perfectly contemptible. If such a production had come from an avowed enemy, it is what, perhaps, might have been expected; though I am laboring under a very great mistake, or else it would have been very ungenerous even in an enemy; but from a professed friend, such a work was not to have been looked for.

But perhaps I am heaping more censure on our author than he deserves; and as I presume others are in the same predicament with myself, and to ascertain whether I am correct in this particular, I have taken the liberty to address you through the medium of the press, and wish you to answer me in the same way.

1. I have never understood you to teach the doctrine, which, I am aware, is maintained by some, of *immediate* death and glory; that is, that man is *immediately* happy after death. To such an idea there are insuperable objections in my own mind; neither am I able to reconcile it with the doctrine of the resurrection as taught in the New Testament.

2. I have ever understood you to teach that all the consequences of virtue, whether in mind or estate, might be reckoned as a reward for virtue; and that all the consequences of sin, whether suffered in mind, body, or estate, might also be considered as a punishment for vice. Hence individual crimes, as well as national, may be attended with remote as well as immediate consequences.

3. Although the apostle attributes all sin to the "works of the flesh," yet I never supposed that either he or you could be so absurd as to suppose that the flesh could sin, abstractly, without the consent of the mind.

4. Whatever you may have thought or written in early life, on the natural immortality of the soul, I do not suppose that you now think that a man can either *enjoy* or *suffer* any thing, only through the medium of the organs of *sense*; and hence when these organs are destroyed, whether by death or otherwise, so as to be incapable of sensation, they must be restored again before there can be any thing like happiness or misery. And to bring what a man writes at one period of life, with what he has written at a later period, when often, perhaps, he has changed his views in some respects, so as to make him appear inconsistent, or to

have contradicted himself, appears to me very ungenerous.

5. If God shall "raise us up (and all men) by Christ," so that all will be presented together with him, why will not all be saved by Christ as much as any? And if all shall be taught of God, "whom to know is eternal life," what is the reason that this knowledge will not be as valuable to those who never knew him before, as it will be, then, to those who have known, and of course enjoyed him (that is by faith) in this life?

6. If God "hath given unto us (and to all men) eternal life, and this life is in his son," what better thing has he to bestow on believers?

7. For the sake of mathematical precision and demonstration, suppose we represent all that God can give in another world, by the round number of 1000; the believers in future rewards calculate on 100 as a reward for his faith and obedience in this life, in addition to all that he has enjoyed here; and 900 as a free gift; the unbeliever in this system, but believer in the promises of God, calculates on 1000 as a free gift, being perfectly satisfied with his present rewards, which has the strongest motive to either gratitude or virtue?

8. To him who believes firmly, that God in his goodness has made every creature, even here, as happy as he can possibly make him, that is, consistently with the nature of things, and that he will act upon the same principles hereafter, and to all eternity, what stronger motive can be possibly have for moral virtue? It is believed that it is morally impossible for God to make a sinner happy while he is a sinner.

I propose these questions, which it is needless to multiply, principally to obtain your views on points in which I must have misunderstood you unless you have been misrepresented; and partly to convey my own ideas, in such a manner that they cannot be mistaken, that they may be corrected if wrong. A direct answer to each of these questions, therefore, is earnestly requested; and it is believed that they would render any formal reply to the work which has occasioned them unnecessary; but should there be any so unfortunate as to think your writings and preaching fairly represented in these Letters, however much they might disapprove their style and manner, and think that they were uncalled for, yet they certainly make you appear to a disadvantage. If our friend had simply published his own views, as you have done, and labored to prove them correct, with all the arguments with which he is master, and let the work have found its way before the public, and to have stood or fallen upon its own ground, no one would have had reason to complain: but, as it is, notwithstanding all his pretensions to friendship and fellowship, I greatly misjudge if it does not discover a want of both. But in this particular, I may

be, and should be glad to find, that I am mistaken.

Yours in the bonds of the Gospel.
ABNER KNEELAND.
REV. HOSEA BALLOU.

For the Olive Branch.
NEW ORTHOGRAPHY.

MESSES. EDITORS,—

I have thought it strange that nothing more has been said either for or against Mr. Kneeland's proposed system of orthography. I have seen some objections started against it, and every objection, which I have seen, has been fully and, as it appears, satisfactorily answered. At least, those who have brought them have been silenced, so as not even to make any reply. I presume, however, by nine-tenths of the community, who have thought any thing on the subject, it is thought to be altogether impracticable, and therefore it is, as they think, no use to encourage it, and perhaps there is no occasion to oppose it. I have examined it, for one, and I think it not only practicable, but the benefit which would result from its general adoption would be incalculable. But it must be a work of time, yea of many years, to bring it into general use, even should that ever be the case; and in what way could it be done better than by publishing some very popular and interesting work, some work that would be generally read by young people in particular, in this way? It appears to me, however, that the system is still susceptible of further improvement; that is, many words might be still more abridged, and yet be equally intelligible. Words are mere signs of ideas, and letters are, or should be, signs of certain sounds; and the fewer the letters that will certainly and definitely represent those sounds, the better. The improvement which I would suggest, would be to drop the unaccented *e* in all places where it is not absolutely necessary to make the syllable; and also the unaccented *a* before *r* in the same situation. This would shorten the language very much, without altering the pronunciation in the least; and in a very short time it would be just as well understood.

Take the following paragraph for an example.

"He wàs ev sienc er bùtèfòl.
"Nòlj is obtànd bì dègrès."

Mòst pèpl sèm tò hìnx hat hêr çildren hav but tòenté-fòr léttrs tò lern. Hêrfor hwen há er prèsentd wìth fòrté-àt, o, sà há, mí çildren kan nèvr lern hm. But há dè net réalís hat hêr çildren hav mòr han á huzand difrnt kombénànís ev lét-rs tò lern, in hê prèsent sistm, à èl bì hê dint ev mémuré onlé; méné, yè, mòst ev hòiç, er pèrfektlé er-bétraré; à èl hìs, bèfòr há kan rèd

wih propriété: hœras in his nû
sistm, hâ hav onlé tœ lern fœrté-ât
simpl sîns, â hœ wrk is dun. Fœr
instanc; ták hœ létœ—hœ êild net
onlé has tœ lern hœ létœ, so as tœ
xœl it bî its nâm; but it must lern
hât it has noles hân fiv difrnt sunds.
It must œlso lern hât êc œv hœs sunds
is œftn représentd bî ûhr létœs; as
ai, ay, ey, eigh, &c. fœr hœ frst sund,
â so fœr œvré ûhr; sũmtîms bî wun
létœ, â sũmtîms bî mòr; â hât hœs
sunds er tœ bé nòn onlé bî hœ kœm-
bénân œv hœ létœs; hœiç is hœ kàs
wih œvré sund; hœris nôhîç défénit,
nôhîç cœrtin abut it. & yit hîs mòd
must bé lœrnt. Hœi? Bœkœs it is
hœ kũstũ; â hât is hœ best rœsũ
hœiç kan bé givn. Nũ hœ lâbr tœ
xœoir œl hîsis bœyœnd œl pœsœbl kœn-
cœph.* Difœkultœs er tœ bé mt wih
at œvré step. & sœd hœ kũstũm œvr
bé lâd asid, hœ wrld, wil bé astœn-
ist hât it wœs œvr fœlœd so lœp.

In hœ abũv, hœ wrds nœlj, létœ,
présœntd, hîm, prœsnt, sistm, wrk,
difrnt,* représentd, ûhr, lâbr, mt
œvré, œvr, wrld, â hœr plũrals, er
abrijd at lœst wun létœ in êc wrd
frœm Mr. Nœlann's sistm, â yit hâ
er œl œxœalœ défénit â cœrtin.

Thus it will be seen that most words ending in er, or our, ur, unaccented, the letter r, would answer for the syllable, as it could not be pronounced otherwise than ur; hence neighbor would be only nabr, with the proper accented a. Also in all monosyllables, with three letters, with the unaccented e, the e might be dropt, as it is necessarily understood in pronouncing either the first or last letter: for instance; te-en, that is tn, necessarily spells *ten*; better than te-e-en, which spells *teen*, if you give the e the sound of its name. In this way a great many words might be properly written with two consonants only; such as men, den, pen, bet, debt, let, &c. Take only the first and last letter in these words, without the vowel, and it will spell the words just as well, and better too, and might, in a very short time, be just as well understood. This would make our language in some respects like the Hebrew, which has no short vowels: but when it is read without points, a short vowel is understood between every consonant wherever it is necessary to the pronunciation. These are thoughts which have struck my mind on this subject, and if you think them worthy a place in the Olive Branch, they are at your service. No well-

wisher to mankind can object to any thing which tends to facilitate the acquiring of useful knowledge. But the greatest difficulty is to be met with at the very threshold; namely, the art of reading properly and fluently.

PHILO.

From the Universalist Magazine.

FREEMEN, UNIVERSALISTS, ATTEND!

From the Providence, R. I. papers of last week, we received the surprising intelligence that at the U. S. Circuit Court, held in that town, Judge Story of Salem, one of the presiding Judges, rejected a witness on the ground of his being a Universalist and of his disbelieving future rewards and punishments. The (Providence) Christian Telescope gives the following statement concerning this rejected witness:—

"He believes in the Scriptures as containing a revelation from God, and publicly acknowledges his faith in that book called the Bible. We have from his own mouth, the following statement of what transpired in relation to him at court. At the instigation of an Attorney in the case, Judge Story asked this witness—'Do you believe in a future state of rewards and punishments?' The witness replied—'I am a Universalist, I believe in the restoration of all things.' The Judge then remarked—'if you are a Universalist, you do not believe in future punishment.' The witness replied—'I do not.' The Judge then said to the witness—'You are rejected.'"

The above account is, without doubt, entirely correct, and may be implicitly relied upon. Some other accounts have been published which appear to be imperfect, and to misrepresent the affair.

We are so unaccustomed to call on our readers to maintain their civil liberties; we have been so totally unaware that such a duty could ever, in this country, fall upon the conductors of a paper altogether religious; that we know not in what language to address the public. But, as faithful watchmen, we must raise our warning voice, and call on our brethren to awake from their dreams of security. You are about to be proscribed by your judges as unworthy of confidence; you are to be shut out from your courts of justice; the laws of the land which were intended for the equal good of all, are about to be wrested by remorseless bigotry, from the protection of your property and characters, and to be turned into an insult upon you. It certainly becomes you to be up and doing.

Last spring the orthodox Professor Stuart, from Andover, called on the Government of this state to exclude you from all offices, from the privilege of an oath in our courts of justice; and now the Unitarian Judge Story puts the recommendation of the professor into execution; at least so far as it lies in his power. These are movements which must not be suffered to pass by without notice.

From the Utica Universalist Magazine.

General Convention of the United States of America.

It will be seen by the minutes of the proceedings of the "General Convention of Universalists of the New England states and others," which were published in a former number of this paper, that this body proposes taking the above name, and that measures are adopted, and progressing, that will render it properly and really such; and that this body recommends the formation of state Conventions, to be composed of Delegates from the respective associations of each state in the union, where such associations do or may exist. This plan we think to be a very excellent one, from which we believe much good will result to our cause in general. For the general convention has hitherto been in reality, nothing but an association, the name only excepted, organized and conducted in all respects as an association; and if it possessed any advantages before, in promoting the good of our Zion, it will in future possess not only those advantages, but many more.

1. It will extend the bond of union much farther than otherwise it could be extended, and by a stronger, more consistent and undivided chain; and unite brethren together in the bonds of fellowship, who are far separated from each other by distance of location.

2. It will facilitate the means of information among our brethren, which is truly a desideratum, by enabling them to hear from all parts of the United States at one and the same time, and obtain information concerning the state and prospects of our cause in every region.

3. It will be a concentration of the wisdom and influence of the whole body of Universalists in the United States, inasmuch as all the associated bodies of the order will meet by delegation in this one body. And if the wisdom and influence of any one of these associated bodies be necessary and salutary, that of all united is more necessary, and will be more salutary, if the body be properly organized and well regulated.

These are some of the advantages to be derived from the plan proposed, and therefore we rejoice that it is likely to be carried into effect. There is however one trait in the plan reported by the committee on that subject, which we hope will not be retained in the report of the committee, in whose hands the subject is now left for a more full and detailed plan. We allude to that clause in the report which requires all the delegates to the state convention to be ministers, which clause we hope will be expunged from the plan. For although we have the fullest confidence in the abilities and integrity of our ministering brethren, yet we see no reason why an intelligent and worthy layman if an association shall see fit to appoint him ought not to be entitled to the privilege of go-

* [Different, idifferent,] it is true, might be pronounced either different, or idifferent; but neither of these, is a word in the language; hence is left the true word—different.

ing as a delegate to the convention, as well as a clergyman. There are many that would do honor to the cause as such, whose abilities and integrity are no ways inferior to those of any minister that could be named. We think, therefore, the convention ought to leave it optional with each association to send whom they please as delegates, either ministers, or laymen, or both. Another reason why we should prefer having this left optional with the association, is, that the rule¹ requiring associations to appoint ministers only, as delegates, will have a tendency, or at least it is possible that it should, to excite jealousies in the minds of some of our brethren, relative to the designs of the clergy (although this convention of delegates would have no power to interfere with the concerns of individuals, or societies as such) and it is always well to guard against all jealousies, as well as against the possibility of an abuse of power.*

We have suggested these things for the consideration of our brethren generally, and particularly for those, who are to detail more fully, and complete the plan to be hereafter adopted. Though we assume no right to dictate in these matters, we think the considerations we have offered, ought, at least, to be properly weighed, even, if, when weighed in the balance, they should be found wanting.

NEW ASSOCIATION.—At a quarterly conference holden at Central Falls, R. I. on the 30th ult. it was proposed to organize a new Association of Universalists in the vicinity of Providence, on the plan recommended by the General Convention, at its session, to be called "The Providence Association of Universalists." The first meeting is to be on Tuesday, the 16th inst.

CAYUGA ASSOCIATION.—The Cayuga Association of Universalists met in Venice, N. Y. on the 3d and 4th of Oct. ult. Nine ministers and twelve delegates were present. The association stands adjourned to meet in Semphronius, on the 1st Wednesday and Thursday in Oct. 1828.

SUNDAY.

The daily occurrences of a week of business absorbs the mind so much, that were it not for the regular return of Sabbath the majority of human beings would nearly forget that any thing else was necessary in this world, but money when it is needed, provisions when hungry, clothing to cover, and luxuries to feed our pampered appetites. But christianity has consulted the wants of man, and the weakness of his nature, by the institution of one day in seven.

How happy the virtuous man must feel to

* Although we do not apprehend that any evil would result from the course recommended by the committee; yet we think it most prudent, notwithstanding, and would give the best satisfaction, to leave each association perfectly free to elect whom they please of their own members, as delegates to the state convention; and the state convention to elect whom they please, of their own members, as deleter to the general convention.

Eds. of Olive Branch.

escape from the trammels of a bad world to one day of sober reflection, or pious indulgence, or of religious consolation! The mariner, who, after a week of storms and gloom, happens to spend one day on the sunny shore of some verdant island that rises out of the main, cannot feel more grateful for his good fortune, than he, who having weathered the misgivings of the week, sits down in his own pew, in his own church, and joins in the service and praise of his great Maker.

EVANGELICAL REPOSITORY.

We have received Nos. 15 and 16, of this work, printed at Troy, N. Y. which, if we recollect right, are the only ones we have received since the meeting of the Hudson River Association, in September last.

From the Universalist Magazine.

MR. BALFOUR'S PROPOSALS.

Messrs. Editors,—Permit me, through the medium of your paper, to express my feelings and views in relation to Mr. Balfour's "Proposals" for publishing the "THREE ESSAYS," as contemplated in the prospectus, which he has recently issued. I am pleased with the prospect of such a work, for the following reasons, viz.

1. Because all the topics which he proposes to discuss, are important and interesting, and several of them are of such a nature, as to require the labors of a man of talents, extensive reading, and of aptitude in collecting and arranging what has been scattered through more voluminous works, even if there be nothing strictly original to be offered upon them. Such, for instance, as "the state of man between death and the resurrection"—"of Ghosts and their intercourse with this world after death"—"various opinions concerning the soul, its immortality, &c. and how such opinions came to be incorporated with Christianity." "The resurrection of man from the dead," and "Remarks addressed to Christians, Jews, and Deists." These are subjects of superlative importance, and, so far as my acquaintance extends, are those, of which the majority even of professed Christians, have at best, very confused and unsettled opinions. Any true light which can be produced directly before the mind's eye, on these points, will be useful.

2. Because Mr Balfour proposes to answer Mr. Hudson's Book in Defence of future punishment, so far as relates to his scriptural and analogical arguments in favor or supposed to be in favor of that doctrine. Though I was sorry to see a formal controversy on the subject of punishment after death, renewed or prosecuted between brethren of a common fellowship and faith, still, having repeatedly and candidly read Mr. Hudson's Letters, I think they deserve a fair, respectful answer. He has, with much talent and ingenuity collected, and exhibited in a plausible form, to say the least, the most convincing arguments in favor of future mis-

ery; and if, as Mr. Balfour proposes, he shows this scheme "to be without foundation in the Bible," he will, at least, have one convert to his doctrine. I hope he will confine his answer to the main question at issue, as to answer the other parts of Mr. Hudson's Book; does not appear to be necessary.

3. I am pleased with the "Proposal," because I consider the author qualified to do good justice to the subjects in discussion; so that, if his views are tenable, respecting no future punishment, the same will be made to appear without further controversy. Let both sides of the controversy be duly patronised, that each reader, having both Books, may be able to compare and judge candidly and correctly. These views are offered in mutual respect to the Authors of the respective works mentioned.

R. STREETER.

POETRY.

DEATH.—By Mrs. Hemans.

"Why should not he, whose touch dissolves our chain,
Put on his robes of beauty when he comes
As deliverer? He hath many forms—
They should not all be fearful. If his call
Be but our gathering to that distant land.
For whose sweet waters we have pined with thirst,
Why should not its prophetic sense be borne
Into the heart's deep stillness, with a breath
Of summer's winds, a voice of melody—
Solemn, yet lovely?"

From the Providence Universalist Miscellany.

Why should the all-good, all-wise Supreme
Create one soul for endless pain?
Why should he raise a part to heaven,
And in despair let part remain?

Sure earth is not man's final home—
The realm of strife and care and pain—
There is another, higher dome,
Where he forever shall remain.

'Tis not made with hands, there's no decay,
Not built on earth, there's no despair;
There is no cloud to dark the day;
There is no pain nor sorrow there.

Why was man made if but too weep,
The prey of passion and of pride;
To pine in misery, long and deep,
Then sink in Time's oblivious tide?

Or, worse than all, when he has borne
Woes that no human tongue can tell,
And mourned while life was left to mourn—
To sink to an eternal hell!

It cannot be—God never made
A being for eternal pain;
His image on man's form he laid—
That semblance will he rear again?

'Tis his own seal—to man alone,
This everlasting pledge was given;
And he will raise it to his throne,
To shine eternally in Heaven!

MARRIED,

On the evening of the 2d instant, by the Rev. Mr. Kneeland, Mr. Philip Snedecor, to Miss Elizabeth N. Baker, all of this city.

HAGKSGIVIG-DA!

Hær wil bé præcîn in he nû
Mâsenik Hæl on he afturnon ev
Hûrsdâ next, (hagksgivig-dâ;)
servîces tû kômenc at 3 o'klok.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, DECEMBER 22, 1827.

|| No. 31.

Extracts from "A Letter written in the year 1760, concerning the question, whether the Logos, (*Logos*, word, John i. 1.) supplied the place of a human soul in the person of Jesus Christ, *By Nathaniel Lardner, D. D.*"

(Continued from page 235.)

"There are some other texts needful to be taken notice of here. John xiii. 3. Jesus knowing that he was come from God, and went to God. *koti apo Theou exelthe*. xvi. 27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God; *koti ego para tou Theou exelthon*. ver. 28. I am come forth from the Father, and am come into the world. Again I leave the world, and go to the Father. *Exelthon para tou Patros*. This expression is explained in chap. viii. 42. Whence we perceive, that thereby is intended our Lord's divine commission. "Jesus said unto them: If God were your Father, ye would love me. For I proceeded forth, and came from God. Neither came I of myself, but he sent me. *Ego gar ek tou Theou exelthon, kai eko: k. l.*"

"The reproaches and contradictions, which our Lord met with, and the sufferings of his death, are often set before us. But if the Logos, that high and exalted spirit, in the Arian sense, was the soul of Christ; this part of his humiliation, in clothing himself with a human body; would have been frequently represented and described, in the clearest and most emphatical expressions."

Here the Doctor goes into close reasoning on the subject; and after considering many other passages which have been thought to have more or less bearing on the point in question, (which occupy about sixteen pages,) he adds:

"We must now be able to perceive the true character of our blessed Saviour, and the great propriety, with which the Apostles and evangelists speak of him.

"John i. 45. Philip findeth Nathaniel, and saith unto him: We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the son of Joseph. And see ver. 46—50. And Acts ii. 22. Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you, by miracles, and signs, and wonders, which God did by him in the midst of you, as ye yourselves also know. See also ver. 36. ch. iv. 27. For of a truth, against thy holy child, [rather son or servant] Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and

the people of Israel, were gathered together, chap. x. 38. how God anointed Jesus of Nazareth with the Holy Ghost, and with power. Who went about doing good, and healing all that were oppressed of the devil. For God was with him. Nor does our Redeemer disdain this title in his state of exaltation. For when he called to Saul out of heaven, and Saul answered, Who art thou, Lord, he said: I am Jesus of Nazareth, whom thou persecutest. Acts xxi. 6—8. Comp. ch. ix. 5. See likewise ch. iii. 6. and xxvi. 9.

"From all that has been said, it appears, that Jesus is a man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings.

Note. "Some now by the Son of God understood an intelligent being, or emanation, begotten by the Father, or proceeding from him, in an ineffable manner, from all eternity, and of the same essence or substance with the Father. Others thereby understand a mighty spirit or angel, begotten, or formed by the will of the Father, in time; before the creation of the world, and of a different substance from the Father. Which Son of God, according to them, became incarnate; that is, united himself, either to the human nature, consisting of soul and body, or to a human body, so as to supply the place of a human soul.

But those senses of this phrase, or title, are not to be found in any of the books of the New Testament. "The Jews had no notion, that their Messiah should be any thing more than mere man. See Whitby upon Rom. ix. 5.—Dr. Jortin's Discourses concerning the Christian Religion, p. 17. Which indeed, is well shown in the passages of ancient authors, alleged by Whitby in the place referred to.

"This will lead us to the true meaning of the title, 'the Son of God,' in the gospels. For there, many give our Lord that title, who took him to be a man, especially favored by God. This title is given to our Lord, not only by Peter in his confession, Matt. xvi. 16. and the parallel places, and, John vi. 69, but also by John the Baptist, John i. 35. iii. 35, 36. by Nathaniel, John i. 49. by Martha, xi. 27. and by others, Matt. xiv. 33. Luke iv. 41. Our blessed Lord likewise, often takes it to himself, either directly, or indirectly, John, iii. 16, 17, 18, v. 25. ix. 35—37. x. 36. xi. 4.

"The case seems to be this:—In the Jewish style, and the language of Scripture, all good men, and all people, who are in a covenant relation to God, are his sons, and

are entitled to many blessings and privileges: but Jesus, as the Messiah, is "the Son of God," by way of eminence and distinction.

"Exod. iv. 22, 23. And thou shalt say unto Pharaoh: Thus saith the Lord: Israel is my son, even my first-born. And I say unto thee: Let my son go, that he may serve me. Is. xliii. 6. Bring my sons from afar, and my daughters from the ends of the earth. See likewise Is. xiv. 11, 12. And Jer. xxxi. 9. For I am a father unto Israel, and Ephraim is my first-born. Ver. 20. Is Ephraim my dear son? is he a pleasant child? Hosea, xi. 1. When Israel was a child, then I loved him, and called my son out of Egypt. To which I must add Jer. xxxi. 1. At the same time saith the Lord, I will be the God of all the families of Israel. And they shall be my people. Comp. ver. 9. and 33. All which is expressed by St. Paul after this manner. 2 Cor. vi. 18. And I will be a father unto them. And they shall be my sons and daughters, saith the Lord Almighty. See there also ver. 16, 17.

"Accordingly, in the New Testament, the Gentiles, who received Jesus as the Christ, being brought into God's family, and into the number of his people, are called, the sons of God. John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Comp. 1 John iii. 1. And see Rom. viii. 14—17. Gal. iv. 4—7. and Heb. ii. 10. and elsewhere.

"Matt. xxvii. 54. Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and these things that were done, they feared greatly, saying: Truly, this was the son of God. Comp. Mark xv. 39. And says St. Luke, ch. xxiii. 39. Now when the Centurion saw what was done, he glorified God, saying: Certainly, this was a righteous man.

"All Good men and women, then, are God's sons and daughters. But Jesus, the Messiah, is the Son of God, by way of eminence and distinction, and has in all things the pre-eminence.

"This, as seems to me, is the way of thinking, to which we are led, by comparing many texts of the Old and New Testament, where the title, or denomination, of "Son of God," is used.

"There is, therefore, no foundation for the interpretation mentioned at the beginning of this note. Which, nevertheless, have been received by many, and have produced intricate schemes and systems, by which

the minds of Christians have been greatly perplexed, and the world itself sometimes thrown into confusion and disturbance.

Obj. 1. It may be said: Admitting this notion of our Saviour's person, we shall lose that great instance of humiliation, and condescension, which the Arian scheme sets before us. For according to that, the most exalted spirit, next to God the Father, submits to all the laws of infancy, and childhood, and is greatly incommoded by the body during its dwelling in this earth.

"To which I answer, I would by no means rob you, or any one else, of any argument, that is really suited to engage to humility in particular, or to all virtue in general. But Papinian, if I am not mistaken, it appears from what was before said, that this instance of humiliation is an imaginary thing. It is impossible, that so exalted a spirit should be the soul of the human body. If it is not an absolute contradiction, it is incongruous to the nature of things, and in the highest degree improbable.

"And if so great a being were to inhabit a human body, it would entirely swallow it up. That spirit would still retain its own knowledge and power, and would raise the body above all pains, weaknesses and wants.

"Whatever advantages may be fancied on the Arian scheme, there are much greater inconveniences attending it. For, as before hinted, it deprives us of the force of our Saviour's example. We are common men. But he is supposed to be the most perfect spirit, next to God. How should any temptation, from the things of this world, affect such a being? How should he be tempted, in all respects, as we are? It could not be. It is altogether irrational.

(To be concluded in our next.)

EXTRACTS FROM SALFOUR'S 2D INQUIRY, ON THE TERM SATAN.

(Concluded from page 234.)

Let us consider 1st. What were their opinions respecting *evil beings or spirits*? We shall begin with their use of the term *satan*. It occurs only in Eccles. xxi. 27. It is doubtful what idea the writer attached to this word. The word *diabolus*, occurs frequently in the original, but is rendered slanderer, accusation, &c. in the English version. See Eccles. xix. 15. xxvi. 5. xxviii. 9. xxxviii. 19. and li. 2. 1 Macc. i. 36. 2 Macc. xiv. 27. The only place where it is rendered *devil*, and which has a connexion with our present subject is Wisd. of Sol. ii. 24. "Nevertheless through envy of the devil came death into the world: and they that hold of his side do find it." The allusion here is to Gen. 3. and from this passage, Christians have derived the idea that it was the devil that deceived Eve. If they can show a better source for this opinion, we hope it will be done. Paul says, death entered by sin, Rom. v. 12. and it was shown, Sect. 2. that no Old Testament writer intimates that death entered by the devil. Where then did the Apocryphal writers get this opinion? It must have been from the heathen, and it is evident this idea agrees to Zoroaster's angel of darkness, who was the author and director of all evil, death

not excepted. In the Apocrypha *evil spirits* are frequently mentioned. What child, has not been amused with the account of "Asmodeus the evil spirit" killing Sara's seven husbands? Also, of Raphael curing Tobit's eyes, and binding Asmodeus. And of the wonderful efficacy of the heart, liver, and gall of a fish, which leaped out of the Tigris the smoke of which smelled by the evil spirit, he fled into the utmost parts of Egypt, where the angel bound him. See Tobit, chap. 5. 6. 8. 11. In Baruch, iv. 7. 35. we read of devils, but the original word is not *diabolos* but *daimonion*, the same which is rendered so in the New Testament. But as it is admitted on all hands, that demons, and the being Christians call the devil, are very different, it requires no attention from me in the present investigation. I would only remark in passing, that people's notions about satan, the devil, evil spirits, witches and wizards, must be from a heathen source, for none of them are admitted to be real beings in the Old Testament. On the contrary they are there condemned as superstitions, and the Jews commanded to give no heed to them. Where then could the Jews learn such opinions, but from their intercourse with the heathen? If the Jews imbibed the idea of witches in Canaan, and that of the devil and evil spirits at Babylon, and such beings are mentioned in the Apocrypha, are these sufficient reasons for our believing their existence? And is it possible that such beings can be recognised as real in the New Testament?

2d. What are the opinions taught in the Apocrypha about *Hell*? The Greek word *Hades*, rendered hell, occurs Eccles. xxi. 10. and li. 5. 6. Song of the three children, verse 36. Tobit, xiii. 2. 2 Esq. iv. 8. viii. 55. and ii. 29. It is the same word, which is frequently rendered *Hell* in the New Testament, and is synonymous with *Sheol*, also rendered *Hell* in the Old. The word *Gehenna*, also rendered *Hell* in the New Testament, does not occur in any of the books of the Apocrypha. By *Hell*, in all the above texts, seems meant the same as *Sheol*; the grave, or state of the dead. The idea of a place of endless punishment, does not appear to be meant in any one of them. Indeed, such a place of punishment, could not be learned by the Jews, either from the ancient Magian religion or from Zoroaster's improvements of it, for not a word is said about *Hell* in either. I have shown, in my Inquiry into the words *Sheol*, &c. that *Hades* or *hell* as a place of future punishment, was learned by the Jews from their intercourse with the Greeks. See chap. i. sect. 8.

3d. What were the opinions of the Apocryphal writers, concerning the number that should be saved? Their opinion was, that all men "shall not be saved." See 2 Esdras, viii. 38—42. on the contrary, the Most High—"made this world for many, but the world to come for few." See 2 Esd. viii. 1. And in verse 3. it is said—"there be many created, but few shall be saved." And chap. ix. 15—"there be many more of them which perish, than of them which shall be saved." No sentiment like this is to be found in the Magian creed, or, in its improvements by Zoroaster, so far as my knowledge of them extends. Where the Apocryphal writers learned it I am unable to say with certainty; but Whitby, on Rom. 2. shows, that the Jews in our Lord's day, believed that none but Jews were to be saved, and they were all to be saved. See this quotation from Whitby in my first In-

quiry. They believed that all the Gentiles were fuel for hell-fire. My opinion is, that this idea originated among the Jews, from their hatred of the Gentiles, and the high opinion which they entertained of themselves as the seed of Abraham. See Matth. ch. 3. No one we think, will contend, that they learned such an opinion from their Scriptures. Christians in time past, have not only believed that few will be saved, but they express themselves pretty much in the language of the Apocryphal writers on the subject. Of late, Dr. Woods, Mr. Emerson, and some other orthodox writers aver, that the greater part of the human race will be saved. The number, who shall suffer eternal punishment, will not be more in proportion to the whole human race, than those who suffer capital punishment in any country, are to that of the whole community. We ought not to despise the day of small things. But this is a great thing, for not long ago, it was the orthodox faith, that but a very few of the human race would be saved.

4th. What were the opinions of the Apocryphal writers concerning immediate punishment after death? That they believed the wicked were punished after death is evident from 2 Esdras, vii. 47. And that it commenced immediately after death seems also evident from verse 56. Such persons were to "dwell in pain," verse 12. Compare also Eccles. xviii. 22—25. This is precisely the doctrine of immediate punishment after death taught in our day. But I would ask, from what source did the Apocryphal writers learn this doctrine? Not from the Old Testament scriptures, for it is now conceded by intelligent orthodox men that the Old Testament does not teach this doctrine. It was impossible they could learn it from the New, for when they wrote, it was not in existence. Not from Zoroaster's creed, for I do not find that his creed contained the doctrine of immediate punishment after death. Where could the Jews then learn such a doctrine? I answer, from the Greeks, from whom also they learned that *Hades* or *Hell* was the place where this punishment was to be suffered. See Inquiry into the words *Sheol*, *Hades*, &c. chap. i. sect. 3. The Old Testament writers, so far from teaching the doctrine of immediate punishment after death, describe this state as a state of darkness, silence, insensibility, and that there the very best of men cannot praise God or give him thanks. Nor is a single individual, ever represented as in pain or misery in this state. But the Greeks, from whom they learned this doctrine, believed in immediate happiness as well as misery after death, and the Apocryphal writers believed both. See Eccles. i. 13. 2 Esdras, xiv. 34. and vii. 28, 35. 2 Mac. vii. 14. Wisdom of Sol. chap. 2. See Jahn's Arch. p. 398, quoted above.

5th. What were the opinions entertained by the writers of the Apocrypha concerning "the Day of Judgement?" The phrase, "the day of judgment," only occurs once in the Old Testament, Prov. vi. 34. where no one ever supposed it referred to a day of general judgment at the end of this world. But in this sense the phrase, "the day of judgment" is used by Zoroaster in his creed. And in this sense also it is used by the Apocryphal writers, 2 Esdras, xii. 34. Esther, i. 11. That they meant a day of judgment after the resurrection of the dead seems evident from the following passages. The torment of the wicked at this period they believed to be—"fire and worms in their flesh;

and they shall feel them, and weep forever." See Judith, xvi. 17. Eccles. vii. 17. Comp. 2 Esdras, ii. 34. and vi. 9, 25. Suffer me now to ask, where could the writers of the Apocrypha learn the doctrine of "the day of judgment" but from the creed of Zoroaster, for this is both the sentiment and the very phraseology which he uses as has been seen above from Prideaux. It cannot be questioned, that the phrase "the day of judgment" does not once occur in the Old Testament in this sense. If it is denied, that they learned this sentiment and language from the creed of Zoroaster, let the denier show from what Divine source they could learn it? As Christians could not learn either this sentiment or the language in which it is expressed from the Old Testament, we ask how came they by such sentiments and language, unless they derived it from Zoroaster's creed or at second hand from the Apocrypha. It will not answer to say, Jesus Christ and his apostles used the phrase "the day of judgment," and Christians have borrowed the language and sentiment from them. No, this will never do, for first we have shown in our answer to Mr. Sabine, that in no text where this language is used is such a sentiment conveyed by it. But second, if we were even to grant this, what would follow from it? It would follow, that Jesus Christ and his apostles adopted the sentiments and language of the Apocryphal writers, or to speak all the truth, that both were indebted to the great imposter Zoroaster, for inventing both the sentiment and language for them some hundred years before. Yea, that all of them were indebted to the ancient creed of the Magians, for this doctrine and the language in which it is expressed, for both are found there. Let our brethren then, who contend for this doctrine consider its origin; for to build their faith on the New Testament as its source, is worse than the Old; for it makes the writers not revealers of a new doctrine, nor teaching one before revealed in the Old Testament, but adopting a sentiment and language, which originated in the Magian creed, was transmitted by the great imposter Zoroaster, and through the Apocryphal writers to Jesus Christ and his apostles, and from them to all Christians ever since.

CHRISTMAS CEREMONIES.

England was merry England when
Old Christmas brought her sports again.
'Twas Christmas broach'd the mightiest ale;
'Twas Christmas told the merriest tale;
A Christmas gambol oft would cheer
A poor man's heart through half the year.

Scott.

In default of recent news, it may be interesting to the reader to trace the origin of customs, where the primary motive has ceased to operate. The practice of decorating churches and apartments with evergreens at Christmas, is supposed by many to allude to the people's strewing branches in the way of the Saviour when he entered Jerusalem; by others to the taste of the monastics, in the early period of the church, who hung their altars with ivy and laurel, emblems of devotion and triumph, to enhance the grandeur and solemnity of their rites.

But the practice of ornamenting places of worship with evergreens, springs from an earlier date. The Druids decked their houses and places of worship with evergreens in December, that the Sylvan spirits might repair to them

and remain unhurt by the frosts and storms of the chilling season. On the accession of christianity, councils of the church forbade Christians to decorate their houses with Bay or Holly, but afterwards permitted it, in order to accommodate its ceremonies to the old mythology in such things as were not fundamental. An ancient writer says, that "Trimming of the Temples with hangynges of flowers, boughes, and garlandes was taken of the heathen people whiche decked their idoles and houses with such arraye."

In the earliest ages, the Mistletoe was held pre-eminent for such uses over every other plant or tree. The Druids venerated it, for its mystical origin. Growing as it does upon Oak without resembling it, they deemed it a miraculous production, and believed it possessed of charms and defences against evil. It was cut by them from the tree with great ceremony.—The Prince of the Druids ascended the Oak, cut the Mistletoe, with a golden sickle in the presence of all the people, and then presented it to the other Druids, who received it with great reverence, and distributed it as a sacred talisman and blessing for the new year. It was, however, at length banished from the churches because it was held sacred by the heathen, and might therefore mislead christian worshippers to a profane respect for it, or to believe as the Druidical rights had taught them, "that it had power of proclaiming pardon and freedom to all wicked people towards the four quarteres of heaveue."

The mince pie, and the Christmas pie, those "favorite peculiars" of the Christmas festival; had also their appropriate derivation. The former being a compound of the choicest productions of the East, represents the offerings made by the wise men, who came from afar to worship, bringing spices. The coffin shape of the true old English Christmas pie "in imitation of the manger" where the infant Jesus was laid. "This pasty is a learned composition, being a mixture of meats, tongue, chickens, eggs, sugar, raisins, lemon and orange peel, with wines and various kinds of spiceries."

The mention of the "Christmas log" will kindle the feelings of every New Englander, as another well known feature of this joyous festival. It was in Old England the great indispensable, to have a "lugh heaped up, over-heaped-up, all-attracting fire," and the larger the log, the merrier the defiance which was given to the cold without. All the demons of frost and the spirits of the storm, were laid by the potent spell. A charm this in these northern climes which needed not the aid of superstition to enforce it. Then comes the feast, and dance, and song—and then the grave reflect on the glorious occasion; and the rejoice with mirth and gladness, and gifts, on the solemn festival which commemorates "The day that gave—

"To man a Saviour—freedom to the slave."
Portsmouth Journal.

QUANTITY OF GRASS CONSUMED BY RUMINATING ANIMALS.

The subsidence of appetite, or the feeling of satiety, is not produced by the quantity, but by the quality of food—the very reverse of what would happen, were the mere volume of the aliment alone necessary to pacify the cravings of the stomach. This is remarkably displayed in the habits of ruminating

animals; for in wet and gloomy seasons, when the grass contains a diminished portion of the nutritive matter, these animals are never satisfied—they are constantly in the act of grazing; whereas, in hot and dry weather, they consume the greater portion of their time in that of ruminating, or chewing the cud. I apprehend that this is not to be explained, as M. Majendie believes, by the sensibility of the mucous membrane of the stomach, but is to be solely referred to the fact, that the vital energy is only expended in decomposing such substances as are capable of furnishing chyle. Volume or bulk, however, is a necessary condition of wholesome food: the capacity of our digestive organs sufficiently proves that nature never intended them for the reception of highly-concentrated food. Some years ago directed considerable attention, in conjunction with some well-known agriculturists, to the nutritive value of different crops, as the food of cattle, and I constructed a logometric scale for the solution of various problems connected with the subject; but I soon found that mere bulk produced a very important influence, and that, to render one species of nutriment equivalent in its value to another, it was necessary to take into consideration the quantity of inert matter which furnished excrement.

NEW PREPARATION OF TALLOW, &c.

A patent has been granted to Mr. Maniclor, of Great Gilford-street, Southwark, England, for his invention of a new preparation of fatty substances, and the application thereof to the purposes of affording light.

This invention is a peculiar method of operating upon tallow, for the purpose of refining or purifying it, and which, when made into candles, affords a much more beautiful light than any other material hitherto used for that purpose.

The patentee proposes to take raw fat, say about four hundred weight, and to boil it, with about fifteen gallons of water, in a close vessel. A valve opening outwards is to be inserted in the top of the boiler, and loaded, so as to resist an internal force of about fourteen pounds upon every square inch, that is, a pressure of one atmosphere. The tallow, having been boiled in this vessel for the space of about six hours, is then to be poured off and cooled to about 90 deg. Fahrenheit, when it is to be spread out in layers, not exceeding half an inch in thickness, upon woollen cloths of close texture, or upon felts, all of the same size.

On the tallow becoming hard, each layer is to be folded up, by turning over the corners of its cloth or felt. These parcels are then to be piled one upon another, and pressed by a weight equal to about half a ton, placed upon the top of the pile. At the expiration of about one hour, an additional weight is to be applied, making the pressure now about one ton; and in two hours time his weight is to be augmented to a ton and a half, in which state it is to remain for at

least four hours, in a temperature of about 80 deg.

The packets may now be removed, and the edges of the tallow pared round, in order to take off those parts which have been imperfectly pressed; the cuttings from the edges are then to be placed on the middles of the cakes, and the whole packed up in the cloths or felts as before, and piled upon each other under an hydraulic press, which is to be progressively increased in force, so as to express all the remaining oily matter gradually out of the tallow.

The cakes are not to be removed from their envelope, and having become extremely brittle by the pressure, are to be broken up and re-melted in a vessel heated by steam, and to be incorporated with bees' wax or prepared linseed oil; the proportional quantities of these materials are to be about one hundred weight of fat to twenty pounds of wax, which must be of the purest fine white quality; if linseed oil be preferred, it must have been previously concentrated by boiling, and brought to the consistency of turpentine, and then mixed in the proportion of ten pounds of the prepared oil, to one hundred weight of the fat, but these proportions will depend upon the quality of the fat and of the oil.

The proposed method of preparing the oil is by heating it in an open vessel until it gives out an inflammable vapour. The gas evolved is then to be burnt as it rises, until the quantity of the oil becomes reduced to two-thirds of its original volume: it is then to be exposed to the action of the air for one month previous to using, and may be employed as above, instead of bees' wax.

These materials, having been melted together by the heat of steam, as above directed, are then to be submitted for three or four days to the action of chlorine gas, for the purpose of bleaching, and to be frequently stirred up during the operation; this is to be performed in a close vessel, having glass windows for the admission of light into the interior.

The tallow thus prepared is now to be boiled in pure water, for the purpose of removing all odour that it might have retained, and a quantity of newly prepared animal charcoal introduced, in the proportion of about one-tenth the weight of the fatty matter. These are to be boiled, together for the space of six hours, and afterwards filtered through woollen cloths, at a temperature of about 150°, when the process of preparation may be considered to be complete, and the material fit to be moulded into candles, which should be done at the lowest temperature that the fat will flow.

The patentee proposes, under some circumstances, instead of preparing the fat by boiling it in water, in the manner above described, to melt it in the ordinary way employed at present by tallow-melters, and then to mix one part of oil of turpentine with seven of tallow, after which the cakes are to be submitted to pressure as above directed.

The turpentine expressed by this last mode of operating, may be recovered from the oily matters by distillation, and the residue of oil will be suitable for any of the ordinary purposes, of burning in lamps, making soup, or any other use to which animal oil has been commonly appropriated.

IMPORTANT FROM GREECE.

The packet Ship Wm. Thompson, Captain Maxwell, arrived at this port on Sunday morning last, has furnished the American Republic with the interesting particulars of the *annihilation of the Turco Egyptian Fleet*, by the combined English, French and Russian squadrons. Although the effusion of blood was terrible, yet we feel confident it was a momentary sacrifice, that, in its consequences, must produce a permanent good: nothing less than the emancipation of the suffering Greeks from the tyranny of the Ottoman Porte, which they have so long labored under.

The marine force of the allied powers, compared with that of the Turks was small, being composed of all classes of ships of war, of but twenty-six sail. The Turks seventy sail of vessels, of various armaments were moored in the harbour of Navarino under the protection of strong batteries.

"There were besides, about forty transports and other vessels formed behind the Turkish fleet. The result is: one Turkish line of battle ships burned; two driven on shore, wrecks—one double frigate sunk; one on shore, a wreck; two burned—fifteen frigates burnt and sunk; three on shore, wrecks; one on shore, masts standing—fifteen corvettes burned and sunk; four on shore, wrecks—nine brigs burnt and sunk; one on shore, masts standing—six fire ships destroyed, and three transports.

So that it appears that of the whole seventy vessels of war, only eight of the smaller classes were afloat, which is probably to be accounted for from their small draft of water, enabling them to haul in close under the batteries ashore, and which appear to have been very formidable."

It is stated by Admiral Codrington, that this decisive, although sanguinary battle, was brought on by the perfidy and bad faith of Ibrahim Pacha, who violated an armistice solemnly entered into by the allies with the Ottoman Porte.

"SUCH THINGS OUGHT NOT SO TO BE."

We have been sorry to perceive the spirit that has been manifested, of late, by some of our brother Editors; a spirit calculated to disgrace any cause, however good: and which, as we conceive, is altogether incompatible with the spirit of Christ, or of the gospel. It is always with regret, when we see a spirit of acrimony and severe invectives used against our avowed opponents and determined enemies; but it is with greater grief and sorrow that we behold language which savors of such a spirit used towards our professed friends. But of all that we have seen of this nature, the Editor of the Gos-

pel Advocate, caps the climax. He rates his "man of straw," and then goes at it, as it were with *hammer and tongs*, as though he was *raving mad*! And although we have come in for a share of his ire, yet we feel disposed, on our part, to leave him without an opponent; only saying enough to let him know in what light we view his style of writing.

He says, "It (the "New York State Convention") has excited alarm, because it was and is yet *thought to be*, a measure fraught with mischief," &c. We ask, What mischief has it done; or what mischief has it the power to do? He says, "it was calculated to place the controlling or governing power into the hands of *ministers exclusively*." We ask, Who should control ministers, in regard to discipline, (and this is all the power that the Convention has,) unless it be a body constituted from among themselves; especially when those ministers are to be chosen by the Associations, two thirds of whom, generally, are lay members? Is it so that the Associations can appoint no ministers in whom they can place confidence? If so, shame on the ministers, and the Association both! He says "it was anti-christian, and hostile to the spirit of Universalism." We ask, Wherein? He has not been able, with all his *spleen*, to make this appear. He says "its friends continued to adhere to it against the feelings and will of the majority." "We ask, The majority of whom? Not of its own members, certainly. And the Convention has asked no one to come under its wing and jurisdiction, unless it should be thought advisable. If the Editor of the Advocate means that repelling falsehood and misrepresentation, is opposing "with virulence;" then, perhaps, the Editor of the Utica Magazine must come in for a good share of the guilt; though it cannot be denied but that he has done it in a very *modest* as well as *manly* style.

When the Editor of the G. A. first made the assertion that the Convention had "dictated in matters of conscience," we have reason to believe that he thought that such was the fact; but when we see in his paper—"we know that it (the Convention) has "dictated in matters of conscience," and the public now know it;" after the Editor of the Utica Magazine had proved incontestibly that such was not the fact, we cannot but express our utmost astonishment.

Brother—"these things ought not so to be."

But when he cautions the friends of the Convention to "keep the *bantling* out of our way," meaning by the "bantling" the New York State Convention of Universalists, and by "our way," the way of the Editor of the Gospel Advocate, we can only look upon this man, with our mind's eye, whom we have never otherwise seen, with a *smile of pity*!

In the practice of piety is satisfaction on earth, and its reward is on high in regions of bliss and immortality.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, DECEMBER 22, 1827.

SECTARIAN CORPORATIONS.

No 19.

A recent occurrence in a circuit court of the United States to the eastward admonishes us that we should be upon our guard as it relates to decisions which touch the consciences of men who may be offered as witnesses in the tribunals of justice of our country. We do not hesitate to say, that in our opinion, the first inlet of clerical ambition will be manifested through our courts of justice. Professor Stuart, in his election sermon in Massachusetts, labored very strenuously on a recent occasion to show that every man who did not believe in future rewards and punishments, and who professed to be converts to the doctrines of universal grace, whatever may be their moral standing, and however sacred they may regard an oath, yet, that they should be denied the important privilege of testifying to matters of fact in our tribunals of justice, because in matters of faith they were found to hesitate and refuse to go the whole length required of them by the creeds of the orthodox. Although the Rev. Hosea Ballou of Boston, Massachusetts, (in an answer to this bold assumption of the Professor,) in his sermon, entitled "ORTHODOXY UNMASKED," refutes the principle on every ground that is contended for, yet they have a steady eye to the accomplishment of their wishes and the fulfilment of their ambitious designs. They rally under every successive defeat of argument with a renewed vigor, calculating that the people of this nation are too busy to devote a close attention to principles, and to take an alarm on trifling occasions. They represent, in the sanctity of their profession, and under the hypocrisy and garb of exquisite and painful solicitude for the happiness of their fellow-beings, a necessity in a belief in future rewards and punishments. That after we have shuffled off this mortal coil, and "gone to that country from whose bourne no traveller e'er returns," we should then be imprisoned in torment, writhing in horrible agony, to the wasteless ages of eternity.

Any idea of God's providence and dispensations, that tends to mitigate this severe destiny, is animadverted upon with an untiring zeal; with an impress as solemn and holy as though it were an irrevocable decree of heaven. It is urged in every orthodox pulpit, and in all their private and social conversations. It is artfully

addressed to every motive of human action, temporal as well as spiritual, and considering them so numerous, so complicated, and so diversified in each and every interest of the human heart, it is easy for them to establish, as it were, a sovereignty and control over them.

This point, once settled as a standard opinion, brings the consciences of individuals in all cases, civil as well as ecclesiastical, to the bar of the orthodox faith; and it is no doubt under this impression that his honor, Judge Story did undertake to decide in this land of light and of liberty, this land which boasts of religious privileges, on the conscience of a witness who was brought into court by the laws of our country, to fulfill the obligations of justice betwixt man and his fellow-man. The reasoning in the second proposition contained in the sixteenth number of our discussion, and dwelt upon pretty fully in our last, viz. "To enlist as many of the lay-community, both male and female, in the general plan of sectarian influence, as possible," will be found to be directly to the point in this case. We undertake to say, that there is nothing in the Constitution of the U. States, even by construction, or of any of the individual states in this union, that would justify a Judge to set aside a Christian witness on the ground of any abstract *sectarian* belief. Even the forms of oaths for the furtherance of justice are prescribed according to their religious belief, to *Jews* and *Mahometans*. We consider codes of law, as of right they should be, pure; and are, in their nature, so considered as to give to every suitor, however humble, or of whatever religious persuasion, an equal and impartial chance of strict justice in the judicial tribunals of our country. We will forbear to enter into motive: we consider that every man who sits in high judicial places, is amenable to his conscience, to his country, and to his God. If he be a *sectarian* of a certain order, he is not authorised to sport with the constitution of the country, or with the rights of his fellow-citizens. We do believe that all witnesses, who are summoned to court for the purposes of giving testimony, whatever their religious opinions may be, or to whatever nation they belong, are competent to give their testimony on every occasion, where testimony cannot be objected to on account of the moral turpitude of the person offering it, from a known perseverance in acts of infamy, as being one who would set the laws of God and man at defiance, or a person interested in the issue of the matter in question. These are the only exceptions in our contemplation that can set aside a witness, if he have his reason so far as to judge betwixt right and wrong. The novel idea of turning aside a witness on account of some metaphysical opinions, in the Christian faith, he may happen to entertain, in a country professing to guarantee to every man the full exercise of his conscience in civil as well as religious matters, to say the least, bears on the face of it, a menacing and alarming as-

pect; and involves a responsibility in the decision of the court, of no ordinary cast of character. It is perhaps an *entering wedge* to a religious controversy that may, one day or other terminate in the destruction of our civil liberties. It is precisely what the abettors of a union betwixt church and state are aiming to accomplish; and if the column of liberty is to be prostrated by this decision, it matters not to the people, from whom it comes. If, on the ruins of their religious and civil liberties, the orthodox finally triumph, it little concerns them whether it is a boon that will minister to *Unitarians* or *Trinitarians*, or of what peculiar sect the church militant of the nation shall be composed.

BIBLICAL CRITICISM—No. 4.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us." Matt. i. 22, 23.

We shall not attempt, in this article to dispute the fact contained in this wonderful account of a virgin becoming a mother without the knowledge of man; for although, with man, this is impossible, yet, with God, "all things, are possible;" and where we cannot gainsay, it becomes us humbly to submit; but when we are told that "all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet," we have a right to examine, and see what the words of the prophet were, and judge for ourselves whether they were thus fulfilled or not. Orthodoxy has so much depending on this supposed miraculous conception, that much learning, (or rather learned ignorance,) and much labor have been expended to support it; and theologians often speak of it with all the gravity which belongs to a serious subject; but when stripped of all disguise, it is almost too ludicrous to find a place in a religious discussion; and would certainly have been thought indelicate, were it not for the sacredness which has been attached to it. But admitting all the facts as stated, they are so far from proving that Jesus was God, as well as man, and that he possessed two natures, they would prove that he was neither God nor man; nor did he exclusively partake of the nature of either; but was as much human as divine, and divine as human—a complex being, of which we can think, but can hardly speak.

We do not admit that this account was given by the Evangelist, and by whomsoever written, it does the writer no credit. It is a perversion of the text, as found in Isaiah, and made to bend to answer the writer's purpose, as it is, neither a correct quotation from the LXX, that is, the Greek of Isaiah, nor a true translation of the Hebrew. In the Greek of Isaiah the prophet says to the woman, the same as the angel said to Hagar, Gen. xvi. 11, *καὶ καλεῖται*, "and thou shalt call his name," &c. But in Matthew he is made to say, *καὶ καλεῖται*, and

they shall call his name" &c. Isaiah addressed a person then present; but the pretended Matthew makes him speak of a person who lived 700 years afterwards. But how could a child born in the days of Herod, be a "sign" to Ahas? For the child of which the prophet spake, was to have been such a sign:—It is natural to ask such a question; but impossible to answer it.

We will now state the facts relative to the passage in Isaiah, and then let the reader judge whether the text is perverted when applied to Jesus or not. Isa. vii. 14. "The Lord himself shall give you a sign; Behold *עלמה חלומה* *soleme this young woman** *הרה* *pregnans*, [is with child,] *וילדת* *and thou shalt bring forth* *בן* *son*, *וקראת* *and thou shalt call his name* *עמנואל* *Immanuel*." Now compare this text with Genesis xvii. 11, and substitute there "this young woman," for the pronoun "thou," and "Immanuel," for "Ishmael," and the two texts are exactly alike, without the variation of a single letter. This word, *הרה*, in the same form exactly, is found in the following passages, in all of which, it is rendered *with child* in the common version, and which the reader may examine. Gen. xxxviii. 24, 25; Ex. xxi. 22; 1 Sam. iv. 19; 2 Sam. xi. 5; Isa. xxvi. 17; Jer. xxxi. 8. There are two places only to be examined, where the word is used exactly in the same sense; namely, Judges xiii. 5, 7. In both of these last places, it is rendered in the common version, "thou shalt conceive;" but this (although it is not correct) would no more apply to Mary than the words, "thou art pregnant;" because, in either case, the verb *וילדת* *and thou shalt bring forth*, is in the second person singular, and of course addressed to a person present. In Judges xiii. 8, (which is rendered in the common version, "thou shalt conceive," the same as verses 5 and seven,) it is different in the Hebrew. In the third verse, it is *והיא* *and thou shalt conceive*; but in verses 5 and 7, it is, *היא* *behold, thou art with child*; the same as in the other texts referred to above. But even if we could get over this difficulty, that is, in applying the text to the mother of Jesus, there are still others. The verbs in Heb. *וילדת* *and thou shalt bring forth* *בן* *son*, *וקראת* *and thou shalt call his name* &c., are both in the second person singular, (and not as in Matthew,) and the passages are all exactly alike in this respect, in Gen. xvi. 11, Judges xiii. 5, 7, and Isa. vii. 14.

Now, with a perfect knowledge of all these facts, how perfectly ridiculous would a minister make himself appear, who should gravely apply the supposed virgin, spoken of in Isa. vii. 14, who was then pregnant, that is, when the Lord gave her as a sign to Ahas, and endeavor to make it appear that this was a prophetic testi-

mony of a real virgin, who was to be the mother of the Messiah!

The Hebrew word, *הרה*, is found but in two other passages in the Bible. Job, iii. 8. In Horn. "There is a man-child *הרה* *conceived*;" that is, *made to grow*: xv. 35, "*הרה* *they conceive* [are big with] mischief, and bring forth vanity." In Ps. vii. 14, it is found with *והיא* *and thou shalt conceive*. These are all the places where the word, *הרה*, is found in the Bible: and except in these three last mentioned passages, where the word is used in a little different sense, it is uniformly rendered *pregnans* or *gravida* (pregnant or big) by the learned Montanus, which is unquestionably its meaning. The verb from which it is derived, that is, *הרה* *concepire* [to conceive] is often used in different moods and tenses, (in which the word is different) but never as in Isa. vii. 14, except in the passages to which we have referred as stated above.

Now it is a fact, which is not generally known, that many of the dogmas of the schools which are gravely taught for sacred truths, are no better supported by scripture testimony, and some that are, have no better foundation in truth, than the one we have been examining. It is a hard thing to bring the mind to hear plain simple truth; and even when heard, it is often rejected because it is so plain and simple. The vulgar are always fond of the marvelous and nothing is sublime with them unless it be mysterious. But people will learn in time, that they had better have but a few ideas, and have those that are correct, than to have the mind stored with visionary fancies, which cannot possibly afford the least solid comfort, or permanent enjoyment. Let us, then, never imbibed any opinion until we are able to give a satisfactory reason, at least to our own minds, why we possess the same. K.

"SKETCHES ON ATONEMENT."

Under this head, in the "Magazine of the Reformed Dutch Church," there is a communication from "Henry Selys," from which we shall give an extract, for the purpose of making some remarks upon it. The writer says,

"I have no inclination to introduce at present the Arminian view of the matter. I have not time to touch on what I would call the fundamental error of that class of Christians. As for the doctrine of Election, every student of the bible will admit, I suppose, that it is as distinctly taught by inspiration, as the doctrine of Atonement. I take it for granted, that all my dear brethren take it for granted, that no minister within the bosom of the Reformed Dutch Church, or in the Presbyterian Church, denies or impugns the doctrine of Election. If it be possible that there is one who does so, you know that he cannot get the part of an honest man, who upposes a fundamental doctrine, so distinctly and clearly laid down in the Constitution of the Reformed Dutch and Presbyterian Church, and yet remain in their communion. And I could wish that I could also carry along with me, the attention of those who have doubts hanging on their minds on this subject. My dear brethren in Christ Jesus, we do not hold to the doctrine of the sect called Predestinarians who represent God as decreeing man to damnation, without any reference to their state as sinners; but simply as creatures. This is our doctrine professed by us as a church. "Whom he did foreknow he also did predestinate,"

&c. Rom. viii. 29, 30. "God has chosen (elected) us in Christ before the foundation of the world," Eph. i. 4. "That the purpose of God, according to election, might stand, not of works, but of him that calleth." Rom. ix. 11. And this doctrine, when justly and properly explained, is very clear, and consistent with reason. Does not God save you by his grace? Yes. Does God save all men, in fact, or only some? Only some in truth does he save. If he saves only some, he either purposed to do this, or he does it without any purpose. If without a purpose, then he acts as no rational being does. For it is the proof of rationality to act on a purpose or plan. Hence man, and all beings above the rank of our species, act according to purposes adopted by them. If God purposed all this, he either purposed it from eternity, or in time. If in time, God gains in knowledge, and acquires in the progress of his work what was not always there. To assert this is blasphemy. Hence he purposed to save some only from all eternity. Thus, reason itself leads us to the same point, whither the above passages of scripture lead us. "He saved us and called us, according to his own purpose and grace, which was given us in Christ before the world began." 2 Tim. i. 9.

Of the dispute between Calvinists and Arminians, we have no concern: because it appears to us that both are involved in the same difficulty; both must meet in the same point at last; and both assert what neither can prove.

As to the doctrine of election, we believe it too; but not in the sense of either Calvinists or Arminians. It is a Bible doctrine; but then we are no where told in the scriptures, that the elected ones are elected for their own benefit exclusively. Such an election would show absolute partiality in the Deity; but the wisdom which is from above is "without partiality." Christ was elected to be the "Saviour of the world;" and the apostles "were elected to preach the gospel to every creature;" and in all elections, whether human or divine, the elected ones are elected as much for the benefit of the non-elected as for their own. Election is one thing; but predestination is another, and a very different thing "Whom he did foreknow, he also did predestinate," &c. How many did God foreknow? Is there an individual whom he did not foreknow? If so, should he ever come to the knowledge of such individual, "God gains in knowledge, and acquires in the progress of his mind what was not always there. "To assert this," says Mr. Selys, "IS BLASPHEMY!" But, on the other hand; "God has chosen (elected) us," [apostles, to be apostles,] "us," [the first fruits, to be the first fruits,] and "us," [believers, to be believers,] and all "in Christ, before the foundation of the world." And if we are predestinated to "the adoption of sons," we are not so predestinated to the exclusion of others. This will show the difference between predestination and election. Compare Rom. viii. 29, 30, with Isa. xlv. 22—25 inclusive.

But, Mr. S. asks the question, and then answers it, not agreeably to the scriptures; but agreeably to his creed. "Does God save all men, in fact, or only some? Only some in truth does he save." How shall every one (for so it must be to correspond with "every knee," and "every tongue,") then, say, "surely in the Lord have I righteousness and strength? See the text referred to in Isaiah above. Now only

* *עלמה*, signifies any young woman whether married or unmarried; but does not strictly denote a virgin.

answer the question agreeably to scripture, and the reasoning is just as strong on the other side of the question. "We know and do testify that God sent his son to be the Saviour of the world." "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth." Now if it is his will to save all, "he either purposed to do this, or he does it without any purpose. If without a purpose, then he acts as no rational being does," &c. See the extract above. "Hence he purposed to save (not *some* only, but) *ALL* from all eternity." K.

"Thus, reason itself leads us to the same point whether the above passages of scripture lead us," &c. Thus it will be seen, when we attempt to reason on any subject, how important it is that our premises should be correct. K.

THE RESURRECTION OF THE DEAD.

"If by any means I may attain to the resurrection of the dead." Phil. iii. 11.

The terms, *dead*, *death*, and *resurrection*, are evidently used in scripture in different senses; and the first care to be observed in the illustration of any passage, is, that we do not misapply the text. If a resurrection to immortality, incorruption, and eternal life and happiness, depended on any thing which we could possibly perform, and sacrifice which we could possibly make, or any pains or penalties that could possibly be endured, would any one think that it could be purchased too clearly? What would be considered too great, either to do, or to suffer, to obtain such a boon? *Nothing*. As a proof of this, we have only to appeal to the history of the church, in the days of ignorance and fanaticism. Only make people believe that heaven and happiness, in a future world, depends on something that they must either do, or suffer in this, aside from the practice of moral virtue, and enough may be found who are ready to go all lengths, in proportion to their ignorance; even to the burying of themselves alive, and dying under the operation of voluntary penance! Just as though that professions of faith, the performance of outward rites, and voluntary sufferings, were more acceptable to our maker, than acts of virtue and morality performed for the benefit of ourselves and our fellow beings. Only let the human mind be but once so debased that it can be wrought upon by *far*, to do that which cannot be justified by the eye of reason and common sense; and let these ignorant people, at the same time, view the clergy as viceregents of heaven, and they become completely obsequious to their wishes in all things; believing that the clergy have power and authority to absolve them from all crimes whatever: hence if the crime is not much against the interest or wishes of their priest, absolution is easily obtained; but if otherwise, their only alternative is to do penance. We cannot admit, not even for a moment, that the apostle Paul, the author of the text above quoted,

ever meant to countenance, much less encourage, such a doctrine as this. But if the principle be correct at all, it is none the worse when carried to the extremes which it has been by the Roman Catholics.

Whenever Paul speaks of a resurrection to a future life, he always speaks of it as a positive and certain truth; not in the least contingent, not in the least dependent on the act of the creature. "As in Adam all die; even so [in like manner] in Christ shall all be made alive." 1 Cor. xv. 22. See the whole chapter. We believe the above text, therefore, is misapplied whenever it is applied to a future resurrection of immortality. Of what resurrection, then, it will be asked, does the apostle speak? Answer:—A moral resurrection, which may be experienced in this life, from that death which he had experienced by reason of sin. Sin had once slain Paul; and, saith he, "I *DIED*." See Rom. vii. 9—11.

It was therefore a resurrection from the death of sin, or from that death which sin occasioned, that Paul was striving to attain unto; but did not think that he had already attained, or that he was already perfect. This was the prize that was before him, and which was not to be obtained without human exertions. For as sin is never committed without the consent of the mind, as acts of virtue and holiness are never performed without an exertion of the mind, as well as the body: yea, all acts of the mind alone, without the cooperation of the body, altho' they may be considered virtuous resolutions, or wicked conceptions, (for "when lust conceiveth, it bringeth forth sin,) yet they can neither do good or harm, except to the individual who possesses them. It is only when sin is *finished*—when the body and mind act in concert—that it bringeth forth death. James 1. 15.

A resurrection from natural death, as we conceive, is the free, sovereign, impartial, and universal gift of our heavenly Father; as much so as the gift of our present mode of existence; and it is that, and that alone, which will perpetuate our being, as rational, or intellectual creatures; but that, without a resurrection also in a moral sense, would not make a sinner happy. It may make them happy who have never sinned; such as infants, idiots, &c. but a sinner must be free from condemnation before he can be happy. Now how is he to be thus freed? Only by knowing that he has truly, heartily, and sincerely, repented of his sins in such a manner as to feel no disposition either to repeat them, or to commit others. For as long as a person has a disposition to commit sin, were it in his power, and had he an opportunity, he has not truly repented—he is still a sinner. A moral resurrection, therefore implies a deliverance from sin—yea more—it implies also a deliverance from all its consequences. For while a person has any thing to fear, any thing to dread or apprehend, in consequence of the sins which he has committed, more than what he has al-

ready experienced, he is not entirely free from condemnation. Such is the goal of the prize of the high calling in Christ Jesus our Lord, that Paul was striving to attain to: and we contend that the whole of this is attainable in this life. If it were not, it would be in vain to attempt it. We might add much more; but this is deemed sufficient. K.

INTELLIGENCE, SAGACITY, AND AFFECTION OF ANIMALS.—No. I.

A work has been recently put into our hands, entitled, "Scriptural and Philosophical Arguments; or cogent proofs from reason and Revelation, that brutes have souls; and that their souls are immortal:" &c. "by Peter Buchan."

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Rom. viii. 21."

It is an English work, printed in 1824; 12 mo. We do not agree with the author in the *immateriality*, and of course *immortality* of the souls of either men or brutes, until they shall be raised *incorruptible* by him who made them. But yet we agree with him, that "brutes have souls;" for we say, that all animals that live, and breathe, have both soul and spirit as well as man. Our author takes for granted, what he should have proved. 1. That all souls are immaterial; and 2d, That whatever is immaterial is immortal. What led him into this mistake, was the old, but popular error, that matter, however modified, cannot think. But who knows that no matter is susceptible of thought, of sensation, of intelligence? No one. And to assert that it is not, is, as we conceive, an arrogant *principii petitio*—a mere *begging of the question*. To say that the soul is immaterial, is only saying, in other words, that it does not exist—that it is a mere ideal *nothing*! And the supposition that *immateriality* is synonymous with *immortality*, is so far from being true, that it is perfectly synonymous with *non-entity*. We admit that God may raise all animals to an immortal state of existence, and make them eternally happy, for ought we know to the contrary: and we would sooner undertake to prove that he will, relying on scripture testimony for proof, than we would admit that one individual of the human family will be eternally miserable. The work we have been examining, contains many curious anecdotes, relative to brutes. These are interesting. And, as they go as far, to say the least, towards supporting our hypothesis, as that of our author, (and we think more so,) we shall insert some of the most important, as we shall find room for them; to which we shall add a few original ones, never before published; but which we have received from undoubted authority; and some of which have come within our own knowledge.

As these anecdotes will be interesting

young people, we shall insert them in our new system of orthography, adopting the improvement recommended by "Philo." K.

A fù dàs bэфòr ñe fèl ev Rebes-pèr, à revolùnaré tribùnal in wun ev ñe départment ev ñe Nèrh ev Frènc, kondèmd tò deñ M. dà R., an àncènt màjistrát, à à mòst esté-mabl man, as gílté ev kènspiracé. M. dà R. had à wètr spányl, tn èr tòelv yèrs òld, ev ñe smèl brèd, hoiè had bin brèt up bí him, à had nèvr kòitd him. Dà R. sè his fàm-élé dispèrst bí à sistm ev tèrr: sum had tàxn flit; ùñrs wer arèstd à kàréd intò distant jàls; his domés-tiks wer dismiss; his frends had èñr abàndund him, èr kèncèld ñemsèlvs; hé wos himsèlf in prìsn, à èvré hip in ñe wrld wos silènt tò him, excèpt his døg. His fàhfwl ànémal had bin réfusd admítanç intò ñe prìsn: hé had rètúrnd tò his mèstr's hús, à fúnd it dut; hé tók réfúj wíh à nàbr; but his man rècevd him wíh trémblng, à in sè-krit, drédig lest his humáneté fòr an ànémal død kèndùxt him tò ñe skáfuld. Èvré dà à ñe sàm yr ñe døg left ñe hús, à wènt tò ñe dør ev ñe prìsn. Hé wos réfusd ad-mítanç, but hé kènstàntlé pàst an sr bэфòr it, à ñen rètúrnd. His fí-dèlété at legh wun upèn ñe pòtr, à hé wos wun dà alud tò èntr— ñe døg sè his mèstr, à klup tò him. It wos diféxult tò séparát ñm, but ñe jàlr fòrçt him awà, à ñe døg ré-túrnd tò his rétrèt. Hé kàm bak ñe next mòrnig, à èvré dà; wunç èt dà hé wos admít. Hé lixt ñe hand ev his frend, lòxt him in ñe fàç, agén lixt his hand; à wènt awà ev himsèlf.

(To be continued.)

Second Universalist Society in the City of New-York.

Notwithstanding the opposition, obstacles, trials and difficulties this Society and their Pastor have had to encounter—notwithstand-ing most of our brother Editors have either preserved a studied silence in regard to even the existence of such a Society, or else have spoken with disapprobation of their Pastor, notwithstanding the former has been said to have been "conceived in sin, and brought forth in iniquity," and the latter has been denounced as a DEIST, and even an ATHE-IST; yet the society continues to flourish;

and we are happy to state, for the informa-tion our brethren at a distance, that their meetings continue as full as ever; and inond of the volume. the evening particularly, they are crowded to overflowing, notwithstanding the un-pleasantness of the evenings for two sabbaths past. These circumstances are very grate-ful to our feelings, and excite in us a spirit of forgiveness. For, with whatever motive we may have been opposed, the opposition has terminated in our good; and we shall still persevere in the same steady course, trusting in the Lord to crown our labors with abundant success. K.

Rev. Stephen R. Smith, from Philadelphia, will preach in the new Masonic Hall next Sabbath, on an exchange with brother Kneeland.

The Declaration of brother Kneeland, which was published in the Olive Branch, No. 22, was made at the solicitation of the editor of the Evangelical Repository, with an assurance that it should be published in that paper. We have now received those papers, in which however, it doth not yet appear. We would ask, "What are our brethren afraid of? One object in publish-ing that Declaration was, if it should be thought to contain any important error, to have the same pointed out, to the end that it might be corrected. But as none have been pointed out, we take it for granted that none have been discovered.

Increase of Universalism in Maine.

Seeing a notice in a late Christian Regis-ter of the last meeting of the Eastern Asso-ciation, in which a hint was given of the in-crease of ministers and societies of our de-nomination in this state for the last seven years, we deem it proper to inform the edi-tor of that respectable paper and others, of what the public are not generally aware, that in Maine, where seven years ago there was but one Universalist minister, and where there were but about ten or 12 societies, there are now twenty-five of the former, and between fifty and sixty of the latter. In point of numbers, reckoning adult males only this denomination is, we believe, as large as any other one, if it be not the largest in the state.—*Christian Intelligencer.*

Conversion in the Ministry.

We are happy to learn by a letter receiv-ed a few days ago from Gray, Maine, that Rev. James Colley jr. an Elder in the Free-will Baptist connexion, has recently renoun-ced the idea that sin and misery will be end-less, and has preached a number of discour-ses in favor of the universal and impartial grace of God. We congratulate him on "the increase of his faith," and wish him "peace in believing," "joy in the Holy Ghost" and an abundant success.—*ib.*

Owing to the absence of our foreman, we were unable to issue the Olive Branch last

week. Our numbers, however, will contin-ue regularly, and we shall make it up at the end of the volume.

ERRATUM.—In the communication from the Rev. William Morse, No. 27, page 215, col. 3, line 11; for correctness read incor-rectness.

Humbleness in prosperity, and resignation in adversity, bespeak a noble and exalted mind.

POTTERY.

GO MARK HER CHEEK!"

Go, mark her cheek!—the rosy hue
Of beauty once was there;
And o'er its bloom no shade had past
Of woe—no trace of care!
The rose that blossom'd there is dead;
Aye, faded on the stem—
Its shrivell'd leaves were bright enough
Till falsehood wither'd them.

Go, mark her eye!—some wanton'd there
Bland passion's spirit-beams—
And hope shot forth in every glance,
Its sunrises o'er life's stream:—
The orb that once shone gloriously
Are fading from their spheres—
And grief! hath dimm'd their passion-light
With wrong'd love's wretched tears!

Go, mark her form—fram'd in the mould
And fashion of those ones,
That float on cherub wings among
Fair waters and bright suns:—
Now grace is fled, and ought is left
But shadow-like, and woe,
Cold relics, of a warm heart, crush'd
By the faithlessness of man!

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & M'Calla, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—
in four Books. Book I. Demonology Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00
A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Uni-versal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CAN-FIELD. 75
Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, deliver-ed in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronoun-cing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Ser-mon, 12 1-2 cents.—Key to the New Ortho-graphy, 12 1-2 cents.

BOOKS WANTED.

The Life of John Murray. Ballou on Ato-ne-ment. Notes on Parables. Series of Letters (between Ballou and Kneeland.) We have had frequent calls for the above works of late, but have not a single copy to dispose of. Any per-son having them for sale, by sending them to this office, would soon find a market for a few copies at least.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JANUARY 5, 1828.

|| No. 33.

CHARLESTON, DEC. 1, 1827.

Gentlemen,—The following letters were received from the following gentlemen in India, in answer to some questions put to them, which these letters sufficiently explain. If you think them of use, I will thank you to give them a place in the Magazine.

Yours respectfully. W. BALFOUR.

LETTER.

Dear Sir,—I have the honor to acknowledge the receipt of your letter on the 18th October last and of your three valuable productions, and feel highly gratified of your kind notice of me. I beg you will accept my sincere thanks for the marks of kindness you have shown and for the very acceptable present with which you have honored me.

The views which you have taken in these Essays are in my humble opinion fully consistent with the benevolent spirit and pure doctrines of Christianity, and only those that are victims to early acquired prejudices, can, I think, reject and oppose them. Should God be acknowledged to be just and merciful, he must be expected to punish those who, in any limited space of time, violate his moral Law with temporary afflictions and pardon them ultimately through his mercy and compassion.—This idea is not only justified, but positively confirmed by innumerable instances found in the Old Testament, showing that God visited the guilty with temporary punishments, though their sins were against the eternal God.

Nothing, I think, can be more absurd and more unscriptural than the idea of giving the almighty Deity a powerful rival, the devil, sufficiently strong to oppose him constantly, and producing evils contrary to his will.—Christians have in fact imbibed this false doctrine from the Magians of Persia, differing from them only in the use of language; nevertheless they would feel offended, were you to remind them of this evident fact.

They in reality divide what they call the Godhead in the first instance into two powers: One is supposed to be the source of all evils, the other the source of good.—While they ascribe to the former the power of multiplying himself by numerous incarnations or inferior Agents in carrying on his mischievous plans, they subdivide the latter into three persons under the appellation of the Father, the Son, and the Holy Ghost for the completion of salvation only with regard to a few individuals, in defiance of their powerful rival the Devil. May God rescue them

from this mental darkness, and lead them to all truth.

I am sorry some engagements of immediate importance have prevented my perusing the whole of your Essays. I hope I shall soon be able to afford myself the satisfaction of going on through them all.

I now refer to your queries and answer them briefly, according to the best of my knowledge; as the Rev. Mr. Adam informs me that he has already made a reply to each of them.

Query 1st. Do the natives of India (probably meaning Hindoos) believe in any evil being similar to that called the Devil and Satan by Christians? Ans. No.

Query 2d. Do the natives of India believe in the endless misery of wicked men? Ans. No.

They however believe that there is a place called "Nuruck," where every wicked man is liable to be punished for a certain duration, and whence he descends and assumes a new body in this world, for another trial of his propensities. As to more particular information on these heads, Mr Adam refers you to Ward's work on the Hindoo. But that work containing a mixture of correct and incorrect notions, will I fear do you little good. As the ship Pagoda is on the point of sailing, I am obliged to defer my answer to your inquiry respecting the origin of Nagi to another opportunity, and at present I contend myself with my fervent wishes for your health, happiness, and success in your laudable pursuits, and remain with esteem and respect.

Dear Sir,

Your's most faithfully

• RAMMOHUN ROY.

Calcutta, July 1, 1827.

LETTER II.

Dear Sir,—I had the pleasure to receive your letter of the 18th October, by the Bagoda, with the copies of your three publications, for which I beg you will accept my best thanks.

Rammohun Roy has just sent me your letter to him, containing the two queries to which you refer, and which you request me to unite with him in answering. He is much more competent than I am to give you full and correct information on the points which they embrace, and he will, I hope, do so. I shall therefore be brief. 1st. "Do the natives of India believe in any evil being, similar to that called the Devil and Satan by

Christians? Limiting the question and answer to the Hindoos, I reply, that they do not believe in such a being. The only personages that might be mistaken for the Devil of Christians in Hindoo mythology in Zuma, the god of the infernal regions and judge of all, equivalent to Pluto of ancient mythology. The mahomidans, it is well known believe in Eblis, or Satan. 2d. "Do the natives of India believe in the endless misery of wicked men?" With the same limitation I answer, that they do not. They believe that the evils they suffer in the present world are the punishment of sins committed in a former birth, and that the sins committed here will be punished in a future birth on earth, or in some one of the many hells with which their system is furnished. Nuruk is the name they give to Hell, but I do not find that endless suffering in any of them is threatened as the punishment of the most grievous sins:—The punishment threatened frequently extends to millions of years, but never, as far as I have observed to eternity. In like manner the enjoyment of heaven of Swurgu, of which there are also many, are of limited duration. The highest object of attainment presented by the Hindoo Religion is the re-union of the soul with the Deity, which amounts to a negation of all enjoyment as well as suffering. Mahommidans believe in the eternal punishment of the infidel rejector of Islamism. On both these questions, in as far as Hindoos are concerned, I beg to refer you to Ward's work on the Hindoos, where you will find correct and incorrect information, although in a very crude state.

I am much encouraged by the sympathy you express in our humble endeavours in this quarter of the globe to promote the cause of God, and it will afford me still greater pleasure to learn, that the denomination to which I conclude you belong unite with my Unitarian friends in Boston to promote the objects of a Foreign Mission, I shall be glad to hear that your influence is employed for this purpose, and trusting to hear from you again. I beg you to believe me

Yours with sincere affection,

W. ADAM.

Calcutta, 28th June, 1827.

MR. WALTER BALFOUR,

The following extract copied from the Gospel Advocate, exhibits one of the many cases, in which an overbearing priesthood has exercised its tyranny, under similar circumstances. If these means will prosper the cause of ortho-

doxy, will save the torturing fabric of Calvinism, then does the history of former ages teach us just nothing. Well may we say of the church, as a certain author does of nations, that *as such, they never learn*. Whatever effect the fear of excommunication may have on some, certainly it is, that persecution is sure to defeat the end for which it was instituted.

Some months since, Mrs. S. was suspected of the "awful crime" of *desiring the salvation of all mankind!* She even went so far as to say, that there were some good people among the universalists! This, reader, was we believe, the worst they could bring against her—and what probably made the case still more criminal, the partner of all her joys and sorrows, her husband was a universalist? It must, of course, be quite heretical, for a woman to believe that her husband was a good man! She was also inquired of whether, if some other members of her family should die, they would go to hell? Her answer in the negative was the cause of her being called before a convocation of the faithful. But finding nothing against her, she was acquitted? A second attempt was made to find some cause of complaint against her which terminated in her acquittal! Soon after she received a line from her Pastor, Mr. Lansing, requesting her to attend to the administration of the ordinances! Finding herself thus excluded, without knowing why, she of course absented herself from the communion table; and, feeling injured without a cause, she thought proper not to attend their meetings, where she must be reminded of the wrongs which she was called to endure.

But it was not enough that she should be thus suspended, their thirst for their victim must be satiated by sending spies into her neighbourhood to find some cause of action against her. The neighbours were inquired of whether she was not on friendly terms with some of the Universalists; whether she did not attend to her domestic concerns on the Sabbath; and, for aught we know, whether she had not forfeited all claims to orthodoxy by attending to her own concerns and letting those of her neighbours alone! This inquiry resulted in another citation, delivered in due form by a stripling of the newfangled religion, accompanied with the usual quantity of impudence, and with not a little pomposity. This citation required her to appear at the house of Mr. Lansing on the twenty-sixth inst. at 6 o'clock, P. M. to show cause, &c. why she had "not attended the worship of God's house," i. e. the Presbyterian meeting! Willing for the third time to appear before the "session;" conscious of having done her duty, she repaired to the place appointed, to confront her accusers. She went, when lo! after waiting an hour after the time appointed, and not seeing either the "Rev." gentleman nor any of her self-constituted judges, she returned to her dwelling in peace and safety!

This, reader, is a simple statement of the facts! After being harassed for several months by those who assume to be her judges; after going obedient to their nod, for three times, to meet her accusers, she finds herself where she was, prohibited their fellowship, the object of their abuse, (for we call their conduct by no other name,) and liable to be again subjected

to the inconvenience and mortification, of being dragged from place to place, to answer for that conduct, and those feelings, which God, and Jesus, and reason, and propriety, both sanction and approve!

What this respectable matron believes or disbelieves, is not for us to determine; those matters are between God and herself; but we feel it to be a duty to stand forth in her defence. Nor will her peace be destroyed with impunity! Her enemies therefore will do well to ponder their doings; for if men will turn gossips they must be treated as such—let them look to their own matters, and after having squared their own accounts with God, if they have any religion to spare, their neighbours will purchase it at a liberal advance.

The following is a reply of the Rev. Hosea Ballou, to a letter addressed to him through the columns of the Olive Branch, No. 30, on the subject of certain letters addressed by Rev. C. Hudson to the former gentleman, by the Rev. Abner Kneeland, Pastor of the 2d Universalist Society of this City.

Dear Sir and Brother,—That the subject of your letter should occasion *regret* is perfectly consistent with what I am happy to believe your disposition to cultivate and maintain harmony and peace among brethren professing "like precious faith;" but that you should be *surprised* that my writings should be *misrepresented* by one, who years ago presented to your eyes and ears most ample proof, that, towards me, his breast was not burdened with even the milk of human kindness, much less with the charities of the gospel, I consider more questionable.

That our long and familiar acquaintance, during which time we have often discussed the several topics to which you allude, added to your acquaintance with my writings, on them, should afford an opportunity of knowing my sentiments, and preclude the necessity of your learning them from an opposer, who, I am told, states near the close of his letters, that he does not know what they are, seems to be perfectly reasonable.

As to the license and its latitudes, which the writer, to whom you allude, has taken with my publications, I am unacquainted, having never read his work. Having been informed, by the best of judges, that it contained no new arguments, on the merits of the subject, to which it professes to be devoted, and having so often answered those which have been in use, I have not been disposed to go over grounds which I was sure would present neither fruits nor flowers pleasant to the taste or eye.

If our brethren who maintain future punishment, would consent to do what they have been so often called to do, viz. prove from the testimony of scripture, that the next state of existence will be so far like the present, that man will there be liable to temptation, and to be led into sin, there would be an end to the controversy; for it is allowed, on all hands, that where sin is, it is punishable; and it ought to be allowed, by all, that where sin does not and cannot exist, it cannot be punished. There is another consideration, which these brethren seem entirely to disregard; which is, if the scriptures prove that the next state is a state of imper-

fection, sin and suffering, they must also prove an end to that state, or be incapable of proving universal holiness in any state. But it has never appeared to me that they felt so much disposed to enlighten us respecting the nature and evidences of the subject for which they contend as they are to lean on the prejudices of the public in favour of a future hell, in its popular sense, and to turn the prejudice towards those, whose arguments they were conscious they could not answer.—If there were any need of evidence to support what I here suggest, one circumstance of fact would be sufficient. When I lived in Portsmouth, N. H. some fourteen, or fifteen years ago, I was made exceedingly glad, by discovering in my study on Heb. ix. 27, 28, what I now believe to be the true application and use of the passage. As every new idea which was obtained by brethren, so long ago, was considered in the light of common property, we were in the habit of communicating to each other, as you very well know, all discoveries which we were able to make; and one felt no small degree of pleasure in being able to repay such favors as he had received. In the spirit of this reciprocity, I immediately communicated my thoughts on this text to a brother near Boston; he received it with full and cordial approbation, and communicated it to one in Boston and to another at a little distance, and all accepted the exposition with approbation and delight.—But what use do these brethren now make of this passage? Why, to prove the old notion of a day of judgment in the future state, and future retribution, all which is acceptable to the public prejudices, the perturbed torrent of which we were formerly engaged in resisting!

But I must hasten to notice your queries.—1st. In relation to what you term "death and glory."

This subject has never been much agitated among brethren of our order, until quite lately. Dr. Priestley's views of an unconscious state after death, were not known to me when I wrote my treatise on atonement, nor had that subject then ever been considered by me. This accounts for my silence on it. Of late I have endeavoured to know what divine revelation has communicated on this subject; but, owing to my want of discernment, I have not been able to reconcile all the passages, which seem to relate to the case, to a fair support of either side of the question. My efforts, I acknowledge have not been made with that intenseness of application, respecting this matter, as they would have been, had I been persuaded that the question was of any great consequence.—Being fully satisfied that the scriptures teach us to believe no moral state, between the death of the body, and the resurrection state, in which that which was sown in dishonor will be raised in glory, and that which was sown in corruption, shall be raised in incorruption, it seemed to be immaterial whether we enter, immediately after the dissolution of the body, on the resurrection state, or sleep in unconscious quiescence any given time before that glorious event shall take place. In either case, it is what you call "death and glory," for it makes no difference as to the length of time during an unconscious state. In such a state there can be effected no moral preparations.

As you have framed the remainder of your queries in such a manner as to give your own

views as the subjects, and as there is no essential difference between our conceptions of them, it seems unnecessary for me to be farther particular: except it may be well just to remark on your fourth suggestion, which regards the "natural immortality of the soul." Whatever I may have written on the subject, it was never my intention to attempt to define the nature, as to substance of the soul. I have believed, and still continue to view man as the "offspring of God," and that this relation constitutes him an heir of that immortality which is the property of God alone. But surely what Pope says of Newton will apply with increased emphasis to one so limited as your friend:

"Could he, whose rules the rapid comet bind,
Describe or fix one movement of his mind?
Who saw its fires here rise, and there descend,
Explain his own beginning, or his end?"

Yours affectionately,

HOSHA BALLOU.

FUTURE RETRIBUTION CONSIDERED IN RELATION TO THE REQUIREMENTS OF JUSTICE.

As it is the honest opinion of many, that divine justice absolutely requires that the sins which men commit in this present world should be punished in a future state, and that it is a violation of the very nature of justice to disbelieve in a future state of condemnation and punishment, it seems reasonable that those who do not view the subject in the same light, but feel persuaded to the contrary, should endeavour to present the advocates of future retribution with those arguments on which they rest a different opinion. To disregard the requirements of justice, or to try to evade them, in any possible way, can by no means serve the moral interests of any one. Whatever divine justice requires it must have.

But let us ask those who are so confident that for the sins which men commit in this life, they must, according to the demands of justice, be punished in the future world, whether this principle applies to all who have sinned? This question they all answer in the negative.—They say, that justice does not require those to be punished hereafter, who repent of their sins and are regenerated and born again before they die. If this statement be correct, then it necessarily follows that divine justice does not, invariably and absolutely require that those who sin in this life should be punished in the next; those who are regenerated are an exception. Let us then ask whether divine justice is or can be opposed to the regeneration of all mankind before they die? No one will contend for this. If divine justice be not violated by the regeneration of those who view themselves to be saints, of course it would not be violated by the regeneration of every sinner in the human family. But it is clearly evident, that if divine justice is not opposed to the regeneration of all men, in this life, and that it does not require the future punishment of any who are thus regenerated, it does not absolutely require the future condemnation and punishment of any.

In the light of this reasoning we see, that all those who are zealously engaged in what are called revivals and reformations, though they so earnestly contend that divine justice demands the future condemnation and punishment of the wicked, are notwithstanding, doing all they can to prevent this condemnation and punishment, by being instrumental in the regeneration of sinners, which work they believe is perfectly consistent with divine justice!

But it is contended that many do go out of the world unregenerated, and therefore the retributions of divine justice must be administered? We reply, this is assertion. Who can prove what takes place in the heart of the dying? Is the holy one limited? Even upon the hypothesis, that all who die in an unregenerated state as it is called, must be punished in hell hereafter, no one can prove that any will be thus punished, because no one can prove that any go out of the world without regeneration. But the argument to which we have attended, and the grants made by the believers in future punishment, afford an important conclusion which they seem not to see. According to what they contend for, men do not necessarily deserve to be punished in the future state for the sins they have committed in this; but they deserve this punishment because they are not regenerated. According to this, a man may have grown old in crimes, his sins may have accumulated as it were to mountains; but just before he dies, he is regenerated, which is his passport to heaven; while a youth, whose offences are venial, if he die unregenerated, cannot, in justice, escape the retributions contended for. Thus it is clearly seen, that it is not because men sin in this world that they are to be punished in the next; but because they are not regenerated before they die. But here another question arises: By whose wisdom or power is this work of regeneration performed? The answer is, from all who believe in such a change, it is the power of God alone that can regenerate the sinner. Then we come to the monstrous conclusion that divine justice requires that men should be punished in hell hereafter, because our heavenly Father, who alone has the power to regenerate us, chooses not to perform this work while we live in this world!

Having carried the foregoing reasoning to a fair result, we may now take a different view of the main subject. Remember we are in search of the requirements of divine justice, respecting the punishment of men in a future state for the crimes they commit in this. The proposition to be examined is that the sinner must be thus punished to satisfy the demands of justice. Well, the unregenerated sinner dies. While he remains a dead man he cannot be punished. "The dead know not any thing, neither have they any more of a reward."—Eccl. ix. 5. In order then to punish this man, who is dead he must be raised from the dead, and receive his punishment in a resurrection state.

Reader, be careful here. Does divine justice demand that this dead man should be raised into a sense of life and active state, for the purpose of enduring punishment for the crimes he committed in this mortal state? What wrong done by this man while living, can be repaired by the punishment and suffering contended for? Suppose the man, while living, was a miserable, discipated, unkind and improvident husband and father. Can the sufferings in another world, which are contended for repair these wrongs done to an unhappy family? None will allow this. What good then can this punishment do? Is it contended that his punishment is just because in his resurrection state he is opposed to all good and inclined to all evil? If it be so, it must be because that power which alone was able to raise him from the dead, and give him another state of moral existence, saw fit to give him a sinful one; for it certainly cannot be in the power of a dead man to raise himself, and to modify his constitution in a resurrection state. Because men have been wicked in this world, does justice require that they should be wicked in a future state? And because the dead are not able to do any thing towards this great work, God himself takes it in hand, and raises them into a sinful constitution that they may hate and oppose him, and endure these torments for which the pious contend!

These remarks must be concluded with saying, that if there be any way to view this subject in accordance with the common doctrine, and in accordance with reason and scripture, that way is not discovered by

H. B.

CHARACTER OF BURKE.

By Lord Byron.

From a work which is very rarely to be seen in this country, we select the following cutting and severe estimate of Burke. We give it as a specimen of masterly invective. Byron is sometimes unjust, even to Southey, when he yields to the strong impulse of his burning indignation, and there is much injustice in the unsparing severity with which he treats the memory of Burke. Still every reader will peruse with interest the picture of Burke, painted by such a man as Byron.

Burke.—He varnished over a bad cause with smooth words, and had power to 'make the worse appear the better reason'—the devil's boast! The madness of genius was necessary to second the madness of a court; his flaming imagination was the torch that kindled the smouldering fire in the inmost sanctuary of pride and power, and spread havoc, dismay, and desolation through the world. The light of his imagination, sportive, dazzling, beauteous as it seemed, was followed by the stroke of death. It so happens that I myself have played all my life with his forked shafts unhurt, because I have a metaphysical clue to carry off the noxious particles, and let them sink into the earth, like

drops of water. But the English nation are not a nation of metaphysicians, or they would have detected, and smiled or wept over the glittering fallacies of this half-bred reasoner, but at the same time, most accomplished rhetorician that the world ever saw. But they are perplexed by sophistry, stupified by prejudice, staggered by authority. In the way of common sense and practical inquiry, they do well enough; but start a paradox, and they know not what to make of it. They either turn from it altogether, if interest or fear give them motives to it, are fascinated by it. They cannot analyze or separate the true from the *seeming* good.—Mr. Pitt, with his deep-mouthed common-places, was able to follow in the same track, and fill up the cry: but he could not have given the tone to political feeling, or led on the chase with “so musical a discord, such sweet thunder.” Burke screwed the flowers of his style over the rotten carcase of corruption, and embalmed it in mortal prose; he contrived, by the force of artful invective and misapplied epithets, to persuade the people of England that Liberty was an illiberal, hollow sound; that humanity was a barbarous modern invention, that prejudices were the test of truth, that reason was a strumpet, and right a fiction. Every other view of the subject but his (“so well the temptor glazed”) seemed to be without attraction, elegance, or refinement. Politics became poetry in his hands, his sayings passed like proverbs from mouth to mouth, and his descriptions and similes were admired and repeated by the fashionable and the fair. Liberty from thence forward became a low thing: philosophy was a spring-nailed, velvet-pawed tiger-cat, with green eyes, watching its opportunity to dart upon its prey; humanity was a lurking assassin. The emblems of our cardinal and favourite virtues were overturned; the whole vocabulary of national watch-words was inverted or displaced. This was a change indeed in our style of thinking, more alarming than that in our calander formerly; and this change was brought about by Mr. Burke, who softened down hard reasons in the crucible of his fancy and who gave to his epithets the force of nicknames. Half the business was done by his description of the Queen of France. It was an appeal to all women of quality: to all who were or would be thought, cavaliers or men of honor; to all who were admirers of beauty, or rank, or sex. Yet what it had to do with the question, it would be difficult to say. If a woman is handsome, it is well; but it is no reason why she should poison her husband, or betray a country. If, instead of being young, beautiful, and free of manners, Marie Antoinette had been old, ugly, and chaste, all this mischief would have been prevented. The author of the *Reflections* had seen or dreamt he saw a most delightful vision sixteen years before, which had thrown his brain into a ferment and he was determined to throw his readers and the world into one too. It was a theme for a copy of verses, or a romance; not for a work in which the destinies of mankind were to be weighed. Yet she was the Helen that opened another Iliad of woes; and the world has paid for that accursed glance of youthful beauty with rivers of blood.

Mr. Burke was very much of a theatrical man. I do not mean that his high-wrought en-

thusiasm or vehemence was not natural to him but the direction that he gave to it was exceedingly capricious and arbitrary. It was for some time a doubtful question which way he should turn with respect to the French Revolution, whether for or against it. His pride took the alarm, that so much has been done, with which he had nothing to do, and that a great empire has been overturned with his favourite engines wit and eloquence, while he had been reforming the “turn-spit of the king’s kitchen,” in set speeches far superior to the occasion. Rousseau and the Encyclopædists had lamentably got the start of him; and he was resolved to drag them back somehow by the heels and bring them what they had effected to an untimely end,—

The “*Reflections on the French Revolution*” was a spiteful and dastard but too successful attempt to *put a spoke in the wheels* of knowledge and progressive civilization; and throw them back for a century and a half at least. In viewing the change in the prospects of society, in producing which he had only a slight and indirect hand by his efforts in the cause of American freedom, he seemed to say, with Iago in the play,—

“Though their joy be joy,
Yet will I contrive
To throw such changes of vexations on it,
As it may lose some colour.”

He went beyond his own most sanguine hopes, but did not live to see their final accomplishment, by seeing France literally “blotted out of the map of Europe.” He died in the most brilliant part of Bonaparte’s victorious and captain-like campaigns in Italy. If it could have been foreseen what an “ugly customer” he was likely to prove, the way would have been to have bribed his vanity (a great deal stronger than his interest) over to the other side, by asking his opinion; and, indeed he has thrown out pretty broad hints in the early stage of his hostility, and before the unexpected success of the French arms, and the whizzing arrows flung at him by his old friends and new antagonists had stung him to madness, that the great error of the National Assembly was in not having consulted able and experienced heads on this side of the water, as to demolishing the old and constructing the new edifice. If he had been employed in laying the first stone, or to assist, by an inaugural desertation, at the baptism of the new French Constitution, the fabric of the Revolution would thence forward have risen,—

“Like an exaltation of rich distilled
perfumery,”

without let or molestation from his tongue or pen. But he was overlooked. He was not called from his closet, or from his place in the House (where it must be confessed, he was out of his place) to “ride in the whirlwind and direct the storm;” and therefore he tried, like some malicious hag, to urge the veering gale into a hurricane; to dash the labouring vessel of the state to pieces, and make shipwreck of the eternal jewel of man’s happiness, which it had on board—Liberty. The stores of practical and speculative knowledge which he had for years been collecting and digesting, and for

which he had no use at home, were not called to play abroad. His genius had hitherto always been too mighty on the occasion; but here his utmost grasp of intellect would hardly have been sufficient to grapple with it. What an opportunity was lost! Something, therefore was to be done, to relieve the galling sense of disappointed ambition and mortified self-consequence. Our political *Busy-Body* turned *Marplot*; and maliciously, and like a felon, strangled the babe that he was not professionally called into swaddle and danger, and bring to maturity. He had his revenge; but so must others have their’s on his memory.

Burke was not an honest man. There was always a dash of insincerity, a sinister bias in his disposition. We see from the letters that passed between him and his two brothers, and Barry the painter, that there was constantly a balancing of self-interest and principle in his mind; a thanking of God that he was in no danger of yielding to temptation, yet as if it were a doubtful or ticklish point; and a patient, pensive expectation of place and emolument till he could reconcile it with integrity and fidelity to his party; which might easily be constructed into a querulous hankering after it, and an opinion that this temporary self-denial implied a considerable sacrifice on his part, or that he displayed no small share of virtue in not immediately turning knave. All this, if narrowly looked into, has a very suspicious appearance. Burke, with all his capricious wildness and flighty impulses, was a self-seeker, and more constant in his enmities than his friendships. He bore malice, and did not forgive to the last. His cold, sullen behaviour to Fox, who shed tears when they had a quarrel in the House, and his refusal to see him afterwards when the latter came to visit him on his death-bed, will for ever remain a stigma on his memory.—He was, however, punished for his fault. In his latter writings, he complains bitterly of the solitariness of his old age, and of the absence of the friends of his youth—whom he had deserted. This is natural justice, and the tribute due to apostacy. A man may carry his own conscience to the side of his vanity or interest, but he cannot expect, at the same time, to carry over along with him all those with whom he has been connected in thought and action, and whose society he will miss, sooner or later, Mr. Burke could hardly hope to find, in his casual, awkward, unaccountable intercourse with such men as Pitt or Dundas, amends for the loss of his old friends, Fox and Sheridan, to whom he was knit not only by political ties, but by old habitudes, lengthened recollections, and a variety of common studies and pursuits. Pitt was a mere politician; Dundas, a mere worldling. What would they care about him, and his “winged words?” No more of talk about the meetings at St. Joshua’s—the *Noctes caemaeque Deum*; about the fine portraits of that great colourist; about Johnson, or Dunning or Barre; or their early speeches; or the trying times in the beginning of the American war; or the classic taste and free born spirit of Greece and Rome;—

“The beautiful was vanish’d, and return’d not.”

Perhaps, indeed, he would wish to forget most of these as ungrateful topics; but when a man seeks for repose in oblivion of himself, he had better seek it, where he will soonest find it,—in the grave!



THE OLIVE BRANCH.

NEW-YORK. SATURDAY, JANUARY 5, 1828.

SECTARIAN CORPORATIONS.

No 21.

Having discussed pretty fully the two first heads contained in our sixteenth number of the present series, we believe, and sincerely hope, that we have left an impression on the sober minded and thoughtful of our readers, that without the aid of the *lay-community* in the cause of *ecclesiastical supremacy*, the efforts to bring it about in a country so enlightened as the people of this nation are, would be deemed hopeless even among the most enthusiastic of the clerical order. We come now to the third proposition, which may be considered of the highest importance, as involving rather professional sanctity, than metaphysical argument; rather an obeisance to the professional character generally than arguments affecting tenets of any sort; which is, "To impress upon the minds of the people at large, an implicit belief that the clergy of the self-styled orthodox are the only legitimate dispensers of holy writ in the land; that their creeds are sacred, and that any individual presuming to trespass upon their rights, and functions in this particular, amounts to nothing less than a bold usurpation—a deadly sin." Through their tract and other societies this idea is embodied and set forth with an urgent solicitude that it should gain credence every where. Men who have been in the habit of contemplating the clerical profession in all ages of the world, have never ceased to award to the ministers of religion the sacred character which their functions inspire; and it is found generally to be the case, that they are considered by their followers as something super-human, as something divinely commissioned. This idea artfully impressed from time to time, produces in the human mind fanatical feelings which irresistibly draws it towards conclusions that are false and illusory, and becomes, in its natural consequences, the effect of a false conscience which renders religion for ever tributary to the most disordered caprices of the imagination, and the wildest excesses of the passions.

The preceding observations are made to show conclusively that the human mind is so constituted, as to be operated upon by an exterior appearance of things rather than swayed by reason. The test of experience in every age of the world, confirms this and goes fully to demonstrate the possibility of the clergy of this nation, hedged in, as they are, by a vast well

organized phalanx of the lay-community, by the strong prejudices of education, by hopes and fears of a nature calculated to soothe the feelings, while it leaves the understanding bewildered and confounded; to effect on this head their entire views of exclusive sanctity, and to inculcate the sentiment that they are the legitimate organs of the divine essence on this earth. It is within the observation of almost every one, that man has no other conscience than what is created in him by the spirit of the age in which he lives, imbibing it most commonly from example, and rarely from a combination of reflections, the steady result of his disposition to seek after truth and trace it out through all the labyrinths in which it is involved, in the trammels of false theology and metaphysical subtlety.

Men in their organic structure and powers are beyond a doubt very similar; born, however, without principles, they manifest at an early age the faculty of receiving them; and it is on this great truth that the clergy of the orthodox persuasion calculate to bring within the sphere of their holy office and functions an entire submission to their views of *sectarian ambition*. In proportion as liberal principles are cultivated, so in proportion do they calculate to fortify themselves the more strongly in the affections of the people of this nation; whence it results that every effort is resorted to, not only to increase their dominion over the consciences of men, but to vilify and traduce the motives of their opponents, and to condense themselves into as compact and solid body as possible;—we no longer see *sectarians* of the orthodox faith writing against each other and defending their particular tenets. Liberal principles have interposed and dissolved and disarmed their rancor, which, it will be perceived, have united them in a solemn holy league to defend themselves on the ground of the general faith, professed by the whole fraternity, engaged in the cause of propagating the doctrines of endless woe. This may be truly considered the state of theology at the present day; and hence the numerous votaries of orthodoxy have anticipated the evil in some measure, which menaces them on the score of public opinion. They have long ago considered our free constitutions and the genius which hovers over the deliberations of a people whose minds are not imbued with superstition, bigotry and intolerance, as among the signs of the times. To meet the crisis they have instituted every device which ingenuity could suggest or ambition conceive. They have resorted to numerous religious societies, so constituted, and so arranged, as to bring the whole force of the wealth of the country and its affected piety to their aid. The operation of societies organized and managed with zeal and craft, carry a far greater weight than is generally imagined, and may be brought to mould public opinions by slow and imperceptible degrees to all the purposes designed in the

original institution of them. Their zealots and partisans have a great advantage in knowing precisely the state of the public mind in every section of the country, by which means they are always able to push their opposition upon the least defensible points, as circumstances may require, which gives to their vast combination in the eyes of the public an imposing effect, and is apt to result in an acknowledgement that their principles, like their character, are immaculate. Having established such an opinion and riveted it on the consciences of men generally, what may follow, let the *ecclesiastical history* for the last fifteen hundred years, furnish the commentary.

[The communication from our friends in the faith, from New Brunswick, N. J. of the 25th of Dec. has been duly received. We give it a place in the columns of the Olive Branch with such alterations and curtailments as we think indispensable in publications of this sort, which we are sensible our brethren will fully justify.

EDS.]

Messrs. Editors,—be pleased to insert the inclosed article, and oblige MANY BRETHREN.

For the Olive Branch.

"Be not overcome with evil; but overcome evil with good."

BROTHER KNEELAND,—

On behalf of the brethren of the Abrahamic faith in this place, I feel constrained to offer you the following for insertion in your paper. It is my intention simply to state a few facts relative to a certain transactions which occurred here a few sabbaths ago. Viewing myself a stranger and sojourner in a land of strangers, the father of mercies hath been pleased to reveal to my mind some of the transcendent glories which shall be more fully revealed in the latter day. O Lord God of our salvation! though the armies of the aliens encompass us, yet we will speak of thy tender mercies and thy loving kindness. The present moment seems to be an eventful one. The angel having the everlasting gospel to preach, seems to have taken his flight, and the hour of the righteous judgments of God appears to be about taking place, when those who oppress God's heritage shall receive their just recompense of reward. From an impartial examination into the doctrine which inspired the hearts of the apostles of old, I am disposed to think, that like old wine, this old doctrine is by far more efficacious in the human heart, than the new garbled dogmas of more modern times. The natural pride of the human heart is humbled by its sanctifying influence, and every imagination that exalteth itself is brought into subjection to the will of God. "By their fruits ye shall know them." Now, as we are commanded to prove all things, and to hold fast that which is good, we will always obey the injunction and abide by the decision laid down by inspiration. And as it hath been repeatedly proved to us, both by observation and experience, that neither ignorance, bigotry, superstition, or fanaticism, has ever benefited the world of unkindred, either collectively or individually, we are decidedly of opinion, that if we cast them from us, we will at least have prepared our minds for the reception of more welcome visitants. And as we know by the same means, that the fruits of the spirit, which are godliness, are profitable unto all things, therefore we are disposed to hold fast to that which is good. Fear, unbel-

tions, whether Pagan, Mahometan, Calvinistic, or A. minian; but we hazard nothing in saying that love is the first moving principle in the bosom of every child of God. For, herein is love: not that we loved God; but that he loved us; therefore, brethren, "We should also love one another."

Fearing I should be tedious, I will call your attention to a statement of facts, of which you are capable of judging. Being anxious that some of our brethren in the ministry of the everlasting covenant should come over and speak comfortably to us, we convened under the auspices of a benignant providence, and after some brotherly exhortation, we concluded that we would invite our brother Hagadorn from Newark to preach for us. Previous to his arrival permission had been obtained for the use of the Lancasterian school room from one of the trustees, who, as I trust, in the sincerity of Christian feelings, readily gave his consent. As this had been the usual mode of procedure in such cases, no doubt was entertained as to the certainty of our meeting, according to the arrangement, in the afternoon and evening. But alas! the spirit of the mystery of iniquity doth work, and will work, until it be taken out of the way. The tocsin of alarm was sounded, and the watchmen of the kingdom of darkness were all assembled on the walls of spiritual Babylon, and anon a mighty host assembled to devise means whereby to suppress the invasion of the enemy. "The sound of battle hurled in the air," and there was seen a messenger, hurrying with mighty strides, to make known the result of the deliberations of this sage council of devoted veterans to their master's cause. Many were ready to spend and be spent in the glorious discharge of their duty. The messenger arrived; and with a countenance that bespoke terror, handed a scroll to the keeper of the *Sanctum Sanctorum*, which was about to be invaded by the little band of worthies, who, though the world knew them not, yet was not worthy of them. The affrighted keeper seized the scroll and read in hurried accents, something like the following:—

"Dearly beloved, the grand council assembled for the express purpose of devising ways and means to secure the best interests of our infallible standard of faith and practice. We have good cause to believe that the enemy is nigh at hand; and that if they be permitted to encroach, those who are not strong in the faith may be tempted to run astray after them and thus our cause will be greatly injured. Therefore, dearly beloved, suffer them not to enter within the precincts of the walls, over which you have been appointed keeper, without the concurrence of all the members of this grand council. In case of the failure of this injunction, you will be denounced as an infidel, and your most extreme misery consummated.—Dated this holy Sabbath, Dec. 18, 1827. J *** N *****"

The little band of worthies assembled; notwithstanding the atmosphere around them belched forth sulphurous flames of anathematizing fury, and the eyes of the dark visaged watchmen on Babylon's walls, sent forth looks which would have awed the fearful and unbelieving into quiet submission to their dominion. Believing in the promise of their Master, that he would be with them always to the end of

the world, they fearlessly traversed with careful steps the way which leads to the place wherein they hoped to enjoy a short respite from the intimidating horrors that met them on every side, in pouring forth their souls in grateful effusions to the Father of their spirits, who had directed their steps through this unfriendly wilderness. Admission was very submissively requested; but the many bars and bolts remained unmoved to the requests of the stranger. At length the keeper appeared: with features distorted and hair erect, he handed the scroll to one of the brethren that stood near him. The contents of which being made known, and no immediate remedy presenting itself, an old liberalist frankly offered the use of his house, and in the evening the concourse of hearers which assembled, was so great that not more than one third of them could be accommodated. Thus verifying the prediction, that "*many of those who are not strong in the faith, may be disposed to go over to the enemy's camp.*" For this they did do, notwithstanding the night was dark, and distorted visages! actuated by the spirits that influenced them, seemed to pass in review on every hand. The consequence of this procedure of the grand council, is, that the spirit of enquiry has gone abroad among us; and we trust the result will be, that we shall have the gratification of seeing many souls brought out of darkness in light, and from the kingdom of Satan into the kingdom of God's dear son. Then

"The voice long broke with sighs shall sing,
And heaven with hallelujahs ring."

May the blessing of God; my dear brother, follow your labors of love among the people over whom the holy spirit (as I trust) hath made you an overseer. The brethren here, greet the brethren in New-York. Pray for us. That all grace may abound toward you and fill your hearts with joy and love, is the prayer of the brethren here, and the sincere desire of

A UNIVERSALIST.

New Brunswick, Dec. 25. 1827.

From the Gospel Advocate.

UNIVERSALIST CONVENTION.

MR. EDITOR,—

As I have heretofore suggested a plan for the organization of the Convention, which I consider less objectionable than that of the existing Convention; I now proceed to offer some arguments in favor of establishing and sustaining a convention duly organized. After all that has been said relative to this subject, perhaps some of your readers may not perceive any utility in the formation of such a body, in addition to the associations which already exist. I believe nothing on this point has ever been presented to them through the medium of the Advocate. I therefore trust they will cheerfully give the subject suitable attention.

1. What are the reasons which induce individuals to form into religious societies? These reasons result from the social capacity of our moral and intellectual nature, and from the genius of the gospel of Christ, which recognizes this capacity. Man can believe and obey the gospel in an individual capacity; but in this capacity alone, who does not perceive that he is a being, weak and comparatively miserable? Who does not see that the requisition of the gospel contained in the following words, "thou shalt love thy neighbor as thyself," calls into exercise our social powers! Mankind are prompted to associate, by the weaknesses, sym-

pathies and wants of a common nature: by the genius and requirements of the gospel. In connexion with those by whom we are surrounded, when governed by suitable regulations and influenced by proper feelings, we give and receive instruction, edification and comfort—we unite our strength, means and influence in support of a common cause. None can reasonably deny that such union possesses vast advantages over individual exertions.

2. When several societies, professing the same faith, exist in the vicinity of each other, the social principle is extended by the formation of an association. But why cannot such societies stand aloof from each other? They can; but not with equal advantages, either to themselves or the cause in which they are engaged. Although some evils may grow out of such associations, when the organization is defective, or when unruly minds and unfriendly tempers sway its councils; yet it is vain to pretend that the abuse of a thing furnishes an argument of any weight against its proper use. In general, the advantages of such connexion overbalance the evils, and thereby afford a rational inducement to form and maintain it. These arguments are generally admitted, both in theory and practice, by Universalists, as well as others.

3. I now come directly to the subject of the Convention. The God of all grace has prospered the doctrine of Universalism to such a degree, that eight associations now exist in the state of New-York. Each of these associations forms an independent body; but without a convention, they are unconnected, except incidentally; they are comparatively unacquainted with each other's moral condition; they are unable most efficiently to co-operate in a cause, dear to all their hearts; they present the spectacle of a numerous denomination neglecting to extend the social principle and the general benefits of their cause, to the utmost limits of their ability. I have noticed but a few of the arguments which may be used in support of the cultivation and improvement of the social capacity of human nature. But I think I have said enough to show the importance of that capacity. And it is evident that all the principle arguments, which can be used in favor of the establishment of a society, or an association, will apply with equal force, to the establishment of a convention; for the latter would be but the further extension of the same principle, for the same reasons, and with the same objects in view. It cannot, with any propriety, be pretended that the formation of a convention, according to the plan I have exhibited, would be dangerous; unless it be admitted that our associations are still more dangerous. But perhaps it may be said, cannot the associations have as much intercourse and connexion as they now have by sending delegates to each other, without such a body as the convention? I reply, in order for them to have a connexion in this manner, possessing any thing like the advantages derivable from the convention, each association would be obliged annually to appoint seven delegations, to effect only a part of those purposes, which might be accomplished by one annual delegation from each association, and some of those delegations would probably be under the necessity of travelling more than 300 miles. I have said, to effect only a part of those purposes. &c. this is plain from the obvious fact, that without a convention, our friends and the world must be deprived of all

those benefits which would result from the session and public worship of such a body. I now think of but one more objection, which can have much weight; i. e. the impracticability of the measure. It may be supposed that though the utility and importance of a common bond of connexion be admitted, yet the establishment of a convention duly organized, will be attended with difficulty. 1. Because of the great disaffection that prevails against the existing convention, on account of the imperfection of its organization. 2. Because of the great distance which some delegations would have to travel to attend it. With regard to the first cause of difficulty, I remark, our brethren surely must be above the influence of that vulgar prejudice, which would transfer their disaffection against injudicious means for the accomplishment of an object, to those means which they would admit to be suitable and proper; especially if the object be universally desirable. The second cause of difficulty, seems on the whole to furnish an argument in favor of the convention. For though the distance to be travelled would in some instances be considerable; yet if the convention hold its session within one hundred miles of the centre of the state, the distance to be travelled would always be less than would be required to effect the same purposes in any other mode. We may safely calculate that all concerned, would willingly make the trifling sacrifice, in this respect which would be required.

Could all the associations be peaceably induced to enter voluntarily into the measure, they would doubtless experimentally find that "union is strength,"—they would add lustre and consistency to the cause of Universalism, and afford a most beautiful exemplification of that all comprehensive charity, which flows from Heaven's infinite love.

Yours affectionately,

PITT MORSE.

Watertown, Dec. 14, 1827.

Being acquainted with the teachers of the English and Classical school, noticed below, we do not hesitate to say, that from our knowledge of their attainments in the various branches they profess to teach, that parents who have children to educate would find, in this institution, many advantages which are peculiarly beneficial. 1. Considering all things the terms are moderate. 2. Located as it is, in the most salubrious part of the city, that energy of mind, which is the result of health, and important to possess, may be confidently calculated upon. 3. A reliance may be placed in the moral and religious habits of the teachers, and that children of both sexes, and all ages, will have the best examples set them. 4. The departments are separate, and on no occasion are the children of different sexes allowed to mix. The discipline of the institution is kept up by emulation among the pupils and the doctrine of inculcating knowledge through fear is totally laid aside. The teachers are however at all times desirous of inspiring perfect respect by gentleness and tender usage, which they have experienced is more powerful on the flexible mind of youth, than either menace or security.

English and Classical School.

Corner of Prince and Mercer-streets,
New-York.

This school is now open for the instruction of both sexes, in the large and commodious

rooms under the new church, corner of Prince and Mercer-streets. These rooms are fitted up in a neat and convenient manner, and being located in the most pleasant part of the city, present advantages which are well worth the attention of parents and guardians. This institution consists of a Male and Female department, each of which is taught on the most approved method, by advantageously combining the old, with the new and improved system of mutual instruction.

MALE DEPARTMENT.

The Male department is under the immediate direction and superintendence of BARNABAS BATES, A. M., whose knowledge and experience in teaching, qualify him to discharge this duty in a manner which will be satisfactory to those parents and guardians who may honor him with their confidence. The boys are taught in every branch of knowledge, necessary to prepare them for business, for College, or for the study of the learned professions, and the strictest attention is paid to their morals and general deportment.

TERMS.

Introductory Class.—Per quarter, \$4 00.

The Alphabet, Spelling and Reading, Writing on Slates, Arithmetical Tables; first principles of English Grammar, Geography, and Natural History.

Junior Class.—Per quarter, \$6 00.

English Grammar, Arithmetic, Elocution, Writing on paper, continuance of Natural History, use of the Globes and Maps.

Senior Class.—Per quarter, \$9 00.

Rhetoric, Composition, Mathematics, Algebra, Geometry, Logic, Book-keeping, the Delineation of Maps, Use of the Globes, Ancient and Modern History, and Geography.—For Latin, Greek, and Hebrew, \$5 00 extra;—for the French, Italian and Spanish Languages, \$6 00 extra.

FEMALE DEPARTMENT.

The Female Department is under the direction of a lady, whose qualifications are such as to command the confidence of parents and guardians.

TERMS.

Introductory Class.—Per quarter, \$4 00.

Alphabet, Spelling, Reading, Writing on Slates, Elementary principles of Arithmetic, Grammar, Geography, Natural History, and plain Needle-work.

Junior Class.—Per quarter, \$6 00.

Spelling, Reading, Definitions, Writing, English Grammar, Arithmetic, Geography, Natural History continued, use of the Globes and Maps, Linear Drawings, &c.

Senior Class.—Per quarter, \$9 00.

Rhetoric, Composition, Botany, Grammar, Geography, higher Arithmetic, Book-keeping, Astronomy, use of the Globes, Ancient and Modern History, Moral Philosophy, and Belles-Lettres, the delineation of Maps, Embroidery, Lace Work, Drawing and Painting—French, Italian and Spanish Languages, \$6 00 extra per quarter.

The advantages to be derived in this institution, are at least equal to any of the kind in this city, and, as the number of scholars is necessarily limited, the Instructors are enabled to pay a strict and personal attention to their improvement. A choice library of useful and interesting books is kept for the use of such scholars as may distinguish themselves by application to

their studies, or by their punctuality and good conduct.

No extra charges for Fuel, Pens, Ink, Slates, or Slate Pencils. Twelve weeks constitute a quarter. Payment to be made in advance.

Application, for admission into this school, may be made to B. BATES, at his residence, No. 9 Houston-street, or at the school rooms, from 9 o'clock A. M. to 4 P. M. every day in the week, except Saturday and Sunday.

N. B. Evening Classes in the Hebrew, Greek, Latin, French, Spanish and Italian languages will commence the 25th of October. Also an evening Class in Reading, Writing, Arithmetic, and the higher branches of Mathematics will receive attention during the autumn and winter. For terms inquire as above.

New-York, Oct. 1st, 1827.

TO OUR PATRONS.

Since our last number, the year 1827, as all preceding years, and as yesterday, has expired; and a new year, increasing the number to 1828 in the Christian era, has been ushered in, under more propitious circumstances than, six months ago, we could have possibly anticipated. With the usual compliments of the season, therefore, we present our patrons with our most cordial and grateful acknowledgements for the support which they have thus far given, and solicit the continuance of their favors. As our volume does not close with the year, a general address will be postponed till our volume is complete. Those few who have not yet forwarded us the amount of their subscriptions, both from abroad and in the city, are informed that the money is peculiarly needful at this time. Our subscription list, as yet, is but barely sufficient to support the paper, when all shall have been paid in. We trust, therefore, that the small sum from each subscriber still due, will no longer be withheld. There are a few late country subscribers, who have not yet received their back numbers, who are requested to send how many are wanting when they send us the money, and they shall be immediately sent. Where it is convenient, if several could join together, so as to save postage, it is desirable; and it will be recollected that \$10 in one letter, post paid, (or otherwise sent to us) pays for six subscribers.

We shall still continue to use our best endeavors to make the Olive Branch both interesting and instructive to all classes of readers, but in order that it may be so, no one should expect that it can be wholly devoted to any one subject; nor yet to such subjects as any one individual would be wholly pleased with. To suit a variety of tastes, we must have a variety of dishes. One wants nothing but *Universalism*; another likes more of *moral essays*, and less of *doctrine*; another wants *general science*; another *literature*; another *criticism*; while another, perhaps, delights in nothing so much as to be amused with *anecdotes*, *port sayings*, &c. Some would like to see the paper teeming with severe castigations,

lashing the priests, (which many, it must be confessed, but too richly deserve,) and "shooting folly as it flies;" while others are more edified with long, sound, and continued dissertations. While the man of leisure, of general reading, and of general taste, is pleased with a variety, and he lets nothing escape him, excepting the selections which he has either seen before, or else can judge of what they are, by barely glancing at the subjects, and knowing the writers. Under these considerations, if any thing should be offered, even to the most fastidious taste, which is unsavory, he has only to pass it by;—some one will like it. It is presumed that but few of our numbers are wholly read by any individual subscriber; but at the same time, what some might think is a mere incumbrance on the paper, are the very articles which mostly attract the attention of others; and by finding a single article that pleases them, it may lead them to examine others, till, imperceptibly, they become more or less pleased with the whole. Our object is to amuse, to please, to edify, and instruct, in such a way as finally to promote the happiness of our fellow-beings.

EDITORS.

SPAIN, Barrabon, May 22, 1827.

I had last night an opportunity of witnessing the wretched condition of the people who inhabit small villages, for it being rather late, and as I had twelve miles to ride before reaching this town, I was advised to stop at a miserable place called Quintanilla Delamata. This village is composed of about one hundred and fifty houses, or rather huts, and it is difficult to imagine that human beings can exist in such a state of destitution. Not one single dwelling place would be thought too good for the pigs in England, and the children were pawling about, nearly naked, in a famishing condition. There is a total want of industry, for, although the soil around is not exceeded, in fertility, by any in the known world, nothing is done to render it productive; and I do not see how the inhabitants can exist otherwise than by plunder or assassination. I have remarked, that taking away every third village, out of a distance of about fifteen miles, you are sure to find one at least which has the same appearance of misery as Quinta Delamata. It is impossible to judge of the present state of Spain by merely stopping at the post towns, for the accommodations there are excellent, but it is necessary to visit the small villages, such as the one in question, and I think it difficult to imagine a state of more utter destitution and ignorance, than is to be witnessed there. The place where I slept was, of course, called an inn, but there was nothing to eat but bread and eggs, and a miserable bed of straw was my resting place. The master, with all the ease imaginable, told me to bring up my portmanteau, and he gave me to understand, that I should be accommodated to the utmost of my desire. It is usual in these places to sup in what is called the kitchen, and such a specimen of a Spanish kitchen was not at all calculated to whet my appetite. Imagine a sort of a cellar about fourteen feet square; on each side is a stone bench for the guests, and as they are placed under a kind of dome, which forms the chimney open at the top, the wind

continually blows the soot and smoke into your plate, and you are almost suffocated. When, by good chance, you happen to find any meat, as every thing is cooked in the same pot or pan, the taste is so impregnated with oil and garlic and half a dozen similar articles, that a keen palate only can recognize it. To ask to sup in your room, in such places, is quite needless, for a chair is a rarity, and a table is quite out of the question. However, there is so much talk of the danger of travelling after five or six in the evening, that it is often, necessary to put up with such accommodations.



ACCOUNT OF EDWARD DRINKER.

Edward Drinker was born in a cottage, in 1680, on the spot where the city of Philadelphia now stands, which was inhabited at the time of his birth by Indians, and a few Swedes and Hollanders. He often talked of picking blackberries, and catching wild rabbits, where this populous city is now seated. He remembered Wm. Penn arriving there his second time, and used to point out the spot where the cabin stood in which Wm. Penn and his friends were accommodated on their arrival.

The life of this aged citizen is marked with circumstances which perhaps never befel any other individual. He saw the same spot of earth, in the course of his own life, covered with woods and brush, the receptacle of wild beasts, and birds of prey, afterwards become the seat of a great city, not only the first in wealth and in arts in America, but equalled by few in Europe.—He saw great and regular streets where he had often pursued hares and wild rabbits; he saw fine houses rise upon morasses, where he used to hear nothing but the croaking of frogs; great wharves and warehouses where he had so often seen the Indian savages draw their fish from the river; and that river afterwards full of great ships from all parts of the world, which in his youth had nothing bigger than an Indian canoe; and on the spot where he had gathered berries, he saw their City hall erected, and that hall filled with Legislators, astonishing the world with their wisdom and virtue. He also saw the first treaty ratified between the united powers of America, and the most powerful prince of Europe; with all the formality of parchment and seals, and on the same spot where he had before seen Wm. Penn ratify his first and last treaty with the Indians. And to conclude he saw the beginning and end of the British empire in America. He died on the 17th of November, 1782, aged 103 years.

Poulson's Adv.

For the Olive Branch.
INTELLIGENCE, SAGACITY, AND AFFECTION
OF ANIMALS.—No. 1.

(Continued from page 256.)

Hœn he dá øv sénteng arivd
netwihstāndig he krud, netwih-
stāndig he gerd, he deg pēnētrāt
intw he høl, ä krœt himself bē-

tœn he legs øv he unhà ré mæn,
hœm he wæs abut tw lœs fœr øv.
He jujs kœndēmd him; hé wæs ré-
kœndūxtd tw he prizm, and he deg
from hat tim did net kœit he. dœr.

He fatal ør ariv; he prizm øpns;
he unfœrcūnat man pæss ut; it is his
deg hat récévs him at he hrésold.
Hé klips upœn his hand, hat hand
hœiç so sœn must cœç tw pat his
karēsīg hed. Hé fœlos; he ax fœls;
he mœstr dīs; but he tēndrnes øv
he deg kânœt cœç. He bœdé is
kâréd awā; he deg wœks at its sid;
he erh récévs it; hé lās himself
upœn he grāv.

(Concluded in our next.)

N. B. If any boy of ten years old, of common capacity, who can now read at all, should find any difficulty in making out a single word of the above, or of any thing which we have inserted, or shall insert in the new system of orthography, if he will call on me, at this office, I will give him a copy of the key, and explain it to him *gratuitously*, in one hour, so that he can never mistake a single word when thus written, again.

A. K.

We are happy to learn by the Day Star, that the Universalists in the counties of St Lawrence and Franklin, and the borders of Upper Canada, are to meet at Potsdam, N. York, on the first Wednesday of January next for the purpose of organizing themselves into a body agreeable to the plan recommended by the general Convention of Universalists at their last session. We wish them abundant prosperity and success in this laudable undertaking.

N. B. A regular quarterly meeting of the Second Universalists Society, will be held at the Union Hall, corner of Oliver and Henry streets on Monday Evening next, the 7th inst. at half past six o'clock.

The members of the New-York Universal Book Society are requested to attend at the same time and place, as business of importance to the Society will be laid before them.

Per Order
Wm. W. Morris, Sect.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year. Ten dollars from any individual will be received in full for six subscribers: the paper to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JANUARY 12, 1828.

|| No. 34.

From the Liberalist.

We give the substance of an opinion lately delivered in a court of South Carolina by the Hon. Judge Desassur. We should have rejoiced to have been permitted to embrace in our columns the whole of that able Jurist's reasoning on the subject, but its great length, interfering with our obligations to notice other articles which are on hand, necessarily limit us to the extracts which follow.

JUDGE DESASSUR'S DECREE.

ELIZABETH FERNANDIS, } In equity,
and Union district,
SARAH HALL, } August, 1827.
vs. } Case of partition.
WILLIAM HENDERSON.

This was a case in which the complainant's, daughters of the late Col. John Henderson filed their bill for partition of land of their late father, lying in Union district, to which they claimed a right in common with their brother Wm. Henderson. (the defendant in the suit,) as joint heirs with him. The partition was resisted on the ground, that the father, by his last will and testament, had devised his property to his said son Wm. Henderson. To this it was replied, that the said last will was not duly executed, so as to pass real estate—three subscribing witnesses being necessary, two of them being admitted as valid, the third witness to the will, Mr. Charles Jones was objected to as incompetent, on the alledged ground that his religious tenets were not orthodox and sufficiently binding on his conscience to elicit truth under all circumstances. The court offered Mr. Jones permission to state his own creed on the point of the alledged disability, if he should be so disposed. He expressed perfect willingness, and stated (not on oath) that he believed in the being and attributes of God; that he believed in the government of the world and of the affairs of man, by the supreme God; that he believed in Jesus Christ, and in the holy Scriptures of the Old and New Testament; that he believed God would punish the evil and reward the good actions of men; but that the whole of these rewards and punishments would take place in this world, and in this state of existence, until the justice of God be satisfied; and not at all in a future state of existence after the natural death of man. That evil commenced in this life, will terminate in this life, and of course the punishment of it. That at the resurrection, man will be raised to immortality, and the immortal will not be punished for

the deeds of the mortal. Mr. Jones stated that he believed that every man was bound to speak the truth on all occasions; and that any deviation from truth would be punished by the justice of God in this world; that he derived these opinions from the scriptures alone, and that he held them at the time of signing the will as well as at this time, but he does not know whether the maker of the will, who called on him to subscribe the same, was acquainted with his opinions.

The witness testified and indeed it was conceded, that Mr. Jones, the person, offered as the third subscribing witness to the will, and objected to; was a man of good moral character, of steady habits, and of such uniform veracity, that they would give full credit to his assertions at all times, and on all occasions. It was stated that the ordinary of the district, a judicial officer, had under these circumstances rejected this person as an incompetent witness to prove the will, on account of these opinions. It seems also that a preacher of some talents, and of unobjectionable private character, had taught the doctrine which this witness has adopted, and has made a number of proselytes. So that the question has become one of public interest. The question of the competency of this person to be a witness, has been fully and indeed ingeniously argued, and I am now to decide upon it. It is one of great importance to this citizen, and to others who think as he does, as well as to the community at large. For, if he and they are excluded from giving evidence in courts of justice, they would be a proscribed and degraded class; many of whose rights might be prostrated. They could not prove their books of account in court, as merchants. They could not support prosecutions for injuries and violences committed on their persons, out of sight of other witnesses. Women entertaining these opinions might be exposed to lawless violations in private, without protection. Murders might be committed on other persons with impunity, in the presence of persons of this excluded and degraded caste; and, above all, the exclusion of these persons from being witnesses, might be the commencement of a system of exclusions and distinctions of classes among the citizens, entirely at variance with our liberal institutions and our republican government.

These were the bane of the ancient republics, as well as of the modern republics

of Italy, and engendered those hatreds and civil feuds which ruined them all—They deeply injured the Swiss republics.

These evils ought to be avoided, if possible; still, however, the law must govern and guide every Judge in his decisions. If the rule of law has been solemnly settled, and excludes such witnesses, the court is bound to exclude them; and should the evils of the exclusion be so great as to require a legislative remedy that will, undoubtedly, be applied. The *argumentum ab inconvenienti* is always best addressed to that body.

The English law of evidence at one period required witnesses to be sworn on the holy Evangelists or Christian scriptures. And Lord Coke certainly laid down the rule to be, that an infidel could not be a witness—Co. Litt. 6p. From this opinion, Lord Hale and the Judges of a later period, differed and pointed out its unsoundness. The subject however received the fullest illustration in the argument and decision in the great case of Omichud, v. Barker. That cause was heard so late as the year 1744.—Lord Chancellor Hardwicke was desirous to have the question of evidence solemnly settled and obtained the assistance of Lord Chief Justice Lee, Lord Chief Justice Willes of the Common Pleas, and Lord Chief Justice B. It was argued before that able tribunal by Sir Dudley Rider, and Mr. Murray, (both subsequently Chief Justices,) and by other eminent counsel. The Judges and the chancellor took time to consider and delivered their opinions *seriatim*. The Judgment of the court was, that Gentoo sworn according to their religious ceremonies, were competent witnesses, though they were not Christians nor acknowledged any of its peculiar doctrines.

In our own state, in the case of the State, vs. Petty, two of the Judges (Colcock and Richardson) were of opinion that a man "who did not believe in a future state of rewards and punishments, could not be a witness," which I understand had reference to a future state of existence. Judges Nott, Johnson and Hugar, reserved their opinion: Harper's State Rep. p. 59. I owe and feel great deference for the judgments of the courts of our own state. *Stare decisis* is a maxim of wisdom and of peace. If this had been the judgment of the court, I should have felt bound by it, however, my private opinion might be different. It is evidently, however, not the judgment of the court, but the opinion of two judges, which are entitled

to great respect, but does not establish the law.

I have considered this question much and anxiously, and I acknowledge that I have come to a different conclusion, with an entire conviction of my judgment. The object of testimony is the attainment of truth. It is the apprehension of obtaining falsehood instead of truth, which has induced human tribunals to require the highest sanction that can be obtained. An appeal to the God of truth, in the manner deemed the most sacred and obligatory on his conscience, by the person offered as a witness, has been universally held to be the highest sanction. Jews and Gentiles, Europeans and Asiatics, Ancients, and Moderns, have resorted to and relied on this as the test of truth; the highest discovered by human wisdom.

In the case before us, the person offered as a witness, believes in a supreme Being, a God, who is the ruler of the Universe, and who is the avenger of falsehood. But in his creed, that vengeance is poured on the forsworn witness in this life, and not in another state of being. He believes the impious wretch can neither escape detection from the eye of Omniscience, nor punishment from Omnipotence.

It does appear to me that this is a sufficient sanction to guarantee the attainment of truth from a witness. It is said by very learned men that the Mosaic dispensation did not look beyond rewards and punishments in this life. And even in our Saviour's time, the Sadducees did not believe in a future state. Yet oaths were required abundantly under that system, as well as under all the heathen systems. Yet St. Paul says expressly that life and immortality were brought to light by our Saviour, and surely the doubts of the great Philosophers during the brilliant periods of Greece and Rome, shews the necessity of such a revelation.—There is yet another sanction derived from human laws. Every witness knows that he gives evidence, under penalties provided by human laws to punish wilful falsehood in testimony. I would not, however, press this argument, because it might lead too far, and admit even those who deny wholly the existence of a God, or Providence, or punishments in this or another world.

What has made a great impression on my mind, is that the objection is of vast extent, the limits of which I cannot perceive. It might exclude all those from being witnesses, who did not believe in the eternity of punishments. It may exclude Roman Catholics, who believe that punishments in another world, may be avoided altogether by absolution, or diminished by masses and prayers. In short I know not where the objection would stop in its operation, and it would be more mischievous in this country than in any other, because the unbounded liberty of conscience enjoyed by our citizens, leads to many aberrations from the standard of belief which others think correct. The business of the court is not with opi-

nions. The only question is whether there is reasonable ground to believe that we have such a tie on the conscience of the person offered as witness, as may ensure his telling the truth. I think we have, in the case I am considering, and feel bound to admit the witness as competent.

There is however another ground on which it is my duty to express an opinion. It was contended for the defendant, that the witness was entitled to be sworn, because the constitution of this state guarantees liberty of conscience, which would be violated by excluding citizens from being witnesses on account of their religious opinions. The 1st section of the 8th article of the constitution, is that relied on. That section provides, that the free exercise and enjoyment of religious profession and worship without discrimination or preference, shall forever hereafter be allowed within this state to all mankind. Provided, that the liberty of conscience thereby declared, shall not be so constructed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the state.

On the argument of the cause, it was contended by the counsel who opposed the admission of Mr. Jones as a competent witness, that the enquiry into his religious opinions, did not contravene this article of the constitution. That he might still enjoy his religious profession and worship, notwithstanding such exclusion; and that the exclusion would merely operate on his civil and not on his religious rights. I have considered this subject with attention, and I am not satisfied with this argument. If a man's religious opinions are made a ground to exclude him from the enjoyment of civil rights, then he does not enjoy the freedom of his religious profession and worship. His exclusion from being a witness in courts of justice, is a serious injury to him. It is also degrading to him and others who think with him. If men may be excluded for their religious opinions from being witnesses, they may be excluded from being jurors, or judges. And the legislature might enact a law excluding such persons from holding any other office or serving in the legislature, or becoming teacher of schools, or professors of colleges. In my judgment this would be in the very teeth of the constitution and would violate the spirit of all our institutions.

I do not know in what that state of things would differ from the galling restraints of the Irish Roman Catholics, which have so long kept that beautiful country, and that high spirited people, in a state of degradation and misery, of discontent and rebellion. It would seem to me to be a mockery to say to men, you may enjoy the freedom of your religious professions and worship, but if you differ from us in certain dogmas and points of belief, you shall be disqualified and deprived of the rights of a citizen, to which you would be entitled but for those differences of religious opinions.

The provision in the 1st sect. of the 18th art. of the constitution, states the sole limitation to the freedom of religious profession and worship. The restriction is upon acts and practices, and not upon opinions. Now the belief of Mr. Jones, who is objected to as a witness, that there will not be rewards and punishments in another state of being, for acts done in this world, is neither an act nor a practice; it is merely an opinion; a religious profession. He does believe in the punishment of evil deeds, but it is in this world, under the superintending providence of the Omniscient God, who can never be deceived as to the import of human actions, or their motives. This, I think, gives a sufficient tie on his conscience.

From the Universalist Magazine.

A CALL.

On the attention of those who contend that the doctrine of a future state of punishment is essential to Christianity.

In this call, I humbly desire to use perfect fairness, and to be clearly understood, in relation to the object which I have in view. I well know that many who profess to believe in the final salvation of all men, do at the same time most seriously believe that there will be a state of moral discipline, in the future world, and that punishment is not exclusively confined to this mortal state; while others who maintain the doctrine of the future retribution, believe that the punishment to be inflicted and endured in that state will be endless; and that this doctrine of endless punishment is one of the main items in the doctrine of the gospel, and that to deny it is infidelity. But whether those who believe in limited punishment hereafter, generally believe that this article of their faith is essential to christianity, or not, I am not informed.—This call is made to those, and those only, who believe that the doctrine of future punishment is necessarily connected with christianity, so that a person cannot be a faithful follower of Christ, in principle and in practice, unless he believes it.

That we may do tolerable justice to this subject, it may be well to notice certain particulars, in which all christian denominations are agreed, and which all allow to belong to the system of the gospel of Christ, and institute the inquiry whether a future state of punishment is as plainly taught and enforced in the scriptures as are these particulars.

1. The existence of one Supreme Creator and Ruler of the universe is believed by all denominations of Christians. This doctrine of one God is taught by Moses, by all the prophets, by Jesus and all his apostles. But is the doctrine of a future state of punishment as clearly taught by Moses, by all the prophets, by Jesus and all his apostles? It is very certain that this is not the case; and one simple matter and well known fact is sufficient to prove that it is not. There are many, who were educated in the belief, that the doctrine of a future state of punishment is taught in the scriptures, who have been led to search the scriptures, with much care and patience to ascertain whether this doctrine is, in fact a scripture doctrine, who have, after all their researches, been obliged, contrary to their educations and early prejudices, to come to the conclusion that no such

doctrine is supported by the Bible: but never was there an individual who, by studying the scriptures, came to the conclusion that they do not maintain the existence of Jehovah.

2. All professed Christians agree, that the scriptures abundantly maintain the belief of a divine inspiration according to the following passage. Heb. i. 1, 2, "God, who at sundry times, and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," and there is no contention respecting this matter of acknowledged fact. But we ask the believers in a future state of punishment whether the scriptures are as clear in support of this tenet as they are in vindicating the doctrine of divine inspiration? It is not expected that any one will contend for the affirmative of this question.

3. There is no dispute among professed Christians respecting the fact of the resurrection of Jesus. All denominations seem equally to embrace this as the foundation of the christian faith, hope and religion. But will any one contend that the doctrine of a future state of punishment is as forcibly and as clearly maintained in the scriptures as is the doctrine of the resurrection of Jesus? On this subject St. Paul speaks as follows; "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he had raised up Christ; whom he raised not up; if so be that the dead rise not." But do we meet with any language designed to teach the doctrine of a future retribution, that corresponds with these words of the apostle? Has this, or any other inspired author, ever said; If the wicked are not punished in a future state then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified that God will punish the wicked in another world, ~~and~~ he will not punish? It is very true that many, very many preachers of our times might with much propriety use this kind of language respecting their own preaching; but then they are not inspired; and are therefore not entitled to the confidence which we place in the testimony of the apostle.

4. All denominations of Christians agree that the religion of Christ requires men to love one another, and even to love their enemies, that they may be the children of our Father who is in heaven; and St. Paul argues that though he had all other gifts and had not charity, he was but a "sounding brass and a tinkling cymbal." Let us here ask whether the doctrine of future punishment is as forcibly and as evidently vindicated in the Scriptures, as is this doctrine concerning love and charity? Is there any passage of scripture, which on a fair construction, amounts to as much as to say; though I speak with the tongues of men and of angels, and proclaim not the doctrine of a future state of punishment, I am as sounding brass or a tinkling cymbal? And though I have the gift of prophecy and understood all mysteries, and believe not in future punishment, I am nothing. And though I bestow all my goods to feed the poor, and believe not in future punishment, I am nothing. The belief in future punishment never faileth. And now abideth charity, hope, and a belief in future punishment; but the greatest of these is this faith in future retribution? If this item, so much contended for, be in fact indispensable in the religion of Christ, why should it not be found

expressed in the forgoing strong and impressive language? Why did not St. Paul state this doctrine so plainly that its present advocates might find scripture language sufficient for its defence? And after having thus stated it, proceed to give it as high an encomium as he bestowed on charity? Why did he not say, the doctrine and belief of a future state of sin and punishment for some of our fellow creatures suffereth long, and is kind: it envieth not; it vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in [the truth; heareth all things, believeth all things, hopeth all things, endureth all things and never faileth? Among most of Christian denominations, in our day, this belief is as the new name in the white stone; with any thing will do; without it, nothing.

5. All Christians are united in the belief that life and immortality are brought to light through the gospel; and no one, who pretends to believe the christian religion, refuses his assent to this glorious and heart-cheering doctrine. But will any one pretend that a future state of punishment is brought to light through the gospel? Can we with safety contend that it is as necessary to believe in this tenet as in life and immortality, in order that we may enjoy peace, and rest in believing?

To conclude: If we firmly believe in God and believe that he is our Father and unchangeable friend, if we believe that he hath revealed the counsels of his divine wisdom and favor through his holy child Jesus, and his determination to reconcile all things to himself through his mediation; if we cordially embrace the precepts of the Saviour, and love God with all the hearts and our neighbours as ourselves, and exercise love and good will even to our enemies: if we believe that "as in Adam all die, even so in Christ shall all be made alive," in glory and immortality, must we be denied christian fellowship because we cannot find the doctrine of a future state of sin and punishment laid down in the written word, nor feel the evidences of this doctrine to grow out of the spirit of Christ within us, or to be dictated by any of the virtues or duties commanded by our divine master?

A hope is entertained that those, to whom this call is addressed, will give it a serious attention, and allow the queries here suggested the weight and consideration which their importance demand. It must be granted, on all hands, that the interest of christianity cannot be promoted by attaching a consequence to unessential opinions to the entire dissolution of fellowship and brotherly love. H. B.

A REQUEST.

If any of the clergy, who are zealous in the cause of missions among heathen, will answer the following queries, the favor shall be duly acknowledged.

1. In what respect is the character of the christian's god better than that of the gods whom the different heathen nations worship?

2. In what respect are the terms of salvation, which are offered, in what is called the christian doctrine, better than those which are embraced in the doctrine of heathen nations?

3. In what respect is the heaven, in which missionaries believe, and which they promise to the heathen, on condition they embrace the religion of the Christians, more desirable than

that which the heathen now hope to obtain?

4. Is the hell which missionaries uphold to the heathen, as an object of terror, to frighten them to a compliance with christianity, very different from the hell which the heathen generally hope to escape by complying with the requirements of their religions? And if essentially different, which is the worst?

5. In what respect are the morals, practised by professing christians, preferable to the morals practised by those called heathen, to whom our missionaries are sent?

Ingenuous and true answers to the foregoing questions, together with such other information, respecting the general subject embraced by them, as may be thought proper to be communicated, will be gratefully received by

H. B.

The following, is an article which was kindly forwarded by our highly valued friend T. Fisk, from Philadelphia, and is extracted from a paper entitled the "Free Press," published at Antigua, one of the West India Islands. Aside from the excellence of the article itself, there is a peculiar interest and importance attached to it, by the circumstance of its having originated in that "island of the sea" where "priests bear rule" and "the people mourn." It shows that a spirit of inquiry is abroad on all the earth, and will serve to encourage our brethren in the good and glorious work of spreading the truth that maketh free. There is truly a door open which no man can shut: Error totters on its crumbling throne—and priests, and popes, and crowned heads, will learn at length, that REASON will yet rob them of their borrowed plumes, and appoint them a place *on a level with the rest of mankind!* Their Lordships will yet quail before investigation, and after clinging for a little time to the empty honors bestowed by the deluded multitude, will find that God is Love, and all men brethren.

To the Editor of the "Free Press."

Sir,—Presuming that the freedom of your Press is extended to all subjects, I beg to request, through the medium of your paper an answer to some objections which forced themselves upon my mind during the sermon delivered by our Bishop on Sunday last. The subject of his Lordship's sermon was, the inestimable benefits and happiness to be derived from the death and resurrection of our Saviour by those who obey his commands, on the one hand; and the dreadful sufferings which will attend those who despise his authority, on the other. I do not mean to say that the Bishop treated "the consequences of Christ's atonement" in a novel manner, but that certain objections, to which I request answers, arose in my mind during its delivery.

1st. It is a doctrine of our Church as asserted by the Bishop and other Divines, that a sacrifice of extreme value and importance was requisite for "the propitiation of their sins of the whole world," but if the benefits of such a propitiation are to be confined to the few who "work out their own salvation," where is the necessity for so grand a

sacrifice? Or, in other words,—If Christ's sufferings and death were received by the Father as a full *equivalent* for all sins, how can man's co-operation by good works be necessary to make it complete? It is here proper for me to explain that I am far, very far from wishing or intending to assert that it is of no consequence whether we perform good works or not; I only mean to ask if the gracious purposes of the Father and Son can be thwarted by the folly, blindness, or perversity of men? And whether good works can in any sense be considered as a "mean" towards our eternal salvation, in opposition to the doctrine of scripture that Christ alone is "the way, the truth, and the life," instead of a *consequence* of our present salvation from sin and misery—"but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God?"

2ndly.—Wherever, throughout the Old Testament, the advent of the Messiah is referred to, I can perceive no qualification attached to his power and authority—I perceive it positively asserted that "all Kings shall fall down before him, all nations shall call him blessed"—I observed that his "all conquering power shall be exerted to 'seek and to save'—God informs the Jews that he will eventually 'take the stony heart out of their flesh and give them a heart of flesh, that they may walk in my statutes and keep mine ordinances and do them'—that he will in spite of themselves, make them good and happy; and Saint Luke records that our Saviour was named Jesus, because he would 'save his people from their sins;' i. e. from the commission of sin, not from the *consequences* of their sins, for if the cause is removed, the effect ceases. Throughout all such passages I see no *conditionality*; it is positively declared that so and so *shall* be done, and the existence of good or evil works, the use or abuse of free will is never taken into account—how then are we to reconcile God's beneficent promises with the danger resulting from the weakness and imperfection of our power always to fulfil the law? Can the gift of free will be perverted to the eternal opposition to the Almighty Giver? Would a wise parent trust a dangerous weapon in the hands of a beloved child? And shall man teach his maker, and say, "what doest thou?"

3rdly.—From the usual style of argument employed in our pulpits it seems to be imagined, that the bad man can hope for no benefit from Christ's power and merits either in this world or the next, but how is it consistent with the peculiar end of Christ's office,—the destruction of sin for the salvation of the sinner? The above idea is similar to that of the Jews, who give us one reason for the non-fulfilment of their prophecies, that their manifold sins have caused the postponement of the reign of Messiah the Prince, when, but for our great sins, his appearance on earth would not have been required; as the eradication of sin was the sole object of his mission—"that they

that are whole need not a physician, but they that are sick."

4thly. I shall like to be informed how it happens, that during the most dreadful denunciations from the pulpit, of Hell-fire to all those who are not perfectly convinced of their own sincere endeavours to obey God's commands, and the particularity of description as to the extent and intensity of suffering in that "world of woe," that nine tenths of the congregation feel more disposed to slumber than to listen? Is it that each individual supposes an exception in his favour, or that human nature revolts at the doctrine of eternal punishment from a God who is Love?

In my mind Sir, such declarations, not only do no good, but on the contrary are productive of much evil. They harden the sinner in the course of his wickedness, they induce him to plunge deeper in his fancied pleasures in possession, as hoping for no pleasure in reversion. Fear, Mr. Editor, is an unworthy motive of obedience, neither is it efficient, for although it may for a time tie up the hands it can never tame the heart. The man who abstains from sin through fear of punishment, will to a moral certainty, commit it immediately the well-known casuistry of the human heart shall have lessened his fear by the ingenuity and sophistry of its arguments; whereas, the man who has acquired just notions of the benignity of his creator who loves God because God "first loved him," will search for no arguments to lessen the feelings of love and gratitude towards so merciful and gracious a Being, but will endeavour to conform more and more to his nature from the influence of sensations so pleasing and delightful.

It may be said that fear is often employed throughout the Scriptures to enforce obedience to the Divine commands—true, but the ground work of God's word is *Love*, and in exact proportion to the depths of *depravity* is the employment of the arguments of fear and horror—so the more terrified are our preachers, the more do they *un-Christianize* their hearers; a mode of procedure which every day's experience must assure us is wrong, for to convince, it is necessary I believe, first, to gain the confidence and win the affections of our hearers. Moreover there is no reason to believe, that many: (if not all, as some assert) of the threatnings of the new Testament refer to the then "wrath to come" at the approaching destruction of Jerusalem and the Jewish people; particularly when we consider that St. John the only Evangelist who survived and probably wrote after that memorable event, omits to record the predictions related in Mathew, XXIV, Mark, XIII and Luke, XVII, (Chapters,) and that his Epistles are almost literally devoid of arguments fear.—This leads me to my concluded question.—Whether it would not be advisable for Ministers to refrain as much as possible from paralyzing the hearts of their hearer, and in lieu thereof to adopt St. Paul's method "I pray ye in Christ's stead, be ye reconciled unto God."

I am Sir, Your obedient Servant,
INTERROGATOR.

ON PROFANITY.

Profane swearing is a vice so entirely with-

out excuse, so low, so vulgar, so contemptible and so wicked, that it would be offering an insult to my young readers to suppose them ever guilty of it. But as this senseless vice is yet too prevalent among the extremely ignorant and abandoned, it is your duty to instruct by the purity of your example, and as it occasionally disgraces the conversation of a few persons whose situation in life, and whose character in other respects might render their examples dangerous to you, a few cautionary remarks may not be improper.

This odious practice is inconsistent with the character of a good citizen, because it has a direct tendency to defeat the administration of justice and destroy the security of life, liberty and property.

It is inconsistent with the character of a patriot, because it tends to demoralize and degrade us as a nation, and prepare us to pull down the fair fabric of our freedom, and yield our necks to the yoke of the despot.

It is inconsistent with the character of a man of sense, for such a man will begin to doubt what is unnecessarily sworn to.

It is inconsistent with the character of a man of truth, for he must doubt his own word, who thinks it requires to be confirmed with an oath.

It is inconsistent with the character of a gentleman, because it is adopting the manners of the lowest vulgar, and an insult to every conscientious man.

It is inconsistent with the character of a man of any species of religion, or sense of moral obligation, for he who will continually express his contempt for the Supreme Ruler of the Universe, his creator, preserver and benefactor, will leave his fellow men in quiet possession of their property, their lives and reputation, from motives on which it is unreasonable to place much reliance.

This vice is so totally repugnant to the christian character that they are not willing to be placed together. A swearing Christian is a solecism. We might as well talk of an honest knave, or an immoral patriot.

Standstead, (L. C.) Colonist.

AN EXTRACT.

When neighbours dwell together in peace, and visit in friendship, converse for useful improvement, or harmless amusement, take part in each other's prosperity and adversity, concur in the government of their families, are candid and careful to excuse each other's trivial or accidental failing; studious to reform real and dangerous faults; when all abide in their calling, and quietly perform their own business, and meddle not with the temporal concerns of others, a blessing will attend their designs.—Their intercourse will be easy, pleasing and virtuous: and a foundation will be laid for the happiness of succeeding generations. But if each is bound up within himself, and looks with unfeeling indifference on all around him, or beholds his inferior with envy; if every meeting is filled with impertinent and angry controversy, and every visit employed in tattling and backbiting;—if neighbour defames neighbour, and each watches for advantage against the other;—if any acquaintance receive you with feigned smiles of pleasure and friendly greetings, but debases your character, when your back is turned; if every brother will endeavour to supplant, and every neighbour will talk in slanders, one had better flee to the solitary mountains, and dwell alone in the earth.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JANUARY 12, 1828.

Bring the Editors of a paper, professing principles, in their nature practical, and their tendency to maintain the security, the good order and social welfare of society, by inculcating and enforcing the soundest maxims of religion and morality, we have waited with some degree of anxiety to see the scandalous proceedings of the evening, and the night, of the 31st of December, commonly called *seeing the old year out* and the *new one in*, properly noticed and commented upon by the daily and other journals of this city. But to our great surprise and mortification, the event has been passed over with only here and there a slight glance of the dangerous transactions which occurred through the whole night; reflecting, in our humble opinions, less credit on the constituted authorities of the city, than odium on the infu-riated, and lawless mob, who were permitted to trample upon and openly to deride and insult the municipal authority. From the one, every thing was to be hoped, from the other every thing to be feared. If we, like most of our brethren of the type, should look upon this outrage as a passing transaction incident to an *expiring* year, and the *birth* of another, and should call that a joyous effervescence of innocent feeling only, which in its progress wrenched from the hands of the city magistracy the whole power of enforcing order, quiet, and security, to the mass of citizens, it might be said that the doctrines we profess and inculcate, being the only paper in this great metropolis, which teaches universalist principles, was of a piece with our religious professions.* To repel such a charge we are in a degree thrown on the defensive. If we had no other motive of bringing before the public the recent outrage on every thing dear to community and intimately connected with its security, and to expose the transaction in the light its merits deserved, since the other papers have been nearly silent on the subject, for our own satisfaction, it would be criminal in us to pass over the affair in silence. Some papers which have noticed the scandalous proceedings of the night of the 31st of December, in the streets of this great commercial city, have rather entered into a disgusting detail of the affair than indulged in any sober reflections upon its monstrous impropriety and danger.

If the practice must be tolerated of seeing the *old* year out, and the *new* year in, with blandishments of every sort of joyous mirth, the

corporation is answerable, is responsible, that the measure does not proceed to any kind of violence or menacing tumult. The quiet and orderly citizens of this commercially important city, who are possessed of property in most cases by a series of industry and habits of steady economy, and who pay taxes and assessments for the support of all its municipal regulations and expences, deserve to be protected, and the very end of all civil institutions is protection. A contrary opinion is licentious and absurd.

To admit for a moment that any occasion whatever either derived from custom or imposed by circumstances, was such as to justify the constituted authorities so far to relax their guardianship over the lives and property of the inhabitants, as to tolerate a scandalous and protracted riot in the streets, would be to countenance a strange anomaly. They cannot be justified on any ground whatever. The apology of an abasing inebriation in the rioters, cannot be plead in excuse. A vindication on such a basis involves a criminal indifference to duty and propriety. If even their own honor did not stimulate them at the time, to wrest from the grasp of a lawless rabble the weapons that overawed and silenced the city watch, the dangers to the whole community were sufficient to admonish them that mischiefs of the most serious and calamitous nature might have ensued in that interval of confusion, when the guards of the city dared not interpose; when the peaceable citizens were glad to cling to their fire sides; and the streets were crowded with rioters. It is ascertained that much damage was done in the course of the night; and such was the nature of the aggressions on private property, that it was impossible for the sufferers to get redress. In the house in which the writer of this article lives, a stone was thrown through the front windows, and the cellar door wrenched from its hinges; and the next morning the whole neighborhood communicated to each other their accounts of similar and even greater violences and outrages. Admitting for a moment that there had been a concert among a portion of the mob (which is not an unreasonable supposition) to fire the city at fifteen or twenty different points at the same time and by their numbers to prevent the firemen doing their duty, in order that in the confusion they might with the greater facility plunder and rob, it may be asked, who would have been responsible for such a calamitous state of things? Surely not the innocent bur-ger, the peaceable citizen, or the trembling female. The constituted authorities would have had the whole at their door; and although the affair has resulted in comparatively trifling injury to what might have been apprehended from a lawless mob of 4000 or 5000 people, unrestrained and maddened with liquor, we nevertheless think that the ignominy which

* Another similar paper is now started, called "Dialogical Instructor."

the circumstance involves attaches with undiminished force to the corporation of this proud city. They might as prudent magistrates have anticipated the event; it was their duty so to do. Possessing the only legitimate arm to repress riot, they should have interposed their authority with a manly firmness. They then would have left an impression of ultimate security on the minds of the public, which would have added sentiments of the highest confidence and trust on future occasions, to the pleasing consolation of protection on the present. Who is there in society ignorant of the character of a mob? Is there any that would trust their lives, to their discretion? The answer *NONE* is the reply of thousands. You, with one voice, will say *NONE*! M.

SYMPATHY.

"Rejoice with them that do rejoice, and weep with them that weep."—Rom. xii. 15

We are made social creatures; it is therefore our duty to take a lively interest in each other's happiness. Every thing which respects the comfort and prosperity of others should be to us a matter of joy. Nor should we be less ready to bear one another's burdens and so fulfil the law of Christ. "It is a fact," says Dr. Clarke, "attested by universal experience that by sympathy, a man may receive into his own affectionate feeling, a measure of the distress of his friend; and that his friend does find himself relieved in the same proportion as the other has entered into his grief." Sympathy is one of the most pleasing, but painful emotions of an intelligent mind. Human nature never appears more elevated than when stooping with the tenderest feelings to bear the sorrows of a fellow sufferer. We never feel the impotence of human language more than when we attempt to portray the soul under the influence of this most delicate and noble quality of our nature. Sympathy has a language of its own—it speaks to the heart—it is tender—it is touching—it is irresistible. Mild as the moon beam, penetrating as the electric fluid and cheering as the breath of heaven. How cheerless and gloomy is the bosom where it enters not! Who could wish human life prolonged if shut out from a share in the sympathies of their fellow beings! It has a magic charm to extract the sting of human woe. When sanctified by the spirit of piety it refines the affections of the heart, soothes the turmoil of anguish, dries the tear on sorrow's cheek, brightens the countenance, and kindles in the soul the purest gratitude, love and devotion.

True religion will make us more like our Divine and blessed Saviour, who was "touched with a sympathy within," which led him to the place of mourning. There he groaned in spirit, and the burdened heart felt relief. He wept; death relented and gave back his prey. He spake and the spirit returned to animate the clay. The hearts that came to the grave burdened with sorrow returned bounding with joy. All who wept with them that wept, could now rejoice with them that rejoiced.

Zion's Herald.

The first Universalist Society in Utica, N. Y. propose erecting a house for public worship during the ensuing season.

For the Olive Branch.

ABNER KNEELAND TO HOSEA BALLOU—No. 2.

Dear Sir and Brother,—I feel very grateful that you were disposed to give my letter a place in the Magazine, accompanied with your reply, to which I have duly attended. I can only repeat what you seem to consider "questionable," that notwithstanding all that, to "my eyes and ears," there was the "most ample proof," yet, as these things only fell from the lips, when I came to see what is not only on paper, but published to the world, I did think, and still think, there was some room for reasonable surprise, as well as regret; though I hardly know whether I ought to be surprised at any thing. But of these, enough! I feel disposed to drop all such allusions.

There is one part of your reply in which should have been pleased if you had been more explicit. I do not wish to press you on the subject, as it seems to be a matter, concerning which you have not yet "been persuaded that the question was of any great consequence." It is true, I may have attached more consequence to it than it justly merits; but it appears to me that, when it shall be seen in all its bearings, it will be thought to be of more importance to the well-being of man here, than what some have supposed.

You have rationally, and satisfactorily accounted for the silence of this matter in your "Treatise on Atonement;" yet, that, to my mind, is some reason, to say the least, why it should now be considered. I admit that, on the supposition "that the scriptures teach us to believe no moral state, between the death of the body and the resurrection state," it will make no difference to us, in the resurrection state, how long we have slept in death—whether a moment, or a million of years—it would be to us then, i. e. apparently, the same, in the one case as the other; as both cases, apparently, would be, what may be termed, "death and glory." But, after all, this is not what I mean by *death and glory*, nor what is generally understood by the term. I mean *not*, what it is, or what it will be, *apparently*; but what it is, and will be, in *reality*. The difference is not so much what it will make in eternity; but what it makes on the mind of the believer, in time; and also of the difference in the moral tendency of the two systems, were the scriptures equally clear, or equally dark, on both sides of the question—which, by the way, I do not admit.

I am willing also to admit, that a mind well established in virtuous habits would not easily yield to temptation, however great the inducement may be; that is, he would not be likely to do what he conscientiously believed to be wrong. But then, when you hold out immediate gain on the one hand, and preclude the possibility of bad consequences, i. e. to himself,

on the other, how can he persuade himself that an act, by which he will be the immediate gainer, without the possibility of loss, is wrong. Now, unless the doctrine of death and *immediate* glory, does hold out these inducements, I cannot see legitimate consequences drawn from the plainest propositions. Permit me to state a case. A vile wretch wishes, and is determined, to be rich in the things of this world. He sees an opportunity in which he thinks he can make his fortune, though at the expence of the life of a fellow being. He reasons with himself thus:—Truly, I am about to do what I have been taught to believe is wrong. But why is it wrong? If I rob this man of all that he holds dear on earth, I believe that God will *immediately* give him what is more valuable in heaven! But, suppose I am detected? Why, the public will then do by me, as I shall do by my fellow, and in the end I shall be the gainer as well as he! Faith, therefore, upon every consideration, presses him on to commit this rash and wicked deed; while there is nothing to restrain him from it but moral honesty, which, perhaps, he does not possess. I might have stated a case which would have been much more glaring; and even this might have been stated in much stronger terms; but I wish to spare the feelings of those who may still be believers in such a system. But, on the supposition that the resurrection of the dead, and the change of the living are to be simultaneous events, or one immediately following the other, as I understand the apostle, (1 Cor. xv, 51, 52; 1 Thes. iv. 16, 17,) it takes away every possible objection. In the first case immortality is immediately gained by death, whatever the cause of death may be, because the resurrection is believed *immediately* to follow: in the latter case, every thing, by death, is for ever and eternally lost; i. e. *that* could otherwise have been enjoyed in this life, and nothing is gained as an *immediate* consequence; and the only condition on which the resurrection may be immediate, is, on the condition that the living way be immediately changed. But this time is wholly unknown, and therefore can have no influence upon our moral actions.

I think you will now perceive a wide difference between the two ideas; and unless the faith of all Christians, as it regards a future state, is too weak to have any influence upon moral conduct; unless all think "*a bird in the hand is worth two in the bush*;" I am sure you will admit that their difference, as to moral tendency, must be very great indeed. The latter idea gives all the comfort to the believer that the former possibly can, while it has no possible deleterious tendency. If the above remarks are considered worthy of your consideration, you will notice them accordingly.

Yours very affectionately,

ABNER KNEELAND.

REV. HOSEA BALLOU.

Miscellaneous.

GAMBLING.

We have several times noticed the magnificent gambling establishment in London and Paris—better known by the significant and appropriate term of Hells. As these receptacles of vice and monuments of human misery are countenanced or protected by government, they are for that reason well known, and are only visited by the initiated of "good society"—by black legs of established reputation—noblemen of great estates—heirs apparent—rich bankers, and men having something substantial to display on the glittering tables. With us however we have no such public and recognized establishments; but we have private receptacles of a more dangerous and desperate character: Faro Banks, upon a limited scale, and black legs who keep their curricles and pass for gentlemen. We have not the men, or the means, it is true, to lose \$100,000 in one night, but there are too many places where a few thousands may be won, and thrice such winnings lost; where the unwary are decoyed and tempted, first to venture what is their own, and then excited to lose what is the property of others—where parents hazard what belongs to their children—husbands risk the resources of their wives—men in business the property of their creditors, and public and private agents the money of their employers, until step by step they are led on to ruin and disgrace, and sometimes a violent death closes the scene forever.

Gambling is not an inherent vice; it is a hectic excitement, produced by gradual indulgence—it steals imperceptibly upon us; men commence by playing cards in their own houses, or in the houses of friends; whist, loo, and brag; they play for a trifle and win, and their cupidity is excited to win more, and not finding the resources in the domestic circle, they discover and frequent gambling houses; they are permitted to win first, in order that their appetite may be whetted, and in the end they are sure to be ruined. Every Faro Bank has 25 per cent in favor of the banker; and yet, with a knowledge of this fact, men madly stake their last dollar on a card, and then come home to witness the misery and distress brought on their families.

It is incredible how much money is lost in this city by gambling, and what scenes of heart rending distress are its inevitable results. Nor is this vice confined to the profession alone; gentlemen—men of business, and men of family, meet at each other's houses and, in the kindest manner imaginable, pillage each other of a few thousands a night. Many a check presented for payment in a bank in the morning, is the result of a gambling debt the night previous. It is difficult to check a confirmed vice, or reform a corrupt age, but much may be done by parents to guard against this approach of vice. Let cards be prohibited in families; let

the rising generation have no example before them, which can excite them to this vice, or lead to this deplorable propensity; what commences merely as an amusement, terminates in ruinous attachment. It must be a family without resources—without the charms of social converse—without a cheering fireside—without amiable intercourse—without good books, that must fly to cards to pass away the time. Parents should use every rational effort to make their homes comfortable and attractive to their children. Innocent amusements of every kind should be encouraged to a reasonable degree; improving conversation, and the society of chaste females should not be lost sight of. It is by early and correct impressions, and proper examples, that the path through life is to be rendered safe and happy.

We are, however, very defective in our domestic system. Take an honest mechanic, who by his labor has realized a handsome fortune, and we shall find but few in that class who will bring up their sons to a similar mechanical employment. They appear to be ashamed of the honest occupation by which they have made their fortunes. Their boys must be gentlemen, lawyers, or doctors—wear fashionable clothes—have money in their pockets—keep a gig—resort to gambling houses, or houses of ill fame, and ruin follows. Parents who can give their sons fortunes, will be certain that such fortunes will not be wasted if they bring them up to be industrious and economical.

Employment is the grand secret and the grand charm to ensure tranquility, good principles, and happiness; it is *idleness* that is the parent of vice, and the root of evil.

With respect to gambling houses and gamblers, we believe there are legislative enactments to suppress them, and punish their keepers; if not, we have that sweeping machine that embraces every imaginable offence—the common law. It behoves our police to be more than usually vigilant, and to stand on no comity with these gambling establishments. They are all private, as they are called, but are nevertheless public receptacles of vice, of intemperance, of ruin, and suicide.—*Inquirer*.

UNIVERSALIST TRACTS.

We have received a few numbers of a series of Tracts published by Rev. S. C. Loveland, by order of the N. H. Association of Universalists. This number contains two able and well written articles, one on the use of the words, eternal, everlasting, forever, &c.; and the other on the universality and immutability of the promises of God. It gives us pleasure to find our brethren in New-Hampshire and Vermont employing means to counteract the injurious tendency of those millions of limitarian tracts which have been distributed into every section of the country.

In Maine something to this effect has

been done by our Association. Within the last two years about 36,000 of Visitants have been put in circulation, and from what we can learn, they have been the means of doing great good. We ardently hope our friends in New-Hampshire and Vermont, will liberally patronize the publication of their tracts, written as they are by one of our best writers, and thousands of them may find their way into every part of the country, correcting error and conveying the words of peace and truth.—Ch'n Intel.

From the Gospel Advocate.

A QUESTION TO THE REV. DOCTORS.

Christian professors tell us, that there must be a future retribution, because the wicked enjoy so much more pleasure in this world than the righteous. Now I wish to ask the expounders of mystical theology, what reason they have for believing that the wicked will be miserable in the world to come? they believe that people will sin there, and if they do, why may they not be as happy in sin there, as while here on earth?

According to their theory, in order to become superlatively happy, we have only to become superlatively wicked; and if we are allowed to sin in another world, according to their doctrine, hell will be a place of unspeakable bliss. But are we certain that we can, or shall commit sin in another state of existence? Sin is a transgression of the law. Where there is no law there is no transgression. In order therefore for us to sin in the regions of darkness, the law must exist there; and it must be transgressed or there is no sin. Will people tell that which is false in hell? if they do, by whom, or by what criterion will it be proved so? Will he, "who is a liar and the father of lies"—will he attempt to prove it a falsehood? by what criterion would he do it? by the truth? If the truth should visit those regions, it would annihilate the place! Will people steal in hell? Is there ought in that dark house of fire and brimstone, that would tempt men to break through and steal? Can people murder in hell? That which can be done, may be done: therefore, whenever they are satiated with sin and happiness, they will have nothing to do but murder each other and depopulate the place! T. F.

NAPOLEON AND CANOVA.

From a work, entitled, "Roman Tablets, by a Mr. Santo Domingo, which, according to some reviews, is unworthy of notice; yet the following extract, to say the least, will be read by most of our readers, with peculiar delight and satisfaction.

"Canova was admitted to the family of Napoleon: he was very often at Malmaison with him and the Empress Josephine. The warrior jested with the artist.

'You make conquests on marble,' said Napoleon; 'they are harder than mine.' 'And perhaps more durable,' answered Canova. Canova advised the Emperor to repose upon his trophies, to enjoy his power, and not to put

a destiny to the proof which had been so many times fixed by victory. The Emperor laughed at the sculptor's fears, and answered, 'I engage in new battles as you make new statues.' 'The case is very different,' replied Canova: 'an artist ought never to stop in the career of the fine arts. He ought to march from conquest to conquest: mediocrity alone thinks it has obtained its object. But a thousand dangers accompany the warrior in the road of ambition. Recollect Julius Cæsar, and a number of others.' 'You think then the ides of March are to be dreaded on my account? Your death is less to be apprehended than a defeat!' 'I do not fear either,' replied Napoleon; 'both of them would find me as firm as your statues.'

"After Napoleon had married Maria Louisa, he appeared disappointed that Canova had not complimented him on the occasion. 'Ought I to congratulate you,' said the latter, 'for having divorced fortune?'"

TOLERATION.

This leading feature for determining the true religion is universal charity. A saying of Fitzjames, Bishop of Soissons, is recorded, which will stand the test, and greatly savours of real Christian candour, that "We ought to regard even the Turks as our brethren."

Rucine in his *Discours sur L'Histoire Ecclesiastique*, judiciously observes that religion ought to be maintained by the same pure, gentle means which established it: preaching, accompanied by discretion and the practice of every moral virtue; and above all, as most deserving of confidence, by unbounded patience.

Not less edifying is the view of religion adopted by Filangierr, when he says, "If so many martyrs had not been sacrificed to error, how many more proselytes would have been gained to truth?" He adds: "Innumerable are the turnings wherein the human intellect has strayed in respect to religion, but those records which contain the history of such aberrations, present us with a supplement, in a great and prevailing truth, that the blood of the martyrs is the seed of the church. He further declares that natural justice ensures to every one the right of public and private worship—and that to force the conscience dishonors the service of the Supreme Being, and is contrary to the quiet, noble, and faithful principles of that best of religions—the Gospel."

St. Chrysostom (in his 47th Homily, in *Foan*.) expressly declares that Christians are not to use force for the destruction of error: he gives us a very impressive and sensible idea of his candour, when he subjoins: "The arms with which we ought to contend for the salvation of man, are mildness and persuasion."

Fenelon, setting aside the pomp and parade of authority, wrote as follows with purity and simplicity, to Louis XIV.—"Grant toleration to all, not in approving every thing indifferently, but in patiently permitting what God permits, and endeavouring to reclaim men, by that meekness of persuasion which results from moderation."

GENIUS AND TALENT.

A man may possess talent without possessing a spark of genius. Talent is the power of exertion and acquisition, and of applying acquisition in a judicious and effective manner. Talent is cool-headed, genius is hot-headed—talent may be cold-hearted; genius can never be other than warm-hearted: talent is generally prudent; genius is often imprudent; talent moves steadily and regularly forward; genius springs on impetuously, and lags indolently by turns: talent forms just and rational speculations; the speculations of genius are often wild and fantastic chimeras. The feeling of talent is judgment; the judgment of genius is feeling.—Genius is proud and confident; talent is humble and unpretending. Talent constructed the lyre, while genius stood by and gave directions how the work should be done: genius struck celestial melody from its chords; talent imitated the sounds, but soul and fire and enthusiasm, were not in the strain. Talent chiseled the form of the Belvidere and Apollo; genius endowed that form with its godlike majesty, its unrivalled grace, and its haughty bearing. Genius designed, and talent executed the mighty plans of Napoleon. Talent is strong, but genius is both beautiful and strong. Talent influences our reason: genius influences both our reason and our feelings. The mind in which both are united, makes the nearest approach to perfection—since the coolness of talent corrects the impetuosity of genius, and the conceptions of genius dignify the operations of talent. Genius without talent is wild, and beautiful, an erratic meteor; talent without genius is a steady light, which lasts long but never throws a flood of radiance upon earth or sky. Genius is generally in the extreme; talent is always in the mean. Talent is more earthly: genius more heavenly.—

CHARCOAL

Is becoming a valuable medicine, and is given with success in Pulmonary complaints, a tea spoon full, finely powdered in milk, twice or thrice a day. In a late London periodical, it is also highly spoken of as a cathartic in cases of obstinate costiveness, and is said to have answered the intended effect, in many instances, after the usual treatment had failed. In regard to the dose as a cathartic, the rule is to give it as freely and as frequently as the stomach will allow—say one to three table spoons full every hour. It has a happy influence in lulling the irritability of the stomach when nothing else will control the nausea and vomiting of the patient, thus fulfilling the double intention of alleviating a very distressing symptom, and then removing the disease itself.

Congelation.—It is a well known fact, that water, though it contracts by cold, and expands by heat, will, while it is in the very act of freezing, suddenly expand, and that with such enormous force as to burst the strongest metal shells, and send rocks asunder. In fact, no re-

sistance can withstand the expansive power of water in the act of freezing. By a computation of the expansive force of freezing water, made by the Florentine academicians, from the bursting of a strong brass globe, in which they froze water, it was proved, that the expansive power of a spiferule of water, only one inch in diameter, was sufficient to overcome a resistance of more than 27,000 lbs. or 13 1-4 tons. The same is proved by major Edward Williams, of the royal artillery, from the experiments he made in bursting thick bomb shells; by freezing water in them, as may be seen in the *Edin Philos Trans*, vol. 2. Huygens, to try the force with which it expands, filled a cannon with water, and then exposed to the cold, after closing the mouth and vent so that no water could escape; and in twelve hours the water froze and burst the cannon. Major Williams filled thick iron bomb shells of all sizes with water, and plugged the fuze hole close up, and exposed them to the strong freezing air of the winter; and though he drove the plugs as hard as a sledge could force them, they were all thrown out by the expansion of the frozen water, like a ball shot by gunpowder to the distance of five hundred feet, though they were 3 lb. weight. He then screwed the plugs in, and furnished them with hooks or bars to lay hold in the inside of the shell, and in all these instances the bombs burst, though the iron shell was nearly two inches in thickness

London Paper

We notice in the (Providence) Telescope, a communication, signed "Charles Hudson," in reference to the correspondence between Messrs Kneeland and Ballou, on the subject of Hudson's Letters. The writings of each of these brethren are now before the public, and to the works themselves we refer the reader for the correctness, and incorrectness, of any remarks which have been made upon them. It will be perceived that Mr. K. did not assert any thing positively, but only raised certain queries; which queries, in due time, we expect, will be fully answered. We shall decline entering into any controversy with the writer of the letters in question; for if, in our estimation, though unintentionally, he has misrepresented our writer, he might, with the same purity of motives, misrepresent us.

Eds.

For the Olive Branch.

INTELLIGENCE, SAGACITY, AND AFFECTION
OF ANIMALS.—No. 1.

(Continued from page 258.)

Hér hé pást he fusst nit, he next dá, á sekund nit. He nábr in he mèn tím unhápé at net seig him, risks himself in sérçig fôr he deg; gæss from he extént ov his fidéleté, he asilum hé had êðsn, finds him, karæss him, á máks him ét. An yr áftwards he deg es-kápt, á régand his fávrit plaç.—Hré munhs pást awá, êð mornip ov hœiç hé kám fôr his fœd, á fin rétúrnd tœ he gráv ov his mestr;

but êð dá hé wæs mór sad, mór mē-gr, mór lāngwœisig, á it wæs évé-dnt hat hé wæs grádualé rêçig his end. An endévr wæs mād, bí çanip him up, tœ wæn him, but nāçúr wil triumf. Hé brók his fêtræ; rétúrnd tœ he gráv, á névr wœitd it mór. It wæs in vān hat há trid tœ brig him bak. Há kæréd him fœd, but hé á t no lēnggr. Fôr fôr-á tœwénté yrs hé wæs sēn empldip his wēknd lims in digip up he erh hat sēpérátnd him from he rēmāns ov he bē-ig hé lūvd. Pásun gáv him streph, á hé grádualé aprœct he bœdē; his lābrs ov afekñ vēmémentlé inkrest; his éforts bēkām kœnvulsiv; hé drēxt in his strūgls; his fáhfœl hert gáv wá, á hé brēhnd vt his last gasp, as if hé nū hat hé had fœnd his mestr.

N.B. The above anecdote in the book from which it was taken, makes 1780 ems; in the new orthography it only makes 1347 ems; a difference of nearly twenty-five per cent. I do not hesitate to say, therefore, that there might be a saving of at least twenty-five per cent on every thing that comes from the press. K.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & M'Calla, \$1 00
Balspur's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00
A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANFIELD.

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JANUARY 19, 1828.

|| No. 35.

CONTROVERSIAL.

For the Olive Branch.

What is it necessary for a Christian to believe?

The Editor of the (Providence) Telescope, under the head of "Remarks" on an article, signed "Charitas," says, "We conceive it to be necessary for a Christian to believe the *whole bible*; yet it is not to be inferred from hence that every part of that book was given by inspiration." Why, then, is it necessary that "the whole" should be believed? Is it necessary to salvation? is it necessary to good morals? is it necessary to man's happiness, either here or hereafter? And if it be necessary to none of these things, why is it necessary? Can a man believe any thing merely as a matter of duty, or obligation? and are we bound to believe every thing which cannot be proven false? Surely not: neither will any rational man contend that this is a christian duty. Why then is it necessary for a christian to believe what is acknowledged to be neither "more nor less than a history of facts that long since transpired, and which required no divine inspiration to record?" Such histories may contain much truth; they may also contain much error: and a reasonable man will believe what appears to be reasonable and probable, and no more. He will perceive no *necessity* in the case, more than what grows out of a conviction of his own understanding. Whatever may be a man's pretensions, he has no power over his mind, to believe or disbelieve, at will. No man, therefore, whether he be a christian or not, is bound to believe any thing which he is not convinced is true; and when he is so convinced, he cannot disbelieve. That it is "consistent for them (Christians) to improve all the benefits they can derive from its contents," that is, from the contents of the bible, we cheerfully admit.

Again, the *remarks* go on to say, "We know of no writer of eminent talents who has pronounced 'the story of Christ's miraculous birth *fabulous*,' although some have labored to weaken the authority of what is recorded by Matthew and Luke upon that subject." It is stated as a fact in ecclesiastical history, which we have never seen contradicted by any "writer of eminent talents," that there were early copies of both Matthew and Luke, which did not contain this story. How far this should "weaken the authority" of it, we do not un-

dertake to say. We do not think, however, that this circumstance alone would be sufficient to justify any one in pronouncing it fabulous. It may be true, for ought we know; but still, we see no necessity in believing it. A man may be "a Christian," and a good christian too, without believing this account. We cannot see a single point of the Christian doctrine that in the least degree depends on its truth. But if others think differently, we shall not contend with them about it. We are not a little surprised, however, to see the writers of the "third, fourth, and fifth centuries," referred to as proof on this subject. What did they know about it, more than we do? If this story was forged in the second century, it is very easy to account for its being believed in the third, fourth and fifth. But our surprise ceases when we find the same writer saying, "Nor do we believe the prophecy of Isaiah concerning the *son of a Virgin*, can fairly be accounted for, without the admission of Christ's miraculous conception!" Isaiah spake of a young woman who was pregnant at that time. "Ecce virgo pręgnans," for so the learned Montanus renders the passage; and the same Montanus renders Gen. xvi. 11, "Ecce tu pręgnans;" now how could this be prophetic of the Virgin Mary, the mother of Jesus? or how is it possible that her son should have been a sign to Ahaz? See the text, with its connexion, Isaiah vii. passim. How long will men be disposed to pervert the scriptures for the sake of making them bend to some darling theory? It is presumed that when the Editor of the Telescope wrote his "remarks" which we are now examining, he had not seen what was published on this subject in No. 31 of the Olive Branch. But notwithstanding it has been said that "it is necessary for a Christian to believe the *whole bible*;" that is, the *whole book*, (for the word *biblos*, rendered bible, signifies a *book*;) yet the same writer says, "Whatever can be fairly and clearly proved to be an *interpolation* or an *addition*, may be REJECTED WITHOUT INCURRING THE CHARGE OF INFIDELITY!" That is, it is necessary to believe the whole; yet you may reject a part!!! Now why may you do this? Because, fersooth, if it be proved that the passage is interpolated, "it is proof that the passage is not *real scripture*." Now what is scripture? The word comes from the Latin *scribo, to write*, it means *writing*, of course.

But is not one passage written as much as another? why then is not one passage *real scripture* as much as another? We are aware that this is not what the Editor means; and yet it is exactly what he says. We suspect, here, that we should not disagree with his meaning, had his meaning been clearly expressed. It is important that our words should always express what we mean, and if possible, neither express, nor imply, any thing more.

It is well known that there are many passages that Wetstein, Griesbach and others, did not feel themselves warranted in rejecting, and yet they have marked them as doubtful; some more, and others less doubtful; but whoever suspected these men of Skepticism? No men have done more, perhaps, towards establishing the credibility of the New Testament generally. Texts therefore, may be "received," and put down for what they are worth, and yet, after all, a judicious christian will never lay much stress upon any word or passage which he has reason to suspect, is of doubtful authority.

We cheerfully admit that something more is necessary than a mere "empty declaration" that "Jesus is the Christ," to constitute a man a real Christian; but we would say that that something more should be his manifesting the spirit, and following the example of Christ, rather than his believing what he does not understand, or his professing to believe what he is not rationally convinced is true. The following paragraph we shall give entire.

• "When I behold a professor of christianity calling in question the inspiration of the prophets and the apostles, charging them with reasoning *incorrectly* or *inconclusively*, and opposing his opinions to their declarations, it requires no inspiration to satisfy me of their skepticism: And we are well convinced that they would be better employed in some *handycraft* than in attempting to teach their fellow men the great principles of the gospel.

"We trust that we shall always rejoice to be furnished with able and clear corrections of the translation of the scriptures: and hope we may always treat with merited disapprobation every attempt to lessen the importance of the sacred scriptures, by captious doubts and cavils."

We understand these paragraphs perfectly; and they need no comment to make them fully understood by our readers. We close by saying that we have no other motive in what we have written than to assist

our brother Editor, all in our power, in teaching our "fellow men the great principles of the gospel; and hope we shall always treat with merited approbation every judicious attempt to heighten the importance of the sacred scriptures by candid and ingenious criticism. K.

The following purports to be a trial held at the Ross Sessions, in Ireland, which we find contained in a London Paper of the 27th Oct. 1827. We deem this trial of considerable consequence to the community, although the transaction occurred in a distant country, with which we have little other connexion at present, than commercial intercourse. It shows at once the sinister view of the Clergy of the orthodox establishment, under all circumstances, where they are fortified by power, and upheld by long established precedent. It has always been so in almost every nation, hearing the weight of an Ecclesiastical establishment, and if such an establishment should ultimately prevail in this land, far as we may suppose ourselves from the consequences of such tyranny, which we see played off in this trial, we have strong reasons to believe, that it would be more vexatious and galling on the general principle, that a power usurped, is always more narrowly watched than one derived from ancient usage.

IRE LAND.

DUBLIN, OCT. 24.—A series of most important cases, connected with the Church system, came on to be tried at the Ross Sessions on the 20th inst. The Rev M Morgan had obtained monitions in the Ecclesiastical Court of Ferns against several of his parishioners, whom, under the 7th Geo. III, he sued by Civil Bill at the Sessions. In consequence of a defect in the form of service, Mr. Morgan was defeated in several of the cases: but in that of James Murphy, the monition being regularly served, the hearing of it came on.

Mr. Shield (who came down special,) said— I am Counsel in a case, or rather a series of cases, in which the Rev. J. Morgan, Rector of this parish, is the plaintiff, and several of his parishioners the defendants. I do not exaggerate when I say, that although this tribunal be an inferior one, yet as it is the only medium through which justice can be dispensed to the lower orders, its proceedings in a matter where the claims of the Church are brought in collision with the interest and feelings of the people, the facts which I am about to state, and the decision of this Court upon them, will attract universal notice. I am about to state facts which will illustrate the system upon which ecclesiastical and sacerdotal claims are adjudicated in this country. You, Mr. Chairman, would, I am sure, in the spirit of that honorable impartiality by which you are characterised, listen, under any circumstances, to any defence which my poor and humble clients would make. You would feel how important it is that the lower orders should think that they will be, at all events, heard in our tribunals, and you will feel that it is still more im-

portant that they should be heard under the very peculiar, and I do not hesitate to add, the very disgraceful circumstances in which this case comes before you from the Ecclesiastical Court. In that Court (where the rights of the Church are decided by the Church itself,) my clients were heard. The Surrogate refused to hear a single word in their defence. Mr. Richard Moore was brought, at a considerable expense, to defend my clients in the Diocesan Court of Ferns, in which Dr. Elrington, with a felicitous fidelity was so appropriately represented. Mr. Moore got up to state the case for the defendants, when the Surrogate started from his seat, and told him that, because he was not a Doctor of Civil Law, he would not allow him to open his lips. The statute which gave him jurisdiction enacts, that all forms of law shall be dispensed with. It provides, "that the petition of the parson may be exhibited without the subscription of an advocate or proctor—that the parties may appear without any proctor if they think proper to do so," and uses the following words, "And the respective Judges and Registrars are hereby required to receive such appearances, and to receive such proofs as shall be offered, and finally to hear and determine such causes in the most summary manner, without any regard to the formality of the proceedings, and regarding only the justice of the case." With the words of the statute before him, yet, because Mr. R. Moore was not a Doctor of Law, the Rev. Mr. Newland turned him out of Court. Mr. Moore vainly urged that he had been heard without objection in the Archbishop's Court of Cashel. He implored the Surrogate to hear what could be said in defence of the clients; but Mr. Newland, with an authoritative flippancy, peremptorily declared his determinations not to hear him. I have myself pleaded before Doctor Radcliff, in the Pre-regative Court, and no objection was taken to my want of a Doctor's degree; and yet a King's Counsel (and let me add a gentleman who well deserves the honor recently conferred on him) was told by a juvenile Surrogate of a petty Ecclesiastical Tribunal, that he did not possess the qualifications which entitled him to address one person when the interest of another person was concerned. Is not this monstrous? I state a fact which took place in an open Court, which Mr. Moore himself will be ready to vouch, and of which I challenge the contradiction. But the doings of the Rev. Mr. Newland did not stop here. One of the defendants, an old and paralytic man of the name of Cloney, being deprived of his Counsel, got up to make his own defence; his son, who sat beside the old man, endeavoured to assist him, when the Rev. Surrogate declared he would commit him to gaol if he attempted to interpose. This judicial parson then proceeded to declare that, no matter what evidence could be adduced before him, yet, if it appeared that any of the defendants had subscribed in order to resist the proceedings of Mr. Morgan, he would grant a decree against them. There is a further fact deserving of mention. Although the statute enacts that "it shall not be lawful for such Judges or Registrars to exact or receive any fees whatsoever from either of the parties in such suits for Praedial tithes," yet he refused to hear the evidence of a single witness, until *fourpence* a head had been paid to the crier for every witness whom the defendants should produce.—What will be said of the manner in which justice is administered by the sacerdotal Judges of

this country after this? Of all taxes tithes are naturally the most odious to the people; they necessarily pay turnpike for Protestants on the road to Heaven with reluctance. They cannot but abhor the system which tears from them the fruits of their industry, in order to gorge and pamper the sinecurists of the Established Church. Such a tax should, therefore, be levied with decency if not with justice; and, when one priest drags an unfortunate peasant before another, and calls upon his brother in Christ to adjudicate in a case which is substantially the Judge's own, the latter ought, at all events, to endeavour to preserve something like the semblance of fairness and decorum, and should not leave the tiller of the earth to exclaim, "I was not only wronged, but I was not even heard." How can any man wonder, with facts like these before him, that the lower orders are dissatisfied with the administration of justice? How can any man feel astonishment that the miserable peasantry of Ireland, despairing to meet with redress in a public tribunal, obey the desperate instincts of nature, and rush into the wild insanity of revenge. But I break in upon the order of statement which I intended to pursue. Before describing the conduct of an Ecclesiastical Judge, it is right that you should be apprised of the merits of the Ecclesiastical litigant, in what the law calls a "Court Christiana," but which nobody but a Churchman will call a Christian Court. I return to the Rev. Mr. Mergan. He has been a beneficed clergyman for upwards of forty-three years, during which time he has received for the cure of souls upwards of \$177,777.77 which will stand to his debit in the account he shall have to pass in Heaven. In the year 1810 he became Rector of this parish. His predecessor in Ross was the Rev. Mr. Dunne, a man in whose praise it is almost impossible to speak with exaggeration. Notwithstanding the spirit of animosity which sways the contending parties of this country, Mr. Dunne was beloved by all those by whom he was approached. He was equally the Christian teacher of Catholics and Protestants, by the practised lesson of his still more eloquent example. He could scarcely be said to belong to any sect, as the abstract spirit of Christianity pervaded his whole life. His heart was raised to Heaven, as well as the hand which he lifted to invoke it; and while he "allured to brighter worlds," it may be added, with perfect truth, that "he led the way." I feel that I am speaking of him in language which, to those who did not know him, may appear to be overwrought; but those who did know him—those who heard and saw him (for it was requisite to see as well as hear him,) those who beheld that fine countenance, cast in so noble a mould, that it looked as if one of Guido's saints had been taken by nature for a model—those who heard that voice, whose accents were pregnant with the emotions of a pure and benevolent heart—and, above all, those who beheld him exercise the functions of a Christian Clergyman, and saw him bearing into the habitations of the unfortunate and afflicted, "faith and hope" along with him, while he himself was a personification of "charity" in her finest form—those, in one word, who knew him, will feel that this panegyric, strong as it is, is not undeserved. I have told you what he was, I shall now tell you what Mr. Dunne was not;—he was not a heartless and unblushing extortioner, whose spirit of unprincipled exaction exhibited a heinous contrast between the lessons

of poverty and self-denial which he delivered from the pulpit, and their practical exemplification in his own remorseless rapacity. He was not a consecrated pirate, a holy plunderer, an anointed bandit. He did not avail himself of every pretence afforded him by the law, or rather by the perversion of all law, and the violation of all justice, to swell his stipend as a Christian teacher, beyond all former limit and proportion. He was not consumed by the vile thirst, or I should call it, in a literal and appropriate translation of the original epithet, the *sacred famine for gold*—the *auri sacra fames* constituted no part of his character; neither did any disgraceful strife take place between him and his parishioners—it was not found necessary to remonstrate against any of his demands on the people—he never gained a flagitious notoriety by the extent, variety, and continuity of his exactions—he never figured to the Ecclesiastical Courts, nor hauled his parishioners before them, where justice herself is in “orders,” not being attired in a surplice, feels a professional sympathy for every member of the sacerdotal corporation; he never brought any conceited and pragmatical Surrogates to his assistance for the enforcement of his obsolete and long-dormant claims. I have told you what Mr. Dunne was not—it is not necessary that I should tell you what Mr. Morgan is. I forbear from attributing any comparison between the two Rev. Gentlemen, for their parishioners are judges of any affinity between them, and it is no part of my duty to point out the features of resemblance. Mr. Morgan, the Rev. incumbent of this parish was named to it, as I have said, in 1810, and he immediately observed that Mr. Dunne had been a very negligent shepherd, as he had omitted the “shearing” of his flock. And seeing many a fat wether with a golden fleece, he forthwith set about sharpening his theological shears; and such is his talent in the line of his pastoral occupation, that to the “shearing” part of the business he has since exclusively attended.—(Loud laughter.) There never was a greater adept at fleecing, at the great shearing Court of Ferns. He raised his tithe in an instant from \$1,388.88 to \$11,555.55 year. It may, perhaps, be supposed, that I mention this for the purpose of condemnation? No such thing. The Rev. Gentleman is well aware that riches are an impediment to salvation, and that it is harder for a rich man to go to heaven than for a camel to pass a needle’s eye. Being anxious for the spiritual benefit of his parishioners, and in order to enable them to pass through the narrow way he determined to make them paupers, in order to make them the better Christians, and with a view to relieve them from their spiritual burdens, he insisted upon removing them from their shoulders, and charitably placed them upon his own. From 1810 to 1822 a series of fierce contentions took place between Mr. Morgan and his parishioners. At length in 1822 the Act enabling the Clergy to lease their tithes was passed, and both Catholics and Protestants endeavoured to enter into an arrangement with the Rev. Gentleman. A liberal, and even a splendid offer was made to him of a fixed and certain income. This offer of \$5,333.33 per annum, exceeding what had ever been received by Mr. Dunne, was peremptorily rejected. I now come to the statement of the facts, which in law, justice, common honesty, and religion, constitute a complete defence for my clients. In the year 1822 the parishioners set out the tithes—they they did the same thing in 1823 and 1824, and

(I beg the attention of the Court to this most important, and to Mr. Morgan, a most discreditable fact) those tithes of 1822, 1823, and 1824, the Rev. Mr. Morgan has been actually paid, and yet for those very tithes, after the lapse of four years he sues in the Ecclesiastical Court; *after the tithes had been actually lodged in his holy haggards, this Priest of God sues for those identical tithes in the Ecclesiastical Court and obtains a monition in that Court, where the Surrogate would not even listen to the parishioners’ defence.* I do repeat, slowly solemnly, emphatically, that the Rev. Mr. Morgan has long since been paid the tithes which he now seeks to recover.

[Here the Rev. Allen Morgan, son of the plaintiff, who was sitting beside the Chairman, upon the bench, got up and said, “and I as slowly, solemnly, and emphatically on the part of my father deny the allegation.”]

Mr. Shiel—I rejoice at the interruption. It does great honor to the Rev. Gentleman, that his filial piety should have thus broken out in defence of his father, and although he sits upon the bench while his father’s cause is going on, I shall not complain either of his vantage ground, or of his exclamation, because I attribute his interposition to the honest emotion of his heart. It does credit to him that he should start up and say, “My father could not be guilty of so base and infamous a proceeding.” Yes, let the son stand up in defence of his father, for nature has made him his advocate. I will not adopt the same measure of dealing in this regard, which was pursued in respect to my clients. The poor peasant in whose cause I am addressing you, had his son beside him in the Ecclesiastical Court. The father stood feeble and tottering under the burthen of years, and the heavier load of wrongs that was accumulated on him; his son started up in his defence but he was not heard. “Bear him to prison,” cried the despotic Priest whom he had presumed to address. I will not, God forbid I should, make the treatment of the old man, by the young parson, a precedent upon which I shall call upon this Court to act. I shall not do to others as my clients have been done by. I shall act more in conformity with the precepts than with the conduct of the Rev. Gentleman; and therefore will not strike from the crutch, which nature has provided him to assist his lame and tottering cause. But notwithstanding the denial of the son, I reiterate my accusation against the father. I am prepared to prove them, not only by the clear and satisfactory evidence of irreproachable witnesses, but by the evidence of the Rev. J. Morgan himself. I hold that evidence in my hand—here it is—an unquestionable and unequivocal act made by the Rev. J. Morgan after the decrees in the Ecclesiastical Court had been pronounced. I hold the letter bearing the date the 27th of September last, written by the Rev. J. Morgan. This letter was written in consequence of a public meeting, which was held in order to petition Parliament against both Mr. Newland and Mr. Morgan. He proposes an accommodation. The letter commences with a preamble of cant, such as might have been expected from the Rev. Gentleman, and thus proceeds:

Having, therefore, by a late decree of the Ecclesiastical Court of Ferns, established my right, and shown the futility and imprudence of illegal resistance, I am come forward influenced by the most anxious wish to promote harmony and good will between my parishioners

and me, to make a considerable sacrifice of my *just rights and income*, and unequivocally to show, that with me shall not rest the fault if a spark of dissention unfortunately continue.

Well, indeed, might he talk of the futility of resisting a parson in an Ecclesiastical Court! But mark what the Rev. Gentleman proposes. But before I read his proposals, it is right to inform you of one main and essential fact. The living of the Rev. Gentleman was under sequestration in the year 1822, 1823, 1824. Mr. Townshend, who is now in Court, and whom I am prepared to produce as a witness, was appointed as sequesterator. He had a legal right to receive the tithes, and did receive them, in fact, while the Parson pocketed the residue. The fact and the law are equally indisputable. Well, what do you imagine that the Rev. Gentleman proposes as an inducement to give up a petition to Parliament on the subject? I shall give his own words:

Under these feelings, I now propose—

First, That all moneys paid by individuals to Mr. Townshend, the sequesterator, on account of tithes, for the year 1822, 1823, and 1824, shall, of course, be allowed.

I next propose to deduct from the valuations of these years, the full amount produced by the sale of all titheable articles drawn by Mr. Townshend in these years.

Here then is a clear admission, that the sequesterator of his living received the tithes of 1822, 1823, and 1824. But it may be said that tithes due by the defendant were not received. His letter establishes the fact, for he goes on, and says—

And such is my disposition to yield whatever prudence and justice will allow, that I am satisfied to extend the same benefit of the above concessions to all those *against whom I have already obtained decrees*, provided my present proposals shall be accepted by my parishioners.

Mark the words.—“Against whom I have already obtained decrees.” These are my clients, and the Rev. Gentleman admits, not by implication, but directly and distinctly that these tithes were paid. He offers to deduct, from the decrees obtained by him without a hearing in the Ecclesiastical Court, the tithes paid to the sequesterator. It therefore is clear, that he has sued for tithes already paid. Now, then, I turn to the Rev. Mr. Allen Morgan, his son, and ask what explanation he can give of his father’s letter? Why does he not start up in a paroxysm of filial emotion, and cry out—“My father could not have been guilty of suing the wretched peasantry for tithes already paid?” There is the letter—will it be denied? Does the Rev. son venture to deny the composition of the Reverend father? Does he—I repeat my interrogatory—does he venture to deny the inference? He cannot.—Thus, then, from the evidence of the plaintiff, I make out my case, I tear from his own lips the testimony against himself, and send it back to his own heart. But my evidence does not rest here. Independently of the length of time which has elapsed—namely, four years, during which he never claimed these tithes (which would in itself afford a presumption,) and independent of the admission, which I have from the Rev. Gentleman himself, I have a horde of witnesses to prove the fact—namely, that the whole tithes were paid, and that they were either received by the sequesterator, or by Mr. Morgan himself.

(To be concluded in our next.)

A French officer, who was a prisoner upon parole in England, met with a Bible: he read it, and was so much struck with its contents, that he was convinced of the folly of skeptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said, in his vindication, "I have done no more than my old school-fellow, Bernadette, who is become a Lutheran." "Yes," said his associate, "but he became so to obtain a crown." "My motive," said the Christian officer, "is the same: we only differ as to *place*; the object of Bernadette is to obtain a crown in Sweden—mine is, to obtain a crown in heaven."

STANDARD OF RECTITUDE.

A man should early fix a standard of rectitude in his own mind, should frequently, in private, measure his conduct thereby, should note his deviations therefrom, and at the same time, by his observations on other people, should endeavor to improve this ideal standard, on which however he should admit no alteration, without the most serious conviction. Such a man will act with confidence: his conduct will be marked with fortitude, yet he will obviate the errors of obstinacy.

FROM THE REFORMER.

REFORMED BAPTISTS IN NORTH CAROLINA.

The following communication from a correspondent in North Carolina, we doubt not will be read with much interest by those acquainted with the bold stand made in that country against the money begging, missionary, and other schemes, got up in this day under pretence of promoting the cause of Christianity.

Mr. Editor.—As you are engaged in the work of reforming abuses (and for aught I know, have been often ready to despond with regard to our progress in this part of the country) you will no doubt experience much satisfaction in hearing of the success which has attended our cause, and also be encouraged to persevere in the laudable undertaking of exposing the antichristian schemes and proceedings of the present day. The Lord is on your side, though as yet he may have seen fit only to encourage you here and there. Righteousness cannot effectually be withstood; and assure as God is true and his promise sure, you will in the end prevail; ten with the sword of truth will put ten thousand to flight when engaged in the schemes and inventions of men.

To ransack the land for money, and form innumerable societies to promote the religion of Jesus Christ; has nothing for its support in the example of Christ or the Apostles, nor in the practice of any of the early Christians, nor indeed in the practice of true Christians in any period of the world. And the inventions of a false church and a false priesthood to build up the kingdom of Christ by means of money and missionary societies evidently came from the Prince of Darkness, and they have had no other effect but to exalt and aggrandize a few at the expense of many, and have brought darkness, confusion, and every evil work, over the whole face of christendom.

A reformation, therefore, must and will take place. The promises of God, and the nature of Christ's kingdom, both show that there will be such an event. For Christ has said "my kingdom is not of this world;" and if you look at all sects at this day that profess the religion of Jesus Christ, can one be found not conformed to this world? May not "*tekel*" be wrote on them all? Those then that belong to the true kingdom of Christ must soon come out from among them, and appear visible, as a city on a hill. How? It may be asked. Why as it always has been done whenever the church became corrupt and conformed to the world, giving offence to the truly pious and sincere, so as to render it necessary for them to withdraw or separate from them, that those that are approved may be manifest by rejecting the inventions and corrupt practices of men for the laws and doctrines of Christ, and strictly adhering to his requirements and example in all things.

But to proceed to my narrative: I was a spectator at the Kehukee Association in Halifax county, North Carolina, on the 6th, 7th, and 8th of October, 1827, and beheld the proceedings of that Association in regard to the "Declaration of the reformed Baptist Churches." Last year, (1826) the Declaration was submitted to the inspection of the churches composing the Kehukee Association; and they were to signify in their Letters to the Association, their reception or rejection of the whole or any part of the articles contained in that Declaration. When the Association met and proceeded to business, there was a motion made to refer it again to the churches another year, but was objected to: and on being put to vote, it was decided by a large majority to receive the answer of the churches, in their Letters as they were read. If I mistake not, there were twenty churches unanimous in favor of adopting the Articles, and several churches were in favor of all except the word *reform*. The Association is composed of thirty-eight churches, situated between the Roanoke and Tarr rivers, and extends from the sea shore for 150 miles up the country. The effect of the adoption of the articles was wonderful: for those that had been engaged on the side of Missions, &c. after some debates, did, in many things, make their humble acknowledgments to their brethren, with tears, and begged their forgiveness, whose hearts were susceptible of feeling and forgiveness. These things were like an electric shock, spreading to all in the council, about seventy persons. Nor did it stop here—for even their brethren standing round to hear, were so overcome with joy that they broke upon the Association in their rapture—and all was love and tears, with kissing shaking hands, embracing each other, confessing, forgiving, peace and fellowship, the like of which, though I am an old man, I have never seen among Christians of any denomination. I was forced to turn aside and weep, and say to myself, God is here

among this people of a truth, from the great love and joy which I saw among them.

I do not think that if the greatest sticklers for modern missions and other schemes of the day, have had witnessed this scene of love and affection, but that they must have confessed that God was in favor of the reformation from these practices, and acknowledged that such money collecting and pretended soul-saving projects were anti-christian and injurious to the peace and prosperity of the kingdom of Christ, who out of the mouth of babes and sucklings perfects praise instead of the flowery speeches and doings of the rich and great—and make use of the weak things of the world to promote his cause on the earth, instead of learned Rabbies and pompous and hired missionaries, that no flesh may *glory in his presence*.

At this time of divine visitation, for so it must be called, I heard the oldest minister in the Association say,—This is of God—for all men in this world could not have produced such a change in the feelings and views of the Association as is now felt and enjoyed—nor have brought them so to see, eye to eye. The article on Missions was taken up for debate. After some explanation, the vote was taken and carried in favour of its adoption with scarce a dissenting voice. The joy that was felt on the occasion, tongue cannot express. Then Tract Societies, Bible Societies, and Theological Seminaries, were taken into consideration, and shared the same fate of disapprobation by the Association, with scarce a dissenting voice.

Thus has terminated a most critical and important period in the affairs of the Association, by the rejection of those modern schemes and inventions of worldly wise men who, like Simon Magus, think that the gift and favor of God may be purchased and extended by means of money. The Association hope never again to be annoyed and disturbed by these new-invented and money getting schemes of men, nor by their runners and agents in their support, since they will be under the necessity to discountenance them as disturbers of the peace and union of the churches. The joy, union and peace that now spread over this tract of country between ministers, churches, and people in general—in place of missionary schemes, strife and contention, is the Lord's doings, through his instruments, to your and others encouragement be it spoken. Go on—for the Lord has here signally shown that he is on your side, and will in the end prosper your labours, though in many places for a long time you will only be paid with the answer of a good conscience, reproaches and ill-will. This is the reward you must expect from most for sending fire through the world to burn up the trash and stubble of men's inventions, which has been done to some extent in this part of the country; for it was said by the oldest minister in the Association, that at this time he did not know that there existed a missionary society in North Carolina.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JANUARY 19, 1828.

SECTARIAN CORPORATIONS.

No 22.

The fourth proposition laid down in our 16th number, in relation to the combined views of the orthodox, in their steady march to power, embraces the following strong and decisive feature. 4th. "That they should have the entire control of the presses which print the scriptures, and expound them to the nation." This great object they have already effected by means of the money which has constantly flowed, in copious streams, into their coffers, within the last 12 or 14 years, from every nook and corner of the nation through their bible and other societies. By this prolific source, this successful exchange of a debased philosophy, and a spurious and adulterated religion, they have completely gained their object, and set at defiance all competition. They have mastered the energies of private enterprise, in relation to the publication of the scriptures, as effectually as though a decree had gone forth constituting them the sole dealers in, and dispensers of, holy writ. This, in a country which professes to cherish the soundest maxims of moral principles, and to frown indignantly on all usurped monopoly, appears the more strange as being, in its nature, the least defensible; and in its progress and operations on society, the most dangerous. The mischiefs that may hereafter spring from this monopoly regards less the amount of industry which is abstracted from the mass of the printing trade, through its means, than from the nature and tendency of the *precedent* it establishes. Human nature is so constituted that few fixed principles, except those which are merely self-preservative, endure more than one generation; after which, the circumstance becomes matter of history, and then, where there should be found one who would boldly ascribe the measure to a base monopoly, there would be twenty to say that it was put into the hands of the clergy, by the workings of the purest and most sublime piety, on the consciences of men at the time, that was ever experienced among a christian people; that it was to do God service, and to ensure to, comparatively, a prostrate world, that happiness in a life to come which is the inheritance of mortality, properly trained and instructed to participate in the proffered boon. What, among us who know the truth, would be considered by most people an immoral transaction, would then be eulogized and ranked among the precious virtues; it would be deemed impious even to question their motives, on the one hand, and on the other, blasphemous to expose them. Such is the inevitable consequences of the lapse of time, and so intimately connected is it with the destinies of a nation, that we may safely pronounce it one of those things which is frequently independent of national character; and, as in this case, the mere creature of circumstances. It may be a long time, however, before

the country is rid of its influence, if ever, and it may be discovered yet, to be the grand pivot, on which ecclesiastical supremacy will hinge. We all know that the press is an engine of immense power, when it can be so managed as to bear upon any particular interest for a series of years in succession. The history of the christian church discloses both admonition and instruction on this subject. If religion had not been in the hands of the reverend clergy exclusively from almost the commencement of the christian era to the end of the 17th century, it would be difficult to reconcile, to any rational belief whatever, the strange contradictions and absurdities which have been published to the world through that whole period as embraced in the various creeds recommended for our adoption. These were the inventions of men, to propitiate their power, and, as it were, to sanctify their profession. Our civil institutions being repulsive to ecclesiastical establishments in this country, it is not easy to imagine any contrivance whatever better calculated to secure to them a firm footing than that of monopolizing at once the whole business of publishing and circulating the scriptures. It is a sort of substitution for legitimate power forbidden by the laws and the spirit of our general policy.

If, with the means that have flowed into their hands for the last 10 or 12 years, these zealots had been actuated more by motives of charity, than the love of power; if the living had come in for a share of their bounty, instead of being participants only in their metaphysics; how much substantial good might they have done! how many widows, orphan children, and infirm old men, might have been yearly released from the pangs of penury and want; by ministering to their comforts as becometh christians! How much more creditable would it appear in the eyes of humanity, that the thousands and hundreds of thousands of dollars, destined by the labored operation of ecclesiastical ambition, to gain an ascendancy over the consciences of the people of this country, should have gone this way instead of being economised for the express purpose of pampering expensive establishments to meet their rivals and to depress their exertion in the open field of industry by a highly patronized competition, which would be likely to add others to the list of chilling penury rather than afford to community even the semblance of benefit, either on the score of correct morals or practical religion, leaving the calls of humanity out of the question! If, as believers in universal grace, we are rigid in our principles, we are liberal in our views.—Where such vast sums of money are annually drawn from the pockets of the people, as we see detailed in the periodical reports of the bible, tract, missionary, and the thousand auxiliary, and affiliated societies, feeding them in some cases from the widows' mite, it would seem to us more laudable, more consonant with the beneficence of our nature, with the essence of the religion of our blessed Jesus, and with the maxims of distributive justice, that some of it, in the way of charity, should return back to the fountain from whence it came. With such feelings as pure religion inspires in the bosoms of those who would do good for the sake of the good which might be done, we ask, in a spirit of proud defiance of contradiction, the question, whether a boastful subscription of funds to objects in their nature speculative and problematical, can be compared to one immediately connected with the wants and sufferings of

humanity? It may be truly said that charity begins at home. If we cast our eyes on either side of us, the objects of charity multiply upon our view and court our relief in supplications too unequivocal to be mistaken, not addressed to our pride, but to our sympathies. How much better would it have been, that the proud individual who has his name recorded on the golden pages of the missionary society reports, as giving more than a HUNDRED THOUSAND DOLLARS to that institution for the doubtful purpose of evangelizing the heathen on the remotest verge of the earth, had consented to have compromised his boasted liberality on that occasion, and modestly to have placed it in a situation to relieve the distressed of the christian race in his own vicinity! In that case his conscience would have whispered to him an enviable consolation, he might have said, let the winter's blast blow as it listeth, no houseless child of want is found shivering in its fury; we have closed up the avenues of distress, and the sweet reward of duty, is, that we find our ears, on every side, greeted with expressions of gratitude and of love. Can a boastful record of even millions, for some ostensibly religious purposes, but really to aid ecclesiastical ambition, be put in competition with the charitable emotions and feelings which such a case supposes? No! no, we say would be resounded from every humane bosom; and in proportion as the one (charity) was cruelly overlooked, to gratify an egotistic pride in liberally providing for the other (sectarian religion) such an individual would justly incur the scorn and censure, rather than the applause of the world.

M.

MARRIAGES, &c.

The Rev. Abner Kneeland, during the year past, has married thirty couple, dedicated and baptized eight children, and attended but six funerals, four grown persons and two children. In 1826, he married but sixteen couple, and attended fourteen funerals. These circumstances are quite propitious, and portend a fruitful increase.

AWFUL CATASTROPHE.

The awful catastrophe of several persons being killed, and many others wounded, by the falling of a stage at a late public execution in Cooperstown, N. Y. seems to have made but very little impression, and produced but very little excitement in the public feeling, if we may judge from the almost total silence on the subject in the public prints. The fact, it is true, has been mentioned, and mentioned with disapprobation, and then it passes away, to be forgotten, like every thing else of a similar nature. If one individual loses his life by the hand of an assassin or a murderer, the indignation of the public is immediately aroused, public feeling is excited, and nothing can atone for the offence but the life of the murderer. But when human life is destroyed, it makes no difference to the sufferers, on account of actual loss, by whom, or by what means life is taken away. The lives recently lost at Cooperstown, must be viewed in the light of casualty or accident. But what occasioned that accident? The public execution of a human being! How long shall these things be permitted in a civilized country? They are evidently productive of no good; but are fraught with much evil.

I have long been convinced of the impropriety, the inexpediency, the impolicy in fact, of taking human life in any form whatever, either publicly, or privately, unless it be under the law of necessity. Any cause that would justify the public in taking the life of an individual, should justify an individual in taking the life of his fellow. The public can no more restore life, when taken, although taken ever so unjustly, than an individual. Government, in punishing, should never put an individual beyond the reach of mercy. I mean the mercy of government. For to put an individual beyond the mercy of God, they cannot do. It is only on the principle of self defence, that there can be any reasonable excuse for taking human life. To say that the public cannot be protected against murderers and assassins, as well without taking life as with, is only saying that we are unable to make a cell sufficiently strong to hold a human being. It may be said that this would be a grievous tax on community. So are public executions. The money usually expended on such occasions, to say nothing of their demoralizing tendency, would support the criminal in close and solitary confinement a long time. But if our state prisons were so constructed, as probably they will be in time, that each prisoner should be in solitary confinement during a certain length of time, graduated according to the nature and magnitude of his offence; and at all times but one prisoner in a cell during night, and allowed to have no conversation with each other during the day, the punishment of solitary confinement and hard labor, would answer every purpose which can be answered by punishing; and as a motive of fear, solitary confinement for life would be by far more dreaded than death itself. Merely the idea of death has long ceased to be a punishment to most people; particularly those who are hardened in crimes, who have no characters to lose, and who know but little of the enjoyments of life. And as to the prospects after death, even the murderer, through the impolicy of priests, is generally brought to die with better hopes, with better prospects, not only in his own estimation, but in the estimation of too great a proportion of the religious world, than what perhaps he would have had, had he not been guilty of murder! This is surely a melancholy picture; but common observation demonstrates its truth. I hope, therefore, the time is not far distant when these remains of barbarism will be completely done away. I would confine the murderer in his cell on the same principle that I would confine a lunatic in a hospital; not so much to punish him for what he has done, as to cure him of his malady: in this way he may be always kept under the rules of discipline, which may be varied as the case may require. K.

Injury.—The consciousness of having done an injury, is sufficient punishment to a mind of sensibility.

From the Universalist Magazine.

REV. T. WHITTEMORE'S JOURNEY TO THE WEST.

To the Rev. Hosea Ballou.

Dear Brother,—Agreeably to your request, I send you a brief account of the Journey I have recently made to Cincinnati, in Ohio. A request of this nature from one to whom I am so greatly indebted, lays me under an obligation to comply with it; and this I do the more readily, as the matter embraced in this communication relates to the interests of that cause in which we both are deeply and mutually engaged.

I left Boston on Monday, Oct. 8, and arrived at New London, on the evening of that day, where we went on board the steam boat Fanny, in which we expected to start immediately for New-York. As the wind was blowing somewhat hard, the captain judged it not prudent to go out that night. But by morning it had increased, and soon became a gale. We lay at New-London, therefore, until Wednesday afternoon, when we went out and arrived at New-York on the next morning. A lecture had been appointed for me in the Prince-street Church in that city; but as I did not arrive, it was preached by brother Adin Ballou, the pastor of the Prince-st. Society. There was a meeting of a Missionary Society in New-York this week; and hence I had the company of several orthodox clergy and laymen on board the boat. With several of them I had travelled in company from Boston, one of whom was a celebrated D. D. of the city. He was singular in his manners. When opportunity presented, he was incessantly in motion, swinging his arms in the air, and then alternately his legs, as tho' he was kicking something with great violence. While we lay at New-London, he was frequently seen climbing in the rigging of the vessels at the wharves; and I once saw him thirty or forty feet in the air, hanging by one hand from a rope, and thus swinging himself. A missionary clerk had stripped off his coat, and made several ineffectual attempts to get as high as the Dr. One of the Dr.'s late converts would have judged him very worldly minded to have seen him thus engaged; and might perhaps have thought it quite a damning sin in any unbeliever to act in this manner. Except in these instances, the orthodox endeavored to maintain quite an appearance of sanctity. At the meals which we took upon the road between Boston and New-London, although there were persons of various denominations present, some one of the orthodox assumed to himself the right of presiding at the table, and without asking leave of the company, or giving any previous notice, would call on whosoever he pleased to perform religious services. But in no instance was any person except a known orthodox, called upon for that purpose. After we had arrived on board the boat, a request was sent to the captain that the Dr. should officiate. But to this he saw fit not to accede. Now there can be no impropriety in these exercises, when performed on proper occasions in a proper spirit. But when people arrogate to themselves in a large and mixed company, some of whom may be conscientiously opposed to the practice, the sole liberty of directing and performing such services, they may be led to do it by that spirit which says to one, "come, see my zeal for the Lord," and to another, "Stand by thyself, come not near me, for I am holier than thou."

From New-York I went to Philadelphia,

where I delivered two discourses on the Sabbath after I left Boston. In this city, as you well know, there are two Universalist societies, that worshipping in Lombard-st. and the new one in Calhoun-street. Of the latter Br. S. R. Smith is pastor, and to the former, for some time, Br. T. Fisk has been preaching. Its numbers are increasing, and there is sufficient reason to justify an expectation of continued prosperity. The members of these societies with whom I was made acquainted, are men who would do honor to any cause they espoused.

I had contemplated journeying from Philadelphia to Pittsburg; but by the advice of a friend in the former place, I altered my route, proceeding to Baltimore, there to take the Western line of stages to Wheeling. Having passed down the Delaware river in a steam boat of the same name; we took stages at Newcastle, in the state of Delaware, and on arriving at Frenchtown, went on board of the steamboat United States, in which we were conveyed to Baltimore. I could not but remark, as I passed along, that the zeal of the orthodox had led them to intrude their means of obtaining money, and of disseminating their own sentiments even into the bar rooms of taverns and on board the steam boats. In a conspicuous place in the cabin of the United States, there was a mahogany box, on the front of which was this inscription: "Isaiah xxxv. 3, *Strengthen ye the weak hands.* Protestant Episcopal Female Tract Society of Baltimore." The upper part of this was entirely closed, except an aperture through which a silver dollar might be admitted. On shaking the box I found it contained money. The lower part was a place of deposit for Tracts, to which any one had access; and as passengers generally wish something to engage their attention, I have no doubt they are much read. There was a gentleman on board whom I judged to be orthodox, by the manner in which he spoke of Unitarians. I saw him engaged in a game with one of the officers, and they found the missionary box a very convenient article on which to rest the chess-board. In the cabin of the steam boat Constitution there was a similar box. I saw hanging in a frame in a tavern, the following advertisement:—"Tracts published by the American Tract Society, may be obtained at the Bar." If this disposition to gull and proselyte the public increases and meets with countenance, we may soon expect to see a begging clergyman posted in every tavern, and attached to every steam boat. The spirit now at work seems capable of any thing for which it can obtain a degree of sanction in public opinion.

The journey from Baltimore to Wheeling was performed in three and an half days, the stage travelling with very little intermission either by night or day. Here I had hoped to have obtained conveyance down the Ohio river; but owing to the low state of water, to my deep regret, I found it impracticable. The appointment I had made at Marietta it thus became impossible to fulfil. I had the happiness however to hear that the Universalists in this place, after having for a long time been destitute of a pastor, were enjoying, in connexion with the brethren at Belpre, the labors of a worthy and promising brother, whose name is Sweet. From Wheeling, I journeyed through Zanesville, Lancaster and Chillicothe to Cincinnati. In Ohio the roads are necessarily bad, particularly in wet seasons. My fellow passengers, as well as myself, were in continual

fear of oversetting; and before we arrived at Cincinnati, we found that this fear was not excited without cause. The stage overturned in the night; but providentially no person was injured. Shortly after, I heard of the death of Bishop Kemp of Baltimore, produced by the oversetting of a stage; and gratitude arose in my heart to that Being, who had preserved me through a greater danger, than, at the time, I was apprised of.

On arriving at Cincinnati, I took lodgings at the house of Mr. R. I. Coleman, the treasurer of the city. The Universalists had collected materials to rear the walls and roof of a small meeting house; but they had some doubts about being able to finish, if they commenced the building. From a series of disappointments despondency had ensued; and some of the most influential in the society had almost determined to relinquish the undertaking in which they had engaged. While I was in this city, the supreme court-house was principally used as the place of our meetings. On the first Sabbath the services were well attended: as many people came as could be seated in the room. I found upon the table when I went into the morning service, a request that I would preach from Matthew xxv 31—48. My friends applied for the use of one of the Methodist Meeting houses, belonging to the Rev. Wm. Burke, which being readily granted, a lecture was appointed in it for the next Tuesday evening, and the text above referred to was named as the subject which would then be discussed. The house was filled at an early hour. The pews, the aisles, the window seats, the galleries, the singers' seats, the stairs, were all inadequate to contain the congregation. The discourse which I delivered this evening, was requested for the press; and although I was obliged to write it under many disadvantages, the hope that its circulation in a pamphlet would give those an opportunity to read who could not hear, induced me to comply. A copy of a discourse which I delivered from Deut. xxxii. 31, "*For their rock is not as our rock, even our enemies themselves being judges.*" was also requested for publication; but as I was about to return to the East, I had it not in my power to write it. On the succeeding Friday evening I preached again at the Rev. Mr. Burke's, and it possible, the congregation was larger than before. The doors of the house were thrown open, and the yard in front was filled with attentive hearers.

On the three first Sabbaths which I spent in that city I preached in the court house. This building is 56 by 60 feet; but it is remote from the centre of the city. The court room, I think, occupies the whole width, and nearly the whole length of the edifice; and there is a wide gallery from side to side. This room, especially in the evening, was crowded to great inconvenience. Crowds flocked around the doors; and at one time, although I arrived before the time appointed for the meeting, I met many going away. Some, on one occasion were taken in the windows. In fact, go at what time I would, the house was crowded, and I had no reason to wait for the appointed hour. I attributed this excitement principally to our sentiments being new to many people there—to the particular nature of the subjects which I had been called upon to discuss, and to a report which the opponents spread that one of the clergy intended to attack me. It is probable that some who attended were opponents, and, per-

haps, still remain so; but the attention of many worthy people was called up who had not before thought of the subject, and on whose minds an impression highly favorable to our sentiments was made.

(Concluded in our next.)

True religion.—At this inclement season of the year, the chilling blast, as it sweeps over the face of nature, reminds us that many a widow and fatherless child may be destitute of the comforts (perhaps the necessities) of life. Perhaps, too, some amiable child, bereft of a father's, or a mother's protecting care, suffering under the accumulated woes of uncommisserated indigence, is tempted, for the needed pittance, to wander from the path of rectitude, and barter peace of soul for the means of supplying its necessities! Ah! too many instances of this kind have occurred in the world;—alas! too often have the destitute, who have sought in vain for some friendly hand to aid them in their struggles against the tide of adverse fortune, become the victims of temptation! How many temptations beset the indigent! How many are driven to despair for the want of some friend to drop a sympathick tear at their misfortunes.

We hear of many charitable societies, instituted for the purpose of converting the wicked from the error of their ways—but why so great exertions for such a purpose? Shall the answer be, that the souls of mankind are exposed to the wrath of God? that without money, they cannot be saved from hell? that all we have to give must be appropriated to that end? What! Is the world in such a predicament, that without robbing the widow, or the fatherless child, or the orphan, of the boon that belongs to them it cannot be saved? Is God a being who delights to rob the destitute of food and raiment, and put the means of feeding and clothing the hungry and naked into his own "treasury?"

Such reflections, and inquiries, were revolving in the mind of the writer, as, on a cold and stormy afternoon, a respectable female entered the door of his domicile, and seated herself by the fire. Good Heaven, I mentally exclaimed,—if she has taken it upon herself to beg money to educate "poor and pious youth for the ministry"—or to send a missionary to Bengal, Calcutta, or the Lord knows where—or to support some lazy drone among the Indians,—or to buy tracts for children; or to make her minister a life member of some society—or to sustain any other "soul saving scheme"—if this is her errand or any thing like it; and a man is to be damned for refusing to give—I am in danger of losing all right and title to salvation!—I looked upon her countenance with attention; a heavenly smile was seated there. Her bosom heaved with compassion; benevolence and kindness seemed to have taken up their abode in her soul! But her errand? What was it? Ah? reader;—a WIDOW, and her FATHERLESS CHILDREN, were destitute and in want! Her errand was, to obtain relief—not for those who prefer idleness to industry, but for the fatherless.

A few days afterwards, the worthy objects of her care were seen in the enjoyment of peace, gratitude, and moderate competence. The widowed mother, as she surveyed the little group of her dependent children, and beheld them, though unconscious of their benefactor, in the possession of many comforts, attempted to speak of the angel who had ministered to them,

but a generous glow of gratitude forbade utterance: yet the throbbing bosom and falling tears sent home conviction to the heart, that "pure religion and undefiled before God and the Father is THIS, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world."

Yes, reader, this is religion. It does not consist in praying, nor in preaching, nor in professions of godliness,—but in doing acts of kindness. God, we conclude, has made the earth our sphere of action, for the present, and its inhabitants, in their present situation, the proper objects of our kindness: As he has made us all dependent upon Him, and each other, it is but justice that we should commiserate each other's woes. Parents know not how soon their children may be fatherless, and it will be well for all to consider, that they may soon stand in need of the friendly aid of others. Above all, let us be cautious about perverting our own and the benevolence of others, by forgetting the old but correct maxim—"Let charity begin at home."—*Edit. Gospel Adv.*

OATHS AND AFFIRMATIONS.

We have lately had considerable discussion in Rhode Island relative to admissibility of testimony from persons called infidels, and indeed the question is constantly presenting itself in some shape or other.

On the 29th ult. an action of trover was brought in the Marine Court before Judge Scott.

On behalf of the plaintiff a gentleman, a member of the New-York Free Press Association, was produced to give testimony, but was objected to by counsel for the defendant, on the ground that he did not believe in a God, nor in a future state of rewards or punishments.

The Judge interfered, and questioned the legal propriety of interrogating the witness upon matters appertaining to any particular creed or religious belief, and as a sanction for this opinion he quoted several eminent law authorities, and late decisions regarding the admission of evidence from witnesses who might entertain opinions probably similar to those of the present witness, and the law went even so far as to say that those termed Infidels who held to the solemn obligations and inviolability of an oath were clearly admissible as evidence.

The counsel for the defendant again urged, that notwithstanding these authorities they could not see how they applied to the present witness, for they were ready to produce evidence that this gentleman's philosophy taught him to deny the existence of a God altogether, and also a future state of rewards and punishments, and he has in an especial manner avowed his disbelief in the God of Moses.

The counsel for the plaintiff here argued upon the various points in the law authorities, and decisions already quoted; and also respecting the undoubted veracity of the witness, whose affirmation ought and must be admitted as sufficient evidence in this cause or in any cause.

The counsel for the defendant frankly admitted the veracity of the witness, and from what they knew of the gentleman, they would as soon take his simple affirmation, as the oath of any one. They expressed no further interest in the question, than being pressed to urge the objection by their client.

From some suggestions thrown out by the Judge, at the instigation of counsel, the witness obtained permission to state his opinions of a

God, and a future state of rewards and punishments.

He believed, he said, in a Great, Powerful, and Immutable ruling principle, inherent in the whole of nature, and this may be said to govern the Universe; he cared not, neither did he consider it of any importance, whether this spirit or principle, was denominated God, or by any other appellation. As to his opinions of a future state of rewards and punishments, he considered this subject of so abstruse and complicated a nature, as might tend to a high philosophical discussion, that perhaps would not be in accordance with the regular proceedings of this, or any other Court of Justice. Regarding the solemn obligation of an oath, he had no hesitation to say, that a false oath or affirmation, being an evil act, would carry with it, or produce its own punishment, as virtue has its own reward, and this punishment might be said to be during the present or any future state of existence. He expressed an inclination to go no further on the present occasion, when the Court asked him, if he had scruples to swear upon the Bible. He replied in the affirmative. His affirmation was accordingly taken as legal testimony in the cause.—*N. Y. Eng.*

SUPPRESSION OF INTemperance.

There has been we understand within a few days past a man in this vicinity by the name of Edwards—Rev. Justin Edwards, we believe from Andover, Mass, the same that figured pretty largely in Dr. Beecher's late New Lebanon Convention that was got up for the regulation of revivals, &c. soliciting money to fill the treasury of a "Society for the suppression of intemperance," the headquarters of which are in or near Boston. Now no one can be more in favor of any thing that can serve to put a stop to drunkenness than we are; but we like to have our fellow citizens act understandingly upon every subject, and therefore deem it a duty to state what we understand to be facts in relation to the character and design of this society.

Already the reader has probably cast in his mind for a reason why this society should want money in order that they may suppress drunkenness. How is money to secure this desirable object: Are young men to be hired not to drink ardent spirits? No. Are drunkards to be hired to leave off drinking? No. Are retailers to be hired not to sell rum, &c.? No. What then is to be done with the money? Why \$200,000 are wanted as a sort of "missionary pap," to hire and support as many worn out or rejected orthodox ministers as can be obtained for that amount (and there are enough who crave the pap") to go out into various parts of the country and preach against intemperance, and in favor of orthodoxy; to get up as many new societies as possible, and obtain a call for the wished-for settlement. The idea of suppressing intemperance we believe is a cloak to conceal sectarian purposes. It is true money will be taken very graciously from any person, be he orthodox or heretic, but let it be remembered no one has a right to say how that money shall be

expended, or what ministers it shall go to support, but such as are orthodox in their faith. The society was hatched in Park-street church, and this fact is enough to convince any one that there can be no liberality in it. If a Unitarian or a Universalist gives money to Mr. E. will he be admitted as a member of the society and to vote in its concerns? Oh, no! He may give his money, but the orthodox must enjoy all the benefits of it.

There are a great many Calvinistic ministers now in the country who are generally paid for their labors by their parishes: What if they should be disposed once in a while to preach against intemperance? Would it not do as much good as it would to employ a few others, unprovided for, to do what belongs to every minister of the gospel? Why this would not get up revivals; it would not make new proselytes or add new societies to the cause of orthodoxy. Alas! how much deception is practised in the world under the garb of a pretended concern for the welfare of others.

OUR PROSPECTS IN NEW-JERSEY.

By the request of a few friends at New-Brunswick, N. J. Brother Kneeland made them a visit last week, and preached two evening lectures, which were very well attended, and at the same time produced considerable excitement. A large hall was first engaged for the purpose, at one of the hotels. But after it was engaged, although the same room (as we were informed) had been let for the use of mountebanks, jugglers, &c. the landlord became so alarmed, fearing it would injure him, in his business, that he begged to be released. He was released accordingly, and another room which was still larger, was obtained. From the solemn attention that was given, we have every reason to believe that the good seed of the word has been sown in the minds of many attentive hearers which will take deep root in the understanding, and yield, at no distant period, a very plentiful harvest.

A Church has also been recently erected at Middleville, N. J. which is soon to be dedicated to the worship and service of the one living and true God. May the Lord crown all these labors with abundant success.

Just received and for sale at this office,—
(Price 12 1-2 cents.)

UNIVERSAL GRACE;

A DOCTRINE WORTHY OF ALL ACCEPTATION.

A sermon delivered at Munroe, (Conn.) by Rev. MENZIES RAYNER, as a farewell discourse, on resigning his pastoral office over the Episcopal church in that place.

Also—**BEAUTIES OF DIVINE TRUTH:** A discourse delivered before the First Universalist Society in Hartford, (Conn.) by Rev. ZELOTES FULLER.—price 8 cents.

POETRY.

[SELECTED.]

HYMN OF NATURE,

God of the earth's extended plains!
The dark green fields contented lie;
The mountains rise like body towers
When man might commune with the sky;
The tall cliff challenges the storm
The towers upon the vale below,
Where shaded mountains send their streams,
With joyous music is their dow.

God of the dark and heavy deep!
Whose waves lie sleeping on the sands,
Till the fierce trumpet of the storm
Hath summon'd up their thundering hands,
Then the white sails are dash'd with foam,
Or hurry trembling o'er the seas,
Till calmed by thee, the sinking gale
Serenely breathes—depart in peace,
God of the forest's solemn shade!
The grandeur of the lonely tree
That wrestles singly with the gale,
Lifts up admiring eyes to thee:
But more majestic far they stand
When, side by side, their ranks they form
To wave on high their plumes of green,
And fight their battles with the storm.

God of the light and viewless air!
Where summer breezes freely dow,
Or gathering in their angry might,
The fierce and wintry tempest blow:
All—from the evening's plaintive sigh
That hardly lifts the drooping flower,
To the wide whirlwind's midnight cry—
Breathe forth the language of thy power.

God of the fair and open sky!
How gloriously above us spring
The tented robe of heavenly blue
Suspended on the rainbow's ring:
Each brilliant star that sparkles through,
Each gilded cloud that wanders free,
In evening's purple radiance—gives,
The beauty of its praise to thee.

God of the rolling orbs above!
Thy name is written cleanly bright,
In the warm day's unvarying blaze,
Or evening's golden shower of light,
For every fire that fronts the sun,
And every spark that walks alone
Around the utmost verge of heaven,
Where kindled at thy burning throne,

God of the world! the hour must come!
And nature's self to dust return;
Her crumbling altars must decay,
Her incense fires shall cease to burn:
But still her grand and lovely scenes
Have made men's warmest praises dow,
The hearts grew holier as they trac'd
The beauty of the world below.

Errata.—The only apology we can make for numerous typographical errors in our last number, is, the absence of the editor, who usually reads the proof sheets. Page 289, col. 3, 17th line from the top, *should read*, Yea, with one voice, all will say, none!

Page 272, col. 2, in the note signed Eds., for and incorrectness, read or incorrectness.—Also for our writer, read, one writer.—In the first line of the new Orthography, for fust, read first.—Col. 3, in the note signed K., for at least twenty-five per cent, read, at least twenty per cent.

Printed at the corner of Bowery and Pen-street,
every Saturday morning at \$2 50 per an.

C. NICHOLS—PRINTER.

Digitized by Google

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, JANUARY 26, 1828.

|| No. 36.

REV. T. WHITEMORE'S JOURNEY TO THE WEST.

(Concluded from page 279.)

The attention of the people in Cincinnati has been called to the subject of Universalism, at different times, for several years. Ten or twelve years ago a Mr. Streeter visited the place, and preached many times. He was publicly opposed by a Rev. Mr. Robinson, who is still living, and who is spoken of as a man of talents and learning; but he is not now the pastor of a society. Mr. Streeter would attend and hear Mr. Robinson; and then taking the principal part of the congregation to another place, would reply to him. I think it must have been after Mr. Streeter's visit, that you, dear brother, received an invitation to remove to that city. I could not, however, by any inquiries which I made, ascertain who were the people who gave this invitation; nor were those who are now the principal supporters of the cause, acquainted with the circumstance. Br. Daniel Parker, has for a considerable length of time, preached in Cincinnati once in a month. From the East, brother E. Case and Br. T. Fisk, have visited that city and both preached to large assemblies. Several of the Universalist clergy of the western country, have also preached there.

In the year 1816, an edition of Siegel's "Everlasting Gospel" was published there by John Jenkinson; and subsequently, I think, an edition of a work by Dr. Joseph Young on Universal Restoration.

Universalism has prevailed mostly in the northern part of Ohio, where the Conventions and Associations have generally been held. Br. Timothy Bigelow, well known to many of the older Universalists in this state, who remember him with affection, and who died at his residence in Palmyra, Portage Co. in Ohio, was one of the principal clergy of our order, in that state, at the time of his death. From the north, Universalism has gradually inclined to the southern part of the state. Brother Aylott Rains, who, two or three years since, embraced the doctrine of Universalism, preached for some time, with good acceptance, in Chillicothe; and I was happy to learn from a representative to Congress, with whom I travelled from Portsmouth in Ohio, to the city of Washington, that he sustained a high reputation, and was listened to by many people in that town. When I passed through Chillicothe, he was absent, which I deeply regretted. I received a pressing invitation to preach there, but my engagements at Cincinnati would not permit me to tarry. At Marietta and Belpre, as the reader has learned, there are societies of Universalists. I became acquainted with Br. Abel M. Sargent, who issues at Cincinnati a small publication entitled the "Lamp of Liberty"; and also with Br. Kidwell, who publishes a monthly paper at Egon, in Ohio, which is called the "Star in

the West." In Kentucky and Tennessee, Universalism has been preached but little; it has been known more, probably, in Indiana and Illinois. But throughout all the western states, there are to be found liberal and inquiring men who, disgusted with the absurdities and arrogance of the Presbyterians on the one hand, and with the folly, fanaticism and extravagant zeal of the Methodists and Baptists on the other, are well prepared to receive a doctrine based upon the united testimony of both Nature and Revelation, viz. "that the Lord is good to all & his tender mercies are over all his works." The inhabitants of the West, generally speaking, are free from that bigotry which distinguishes the sectarians of the older states. Removed far from the scenes of sectarian excitement and contention which the people in the East have long been accustomed to view, they, happily, have not, in general, contracted habits and feelings of censoriousness against every sect but that to which they belong. In fact, there is in the West, a great mass of intellect which is not swayed and controlled by the influence of priest-craft and terror, and which is yet to be a fruitful field of labor. It is a field, in one sense, yet unimproved. How highly desirable then is it, that the opportunity should be embraced to sow it with the incorruptible seed of truth!

The eyes of the leaders of our religious sects in this part of our country are turned to the west; and the solicitude which they manifest to pre-occupy the vast field, evinces the hopes they have staked there. They are regretting that they have not done more to secure to their own interests the millions on the other side of the Alleghanies. To convince you that this is not a chimera of my own imagination I will subjoin the following facts:

At the Second Annual Meeting of the American Tract Society, holden in the city of New-York in May last, it was resolved,

"That this Meeting entertain a high sense of the importance of circulating Religious Tracts, particularly among the Western Settlements of our country, and also among the higher as well as the lower classes of Society."

We are informed that at this meeting "the audience was large; much harmony and christian affection prevailed; a deep interest was excited in the objects of the society, and especially in behalf of the four millions of inhabitants in the states west of the Alleghany, where the society has yet scarcely commenced its operations."

In the annual report the executive committee say, "In Alabama, Florida, Mississippi and Louisiana, if we except the board of Agency just formed in New-Orleans, and two or three auxiliaries, the work can hardly be said to be begun. Tracts merely to the value of \$50, are all that have yet reached the whole state of

Tennessee from your Depository; Tracts to the value of only \$107, have found their way into Kentucky; of only \$55 into Ohio, a state now estimated to contain nearly 1,000,000 of inhabitants, and of about \$175, into Indiana, Missouri, and the Territory of Michigan."

"This," the committee say, "is no visionary statement. Into all the states west of the Alleghany mountains, together with Alabama, Mississippi and Louisiana, occupying more than half the territory of all the states in the union, embracing, in 1810, more than 1,000,000 of inhabitants; in 1820, 2,200,000; and now not very far from 4,000,000—into all these states, Tracts only to the value of \$704 have yet been sent, since the formation of the society; which is but little more than one half the amount circulated by the ladies of the city of New-York and Brooklyn, or by the Tract Society, in the village of Utica."

"The committee would be thankful for what they have been enabled to do; but when they look upon this Western world, and suffer their minds to dwell upon its real condition, they mourn that they have been able to do no more; and they do now solemnly avow their conviction of the duty that will devolve on this Society, immediately to commence the effective occupancy of this wide field; trusting in the Lord for the pecuniary resources which may be requisite."

The example has been set, of bestowing upon this Society special donations for "sending tracts west of the Alleghany."

And not only is the influence of Tract Societies turned to this direction, but education and Missionary Societies are pouring their effective agents and preachers into the Western states. I travelled to the west in company with three Missionaries who had been sent out by some of our Eastern societies. Whatever these men may say of their desire to spread the gospel, there can be no doubt that their sole object is to build up the cause of those sects, at whose expense they are maintained. To make people orthodox is the object of these societies and their agents; and they will never make men Christians, in any other way than by making them orthodox. They were formed and they exist for the support of orthodoxy alone; and they will disseminate the gospel just as far as the spread of orthodoxy will disseminate it, and no farther.

There can be no doubt that preachers of liberal sentiments will before long, meet with sufficient encouragement to induce them to establish themselves, as such, in the western country. That success would immediately attend their labors, cannot for a moment be questioned. But owing to the habits into which a majority of the people have been brought by travelling preachers, means of subsistence might at first be small. This transient inconvenience how-

ever must upon have an end; and men of energy, ability, popular talent and love of truth, will be sought for and supported.

I anticipate that great good will result from the books which I circulated in the neighborhood of Cincinnati. I took with me a quantity of Mr. Balfour's *Inquiries*, which were all disposed of. These were the first that ever made their way there. These books will bear a repeated reading; and from the great mass of intelligence which they contain in relation to the subjects on which they treat, I am induced to hope that they will long exercise an influence favorable to truth.

After parting with an affectionate brotherhood, I left Cincinnati on Monday the 19th of Nov. and directed my course to Fredericksburg, in Virginia, where I arrived after a journey of nine days. My object in going to this place was to visit my eldest brother, with whom you are acquainted, and who suffered in the month of Sept. a most severe paralytick affection. Previous to the Sabbath, some gentlemen who had heard of my arrival, gave me a request to preach; and, consequently, a meeting was appointed at the town hall for the Sabbath afternoon. The place was filled; and I was happy to learn that the congregation was principally composed of that class of people who do honor to any cause they embrace. The doctrine was here almost utterly unknown. I conceived it proper therefore to discuss such subjects as embraced the fundamental principles of our sentiments. I selected for my text the words of the Athenian philosophers to Paul: "May we hear of thee what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean." Acts xvii. 19, 20. I preached again at the same place on Tuesday evening, and by request took up the subject of the new birth. Repeated requests were made for another lecture on Wednesday; but I had formed the design of leaving on Wednesday afternoon.

My next place of destination was Philadelphia, where I had been invited to spend two Sabbaths on my return. Here I remained and preached seven discourses to large and attentive congregations. On Monday, Dec. 17, I left for New-York, and on the 18th preached in Prince-street, in the latter city. The next day I left, in the steam boat *Fulton*, for Providence, R. I. where I arrived after the short passage of 22 hours. We had great reason to be thankful for so pleasant a run, at so late a season of the year. On the evening of the 20th I arrived home, and found my family in the possession of better health than they had enjoyed for considerable time. The society at Cambridgeport had been blessed with their usual prosperity during my absence, under the ministry of Br. J. Flagg.

In review of this journey I see reason for the exercise of gratitude toward the great Preserver of mankind. I met with no material accident, and enjoyed uninterrupted health during nearly three months' absence; and the travel of a distance of 2,500 miles. May my trust in his goodness remain unshaken.

I now, dear brother, remain

Yours affectionately,

THOMAS WHITTEMORE.

AHMED THE COBBLER.

In the great city of Isfahan lived Ahmed, the Cobbler, an honest and industrious man, whose

wish was to pass through life quietly, and he might have done so, had he not married a handsome wife, who, although she had condescended to accept him as a husband, was far from being contented with his humble sphere of life.

Sittara, such was the name of Ahmed's wife, was ever forming foolish schemes of riches and grandeur; and though Ahmed never encouraged them, he was too fond a husband to quarrel with what gave her pleasure: an incredulous smile or a shake of the head, was his only answer to her often-told dreams; and she continued to persuade herself, that she was certainly destined to great fortune.

It happened one evening, while in this temper of mind, that she went to the Hammam, where she saw a lady retiring dressed in a magnificent robe, covered with jewels, and surrounded by slaves. This was the very contention Sittara had always longed for, and she eagerly inquired the name of the happy person, who had so many attendants and such fine jewels. She learned it was the wife of the chief astrologer to the king.—With this information she returned home. Her husband met her at the door, but was received with a frown; nor could all his caresses obtain a smile or a word; for several hours she continued silent, and in apparent misery: at length she said:

'Cease your caresses; unless you are ready to give a proof that you do really and sincerely love me.'

'What proof of love, exclaimed poor Ahmed, "can you desire, which I will not give."

'Give over cobbling; it is a vile, low trade, and never yields more than ten or twelve dinars a day. Turn astrologer; your fortune will be made, and I shall have all I wish and be happy.'

'Astrologer!' cried Ahmed, 'astrologer!—Have you forgotten who I am—a cobbler, without any learning—that you want me to engage in a profession which requires so much skill and knowledge.

'I neither think nor care about your qualifications, said the enraged wife: 'all I know is, that if you do not turn astrologer immediately, I will be divorced from you to-morrow.'

The cobbler remonstrated, but in vain. The figure of the astrologer's wife, with her jewels and her slaves, had taken complete possession of Sittara's imagination. All night it haunted her; she dreamt of nothing else, and on awakening declared she would leave the house, if her husband did not comply with her wishes. What could poor Ahmed do? he was no astrologer; but he was dotingly fond of his wife, and he could not bear the idea of losing her.—He promised to obey: and having sold his little stock, bought an astrolabe, an astronomical almanac, and a table of the twelve signs of the zodiac. Furnished with these, he went to the market-place, crying 'I am an astrologer! I know the sun, and the moon, and the stars, and the twelve signs of the zodiac; I can calculate nativities: I can foretell every thing that is to happen!'

No man was better known than Ahmed the cobbler. A crowd soon gathered around him. 'What friend Ahmed,' said one, 'have you worked till your head is turned?' 'Are you tired of looking down at your last,' cried another, 'that you are looking up at the planets?' These and a thousand other jokes assailed the ears of the poor cobbler, who, notwithstanding, continued to exclaim that he was an astrologer,

having resolved on doing what he could to please his beautiful wife.

It so happened that the king's jeweller was passing by. He was in great distress having lost the richest ruby belonging to the crown. Every search had been made to recover the inestimable jewel, but to no purpose; and as the jeweller knew, he could no longer conceal its loss from the king, he looked forward to death as inevitable. In this hopeless state, while wandering about the town, he reached the crowd around Ahmed, and asked what was the matter. 'Don't you know Ahmed the cobbler?' said one of the bystanders, laughing, 'he has been inspired, and is become an astrologer.'

A drowning man will catch at a broken reed: the jeweller no sooner heard the sound of the word astrologer, than he went to Ahmed, told him what had happened, and said, 'If you understand your art, you must be able to discover the king's ruby. Do so, and I will give you two hundred pieces of gold. But if you do not succeed within six hours, I will use, all my influence at Court to have you put to death as an impostor.'

Poor Ahmed was thunderstruck. He stood long without being able to move or speak, reflecting on his misfortunes, and grieving above all, that his wife, whom he so loved, had, by her envy and selfishness, brought him to such a fearful alternative. Full of these sad thoughts he exclaimed aloud, 'Oh, woman, woman! thou art more baneful to the happiness of man than the poisonous dragon of the desert!'

The lost ruby had been secreted by the jeweller's wife, who, disquieted by those alarms which ever attend guilt, sent one of her female slaves to watch her husband. This slave on seeing her master speak to the astrologer, drew near; and when she heard Ahmed, after some moments of apparent abstraction, compare a woman to a poisonous dragon, she was satisfied that he must know every thing. She ran to her mistress, breathless with fear, cried, 'You are discovered, my dear mistress, you are discovered by a vile astrologer. Before six hours are past, the whole story will be known, and you will become infamous, if you are so fortunate as to escape with life, unless you can find some way of prevailing on him to be merciful.' She then related what she had seen and heard; and Ahmed's exclamation carried as complete conviction to the mind of the terrified mistress as it had done to that of her slave.

The jeweller's wife, hastily throwing on her veil, went in search of the dreaded astrologer. When she found him she threw herself at his feet, crying, 'Spare my honor and my life, and I will confess every thing!'

'What can you confess to me?' exclaimed Ahmed, in amazement.

'O nothing! nothing with which you are not already acquainted. You know too well that I stole the ruby from the king's crown. I did so to punish my husband, who uses me most cruelly; and I thought by this means to obtain riches for myself, and to have him put to death. But you, most wonderful man, from whom nothing is hidden, have discovered and defeated my wicked plan. I beg only for mercy, and will do whatever you command me.'

An angel from heaven could not have brought more consolation to Ahmed than did the jeweller's wife.—He assumed all the dignified solemnity that became his new character, and said, 'Woman, I know all that thou hast done, and it is fortunate for thee that thou hast come

to confess thy sin, and beg for mercy before it was too late. Return to thy house, put the ruby under the pillow of the couch on which thy husband sleeps; let it be laid, on the side farthest from the door; and be satisfied thy guilt shall never be even suspected."

The jeweller's wife returned home, and did as she was desired. In an hour Ahmed followed her, and told the jeweller he had made his calculations and found by the aspect of the sun and moon, and by the configuration of the stars, that the ruby was at that moment lying under the pillow of his couch, on the side farthest from the door. The jeweller thought Ahmed must be crazy, but as a ray of hope is like a ray from heaven to the wretched, he ran to his couch and there, to his joy and wonder, found the ruby in the very place described. He came back to Ahmed, embraced him, called him his dearest friend and the preserver of his life, gave him the two hundred pieces of gold, declaring that he was the first astrologer of the age.

These praises conveyed no joy to the poor cobbler, who returned home more thankful to God for his preservation than elated by his good fortune. The moment he entered the door his wife ran up to him, and exclaimed, "Well my dear astrologer! what success?"

"There! (said Ahmed very gravely) there are two hundred pieces of gold: I hope you will be satisfied now, and not ask me again to hazard my life, as I have done this morning." He then related all that had passed. But the recital made a very different impression on the lady from what these occurrences had made on Ahmed. Sittara saw nothing but the gold, which would enable her to vie with the chief astrologer's wife at the Hemmam. "Courage! (said she) courage! my dearest husband.—This is only your first labor in your new and noble profession. Go on, and prosper, and we shall become rich and happy."

In vain Ahmed remonstrated and represented the danger; she burst into tears, and accused him of not loving her, ending with her usual threat of insisting upon a divorce.

Ahmed's heart melted, and he agreed to make another trial.

(To be continued.)

IRELAND.

(Concluded from page 274.)

The Chairman—Mr. Shiel, whatever evidence you have, and however just your defence may be; and although I may lament that I cannot go into the merits of the case, I fear—or I should rather say, I have no doubt, that the Act of Parliament prevents me from so doing. The monition is made "conclusive evidence of the sum due," and therefore all that you have come now prepared to prove should be proved in the Ecclesiastical Court. I have the Act of Parliament by me, and I am bound to abide by it. I have no jurisdiction, and must leave you to appeal to the Judge of Assize.

Mr. Shiel—If your mind is made up on the subject, it would be idle for me to persevere. I am sure you are convinced, since you tell me so, that you cannot avoid deciding as you do. For his own sake, the plaintiff ought to go into the case. Here is a pool of Bethesda ready for him, where he may wash himself of the moral leprosy with which he is encrusted.

(Here the Attorney offered to go into an account with the defendants out of Court, and to allow them all deductions to which they were entitled.)

Mr. Shiel—I demand an investigation before a public tribunal. Why should Mr. Morgan fear the light?

The Chairman—The Act of Parliament is peremptory, and Mr. Morgan has a legal right to take advantage of the monition.

Mr. Shiel—I see then he must have his pound of flesh. Let us have done. The Chairman has decided. Mr. Morgan has refused to have the matter investigated. I have made my statement. If it be untrue, Mr. Morgan was furnished with the opportunity of refuting it. He shrinks from investigation. I leave him then with his money in his pocket, and all the consequences to his reputation, and to that of his Church, with which his acquisitions will be attended.

Here Mr. Shiel left the Court, having directed that appeals should be lodged in those cases decided against his clients. In all the other cases the Rev. Mr. Morgan was defeated, in consequence of the bad service of the monitions.

[We intended to have published more of this trial when No. 35 went to the press, but have concluded to continue it no farther, in consequence of its being uninteresting to the American reader.]

DECLINE OF ORTHODOXY.

In order that our readers may learn from the proper authorities the real state of the orthodox Congregational cause in this intelligent and populous county, we are disposed to present them with the following extracts from the Report of the Kennebunk Conference of Congregational Churches, which has just issued from the press. We have not room now to make many remarks upon the humiliating facts therein stated; the reader as he goes along will make his own comments and draw his own inferences. He will at least see what means are employed to build up that cause—how little those means are blessed, and with what assurance—not to say impertinence—every thing that does not conform to their views and directions is unceremoniously set down as "heresy," "abounding error," &c. We will only remark here, in relation to one or two particulars, that if our neighbours opposite us, in Pittston—particularly the "many young persons," spoken of in such degrading terms by Mr. Harris—can any longer lend their countenance and support to men who will publicly impeach their "motives" and charge them with "negligence of duty," &c. they must be made of more tame materials than we believe them to consist of. As for Mr. Lovejoy's Jeremiah on the increase of Universalism in Albion, we will only say, that if we are not greatly misinformed, he may, in a great measure, impute to his own intolerant conduct the spread of that doctrine which he opposes more by invective than argument.—The truth is—it may no longer be concealed—orthodoxy, falsely so called, is going down, and its decline is in proportion to the increase of light and to the exercise of free inquiry among the people. It will not be long before it will be known only as a thing that *has been*, and future generations will wonder only that it existed so long.

Respecting his mission Mr. Harris writes—"During the term of my mission I have travelled about 120 miles, and distributed gratuitously near two thousand pages of tracts!"

"I had cherished the hope of being able to report to you some pleasing evidences of success from this mission, but in this I am disappointed.

"The Church in Windsor, feeble and low as is its best estate, is scattered and divided. Increasing difficulties, arising from neglect of discipline, together with conflicting sentiments on some religious tenets, have tended to discourage them from attendance on important duties; so that it is almost impossible to maintain any thing like regularity in assembling for conference and prayer.

"The church in Pittston, though not so feeble as the other, is in a very discouraging state of coldness and negligence in duty.—Some difficulties exist which there is a prospect of settling ere long. There is also here a diversity of sentiment on some doctrinal and practical points, which operates as a check in the way of duty to the members. They have been so constantly supplied with the ministrations of the Gospel, as might be expected from their circumstances; yet no salutary effects appear, and consequently there is reason to fear, that the effect is of a very opposite nature. There are many young persons connected with this society, perhaps more than usual in proportion to its size, and their attendance on the public means of grace is constant, but their motives are dubious.

"I have been much pained to observe, how great a defect exists generally through the region, where I have been laboring for the committee.

Mr. Harris "succeeded in forming a Female Tract Society in Pittston, Auxiliary to the American Tract Society's Branch at Portland." About \$10 were procured to purchase tracts as a commencement of their operations. He also mentions that he "had enlisted some of the most active young ladies in the formation of a sewing society, to aid the benevolent and religious objects of the day," which he expected would soon go into operation.

The following statements are made by Mr. Lovejoy:—"Encouraged by the Committee in the expectation, that the Committee would do something for Albion and vicinity, I commenced my labors in November, 1826, and since that time have supplied in Albion once a month. In consequence of having resided in this place from the early part of life, and of some other circumstances which might be mentioned. I have supposed in years past that I might be more successful in other places, and have seldom preached here. But I was convinced by the leadings of Divine Providence the last Fall, that it was my duty to preach more frequently in Albion. Unusual effort has recently been made to promote in the town the prevalence of Universalism. Against this sentiment the church have felt, that they must bear their decided testimony! Hitherto they have sustained the trial of their faith with a good degree of firmness, and I cannot but hope that they will persevere in the way of well doing. Several occurrences in Divine Providence, in connexion with the present situation of this church, are worthy of notice. As soon as the church had determined to take a decided stand against abounding error, it pleased God to appear by several special tokens of mercy. In the family of one of the church one hopeful conversion has taken place, and several others are very seriously impressed.—One woman who promises to be a very steadfast and useful member, but who has long been in doubt as to the way, in which she should make profession of religion, came forward at this very critical period, and declared that she could keep back

no longer, &c. From this statement it will be perceived by the Conference; that the Church was never in greater need of assistance, and all things considered, never, perhaps, so much needed preaching, as at present. "This was the unanimous opinion of the members, as it was expressed at a very full church meeting a few days since. The state of things is such, at the present time, that it was not thought proper to ask a contribution from the *people generally*—but the members of the church have contributed for the use of the Conference eight dollars sixty-five cents. I have supplied this church one half the time for almost a year past, and am to receive *forty dollars* in Knox and Freedom, (where some of the members reside) and have the *promise* of about \$30 at Albion."

"It will doubtless be matter of surprise, that, in a region so populous, fertile and prosperous, as the county of Kennebec, no more should be done by the churches to build up the waste places of Zion. To present the subject in its true light, however, it seems needful to advert to some facts. Of the fifteen churches, comprising less than 1000 members, connected with this Body, *six only* have Pastors. Of these six, *four* are so *small* and *feeble*, that their Pastors are absent from one fourth to one half of the time. Most of them would be absent more, were it not for the aid derived from Missionary Societies. Only *two* of our churches then, at present, are supplied. Only three have *ever* been thus favoured.—These are distressing facts.

Shall your Committee spread before you the case of one church [Unity] connected with this body. It was organized more than twenty years ago. Their *whole* number at present is *eight*, three males and five females one of the males has removed far distant from them. It is now a long season, since they were constrained by their circumstances to discontinue their meetings. The few who remain are separated at a distance from each other. They have no meetings as a church. Instead of speaking often one to another, they do not meet for conference or prayer. In that whole town *no good* shepherd *statedly* feeds the sheep and lambs of Christ.

Brethren, *what shall we do for this little sister?* They are in no small danger of being poisoned, fatally poisoned by the prevailing *heresies*.

The Church in Windsor says:—We feel that unless there is speedily some change for the better, we must sink into dissolution.

Upon the whole, brethren say the committee, we have abundant reason to humble ourselves and mourn. During the past year nothing like a revival of religion has been witnessed in any of our churches. The number of pastors and private members, instead of being increased, has been diminished.

Chris. Intelligencer.

A CONVERT TO THE TRUTH.

If we were to undertake to publish all the accounts that we receive of individual conversions to the doctrine in which we believe, they would indeed make a large draft upon our columns. But as a general sample, we take the liberty of inserting the following well written letter, taken from the *Utica Magazine* of the 22d ult.—*Christian Intelligencer.*

TO THE EDITOR OF THE UTICA MAGAZINE.

Dear Sir,—Permit me, through the medium of your valuable paper, to make a public profession of "the faith once delivered to the Saints." I have long been wandering on the dark mountains of error and superstition.—I have long been taught to believe, (and dare not even examine the evidence of the contrary) that a great part of the human family would be endlessly miserable beyond the grave, and that too for the glory of God! I acknowledge myself criminally reprehensible for so long shutting my eyes against the light of truth, and so effectually barring my heart against a full belief of "the glorious gospel of the Son of God." It is true I have been, for a number of years, a professor, and I humbly hope a possessor of the religion of Jesus—but now I can truly say in the language of the Queen of Sheba to Solomon, "the one half was not told me." I now fully and firmly believe in the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began"—and that he will "in the dispensation of the fullness of times gather together in one, all things in Christ, both which are in Heaven and which are on earth, even in him," and that "we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world"—"for God sent not his Son into the world to condemn the world; but that the world through him might be saved."

It may not, perhaps, be improper, nor unprofitable here to state the cause why I have been led, thus to renounce the "Calvinistic faith," and so cordially to embrace the doctrine of Universal holiness and happiness.—Some time in the month of July last, I accidentally came across the 11th No. of your Magazine, in which was contained a complaint of the church in Hanover, against Mrs. Pond, together with her answer to said complaint. The perusal of these articles led me to search the Bible with more than common attention. I shortly after obtained the other numbers of the Magazine which contained the remainder part of the correspondence between the Rev. Mr. Robinson and Mrs. Pond, from which I took every text of scripture quoted on both sides of the subject together with those quoted in your remarks, and carefully, and I think candidly examined them with their connexions. Since that time I have been a constant reader of your paper, but much more constantly have I searched and read the scriptures. The consequence, as before stated, has been a full belief of the Gospel of our Lord and Saviour Jesus Christ, "who gave himself a ransom for all to be testified in due time."

The joy, peace, and consolation of believing in the impartial goodness of God, can be better conceived than described, I think it to be similar to what the Apostle Peter calls it. "Joy unspeakable and full of glory."—Paul also in the 11th chapter to the Romans, after beautifully exhibiting the unlimited mercy of God to both Jews and Gentiles, notwithstanding their

unbelief, has this remarkable exclamation, "O! the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!"—O that men at the present day, especially in this land of free inquiry, would lay aside the soul-chilling doctrine of Endless Misery, the inconsistencies and absurdities of Election and Reprobation; and in a word the whole of Calvin's gloomy creed, and substitute, in their place, the unbounded goodness of God, the unlimited efficiency of the mediation of Christ, and the ultimate restoration of all God's intelligent creatures to holiness and consequent happiness. Then, in my opinion, should we see pure and undefiled religion revive and prevail.—Then would a view of the goodness of God lead us to repentance.—Then should we forsake sin because of the evils connected with sin, and not because we expect to escape the just punishment due our past crimes. And now I feel to warn and beseech every man that is opposed to the doctrine of Universal holiness and happiness, carefully to examine the subject, and search the scriptures daily to see whether these things are so. Come and let us reason together—this is our condemnation that light is coming into the world and we love darkness rather than light because our deeds are evil. I am fully of the opinion that nine-tenths of the believers in a limited salvation are as ignorant of the leading doctrines of Universalism as they are of the Mahomedan Alcoran, and perhaps I might justly add, hold it in as much contempt, not surely from their knowledge, but their ignorance of it. Let us hear both sides—compare with scripture, and then judge as reasonable creatures. Let us be careful not to "speak evil of the things we understand not."

May we be led by the Spirit of God into all truth—for the truth alone can make us free indeed.

Yours, in the bonds of the Gospel,
D. B. BROWN.

Union Square, Nov. 20, 1827.

COMMUNICATION.

Mr. Editor—Who will say on perusing the following advertisement which appeared in the *Journal of Commerce* on Saturday morning, that superstition or fanaticism is confined to Popish countries.

Wanted.—a person having a capital of \$1000 cash, with a general knowledge of commerce, wishes a partner who has a like capital, and is willing to devote his entire time to business; and would be also willing to appropriate twenty per cent. of the profits, (1-10 each) of the concern to religious purposes. The business proposed is the Grocery and Provision Store. Address Howard, at this office.

About the year 1780, a company of merchants at Cadiz, associated together for the purpose of insurance on ships, and to diminish the possibility of loss, actually took the Virgin Mary into partnership, confident that she would protect any property in which the company was interested as a decent share of the profits was to be allotted to her shrine, and her name was regularly inserted in the policy of insurance.

The gentleman who proposes to commence a Grog and Ham Establishment in New-York, is, no doubt influenced by the same pious motives as the devout speculators of Cadiz.

N. Y. Inquirer.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, JANUARY 26, 1823.

SECTARIAN CORPORATIONS.

No 21.

In our last number we conceded the point that the orthodox had in a great measure achieved their object, and had arrived at one of the choicest results embodied in their whole scheme of *sectarian ambition*, which is that of having an entire control of the presses which print the scriptures and expound them to the nation. This proud supremacy over the press; this unobstructed career of clerical power, which through the instrumentality of money and the unaccountable listlessness of a busy community, has put them in possession of an engine not less dangerous to our civil rights than degrading even to theology itself, has, beyond all doubt, elevated their hopes of a final triumph, and produced among them a concert of action which may display itself, on some future occasion, as the dark cloud portending the hail storm, which brings, in its consequences, desolation and destruction. We have however many consolations of reflection on this subject. The first that presents to our view, is, that the doctrine which is submitted to our consideration, by these possessors of the religious press, is in itself considered unfounded and usurped. With all the advantage they have in the particular of commanding the press, of which they seem to have got complete possession, there is evidently a hesitancy on the part of the orthodox to push their advantages as far as they could or might do on this score. An advantage of the kind, gained in this country of free inquiry, is like an island whose inhabitants are separated from the surrounding continent. They see the supremacy which they have gained without the power of immediately availing themselves of the advantage it offers. If they have prematurely gained an object, and it is found that the country at large are alive to the strides they have taken, there is no better evidence of their own views of the subject than their perfect silence on the score of the principles they profess; being contented, as it were, with the ascendancy they have arrived at, in making the press, as it relates to religious subjects, entirely subservient to their ulterior ambition. In all struggles for power, which is either noticed by the historian or recorded by the journalist, we find that the pretences resorted to by the aspirants are generally of the same cast; always purporting to be for the general good. The

ecclesiastics would arrive at power by inculcating an idea of exclusive piety and affect to show that they were commissioned from on high to watch over the consciences of men, and bring them by various arts within the pale of the church discipline.

The entire command of the press, although it does not give an immediate impulse, is unquestionably held in reserve for important purposes. There are a great many objects in the general scheme to be matured before it can be properly put into operation, and exerted with a rational hope that it may have the desired effect. Among the prominent considerations which enter into their views is unquestionably the silent but efficient influence that they can gain over the rising generation, by moulding them to their purposes. We accordingly find them under the specious pretence of a tender regard for the youth of both sexes, worming themselves into every institution which relates to their instruction. They watch the budding of youth with more than anxious solicitude, because on their habits and predispositions they ground their hopes of final success. In the mean time, having gained the monopoly of printing the scriptures, and expounding them in such a way and manner as, in their contemplation, will best suit the end in view, it forms, as it were, a rallying point for the whole order to move round and cling to. Nothing upon the subject of theology and metaphysics is said, written, or printed, that is not calculated to come in aid of the power they expect to establish, some day or other. Like faithful sentinels at the gates of the citadel they have erected, they are always at their post, sending forth to the numerous societies for distribution, with which they are connected, their pious warnings, and their anathemas against the liberalists. In this work they are busy to excess. They evince, however, a painful solicitude in the mean while, as though admonished that the prying eye of the public had penetrated their views. That all their pretensions of exclusive sanctity, of piety, and solicitude for the safety of millions of poor souls, was only a pretence more permanently to fasten themselves on the nation, and to enable them to pass through the organs of law and authority, to places which they now hold only by sufferance.

For the Olive Branch.

CHASTE LANGUAGE.

Messrs. Editors,—I conceive that religious publications ought also to be vehicles of literature and morals, as well as the advocates of correct principles. It may be admissible, sometimes to adopt the doggrel style and pronunciation of the vulgar, merely to show its deformity, but it should ever be done, if done at all, in very short pieces which are by no means to be imitated. But the propriety of introducing such a style, merely for the sake of showing our opponents to a disadvantage, is very

much doubted. Such expressions, therefore, as "I'm sure, I'm none of your sort of folks;" "we know that some don't come in at all;" "you can't get over these things;" "I a'n't a going to be beat out of the truth by Satan;" &c. &c. sounds so low, so much like vulgarity, bordering on profanity, that I am sorry to see them introduced into a religious work, although put into the mouth of an opponent, when they evidently come from the pen of the editor himself. But I still more regret to see poverty although in distress, get angry! This does not become a Christian of any sect; much less a Christian Universalist. But if such expressions as "No, by heaven!"—"you twelve per cent. extortioner! you skin deep saint! you moving clod of avarice and persecution! I defy you—," &c. be not the language of anger and passion, what is it? And such language is introduced with apparent approbation. It is in this way "Povezaro," the poor man, is allowed to contend for his rights. No man has a greater contempt for bigotry of every description than I have. No man has greater sympathy for the honest poor, or is more ready to defend their rights. But then, let honesty ever keep calm. No vulgarity, no profanity, no expressions of ill will! Remember—"a soft answer turneth away wrath." I forbear naming the paper on which these remarks are made, as I wish not to injure the feelings of the Editor; but mean them for his good. PHILO.

"A person who can live in this world without being slandered, must be too stupid or insignificant to claim attention."

Universalism at Washington.

By a notice in the United States Telegraph, of Dec. 15, we learn that our indefatigable brother, T. Fisk, was to preach on Sunday the 18th, at the capitol, in the Representatives' Hall. It is well for the friends of truth that we have those among us, who are capable of defending the faith before the more enlightened portion of our citizens, and who have sufficient enterprise to carry the spiritual warfare into the camp of the enemy. We trust the stripling of Israel will contend valiently and successfully.—*Gos Ad.*

NEW SOCIETIES.

A new Society of Universalists has recently been organized in the village of Sakina, N. Y. The Christian Intelligencer announces the recent formation of a Universalist Society in the town of Phillips, Maine.

NEW-ASSOCIATION.

From the (Canton) Day Star, it appears that the delegates from the Universalist Societies in St. Lawrence and Franklin counties, N. Y., and the adjacent borders of Upper Canada, met on the 2d instant at Pottsdam, N. Y. and organized a new Association.—The north gives up, the south keeps not back.

ELECTION AND REPROBATION.

ROM. ix. 11-13. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, (Rebecca,) the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

It must be obvious, from the above passage, as well as many others, that the doctrine of election, which always implies rejection, or reprobation, is a bible doctrine; yet, from various considerations, it will be equally obvious that the true import and meaning of this doctrine has been but very little understood by many professed Christians, particularly of the orthodox school. It has been supposed by many, that election, in effect, means the same as predestination. But this, by examining the scriptures in relation to these subjects, will be found to be a mistake. It is no where said, in the bible, that some are elected to everlasting life, to the exclusion of others; neither is it there said that any are predestinated to eternal wo. We must look into creeds of human invention to find these doctrines, as neither of them are to be found in the bible.

If the hatred expressed in the text, which is quoted from Malachi i. 2, 3, is any proof of the punishment of Esau in another world, what shall we say of Jacob? For God hath declared with an oath, yea, he hath sworn by himself, (Amos vi. 8.) saying "I ABHOR the excellency of Jacob, and hate his palaces." These passages, however, do not apply to Jacob and Esau in person, but only to their posterity; for the malediction of Jacob was written about a thousand years, and that of Esau one thousand and three hundred years, after they were both dead. Now what was the effect of God's hatred towards Esau? Did God say that he would punish him in another world in consequence of it? No, he says, "I hated Esau, and laid his heritage waste for the dragons of the wilderness." But is there nothing further threatened? Yes, there is, to be sure, but what is it? Why, Edom saith, "We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, they shall build, but I will throw down; and they shall be called, the border of wickedness, and the people against whom the Lord hath indignation *continually*." Now if this hatred or indignation is to be extended into another world, why is there no circumstance mention in connexion with it, that necessarily implies it? That the Hebrew, *OD OULEM*, which is rendered in the common version *for ever*, but which I have rendered *continually*, does not necessarily carry the idea of duration into a future state of existence, every one knows, who is capable of forming any judgment in the case. Let us now look to the effect of God's abhorrence of the excellency of Jacob. Why God says, "I will deliver up the city with all that is therein;" which was all verified and fulfilled not long after.* But it does not say that he will punish either of them in another world.

*The prophet Amos lived before the Babylonish captivity.

As it respects Jacob and Esau, personally, the moral character of Esau, so far as the moral character of either appears, was certainly the best. Of what base or treacherous act was Esau ever guilty? None has been recorded; whereas Jacob, taking the advantage of his brother's hunger, as he returned from hunting, bought his birth-right for a mess of pottage! Again, when Esau was about to receive his father's blessing before he died, Jacob treacherously obtains it, by taking advantage of the blindness of their aged father, and shamefully personating his brother Esau, deceived the good old man by a base and wicked lie! O how was the heart of Esau grieved when he discovered this baseness! "Is he not rightly named Jacob," said he, (which in the Hebrew signifies a supplanter,) "for he has snuplanted me these two times?"

We shall pass over the conduct of Jacob with his father-in-law, Laban, and the artifices he practiced in obtaining nearly all his cattle, because we think that Laban made him pay rather dear for his wives; but when, on his return, hearing that his brother Esau was coming to meet him, how does he manage? He was in the greatest fear and terror imaginable on account of his brother, lest he should destroy him, with his wives and children, knowing the just cause he had for vengeance. He therefore attempts to appease his wrath by offering him large presents. Now how does Esau appear? He has forgotten his grief, and has no disposition to revenge. He receives his brother as a brother ought, with kindness. And when the presents of Jacob were offered him, he modestly refused them all, saying, "I have enough!" Though being urged by Jacob to accept his offering, he finally yielded, and "took it," rather to gratify his brother than to benefit himself. Is such a character to be damned, on account of an irrevocable decree before he was born? Let us not for a moment harbor such a wicked thought. That there was a wise design in giving Jacob the pre-eminence over Esau may be cheerfully admitted, as we shall show hereafter, without admitting that the election, or choice, of Jacob, in preference to Esau, had any relation to an eternal or even a future state of existence.

Election only relates to a part of mankind; a few, one or more, selected from the whole: whereas predistinction relates to the whole. All are predestinated as much as any.* "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," &c. Rom. viii. 29-32. This predestination, therefore, this calling, justification, and even glorification, is just as extensive as the foreknowledge of God—just as extensive as his call—and he says, "Look unto me, and be ye saved, all the ends of the earth." Isa. xlv. 22. The terms predestinate, predestinated, &c. are found but a very few times in the bible; no where except in the passage we have named and in Eph. i. 5, 11, which see; and it will be

perceived that predestination is always connected with salvation, and with nothing else. We are aware that some have contended that all are elected in Christ, who is the head of every man. We admit that Christ in an eminent sense is the head of every man; but to say that all are elected in him implies a solecism. The very idea of election, or choice, presupposes that some are rejected or refused. And it sometimes happens at least in human elections, that some of those who are rejected are equally worthy, and perhaps more eligible, than the persons who are elected. And even in relation to the purpose of God, where the election is not of works, but of him that calleth, it should not be thought strange if the like also happens there.

When persons are elected they are always elected for some special purpose. They are not elected for their own benefit or emolument, exclusively; but they are as much elected for the benefit of the non-elect as for their own. A due attention to the scriptures on this subject will show that this principle is embraced in the doctrine of election as there taught, as much as it is in all human elections, or elections among men.—"Behold my servant whom I uphold; mine elect in whom my soul delighteth, I have put my spirit upon him; he shall bring forth judgement unto the Gentiles," &c. Isa. xlii. 1-4. Of whom does the prophet speak? and for what purpose was this servant of God elected? Now if this servant was no less than the Son of God, the apostle saith, "We know and do testify that God sent his Son to be the Saviour of the world." He was elected then for the benefit of the whole world. In the sense that Christ was the chosen of God, "elect precious," in that sense all the world besides him belong to the non-elect; yet God hath given unto them eternal life, and this life is in his Son—Christ first elected twelve, to be witnesses of his miracles, death and resurrection. He afterwards elected seventy, and sent them out to preach the gospel, &c. Some were elected as first fruits of this ministry, as the first fruits unto bokeness; others are elected as ambassadors of Christ; others through sanctification and belief of the truth, which may also be implied in the election of all that are elected; but in all these elections the benefit of the non-elect is regarded as much as the elect.

But the election which is pre-eminently not according to works, specially relates to those who were elected to be the progenitors of the Saviour. The promise was first made to Abraham, that in Isaac his seed should be blessed. Of the two sons of Isaac, Jacob was elected, and of the twelve sons of Jacob Judah was elected, and so on till we come down to Joseph the husband of Mary the mother of Jesus. In this sense all the numerous posterity of Abraham, except the progenitors of Jesus, in a direct line, may be considered of the non-elect. But our limits will not allow us to enlarge here. The above is an epitamy of a dis-

course delivered in the new masonic hall, Sunday evening the 3d instant. K.

DEDICATION.

The dedication of the Church at Middleville, N. J. will take place, by divine permission, on Friday the first day of February next; the Rev. Abner Kneeland, accompanied by the Rev. Adin Ballou, will preach the dedicatory sermon—services to commence at 11 o'clock, A. M. This as we believe is the first Universalist Church in the state of New-Jersey. It is situated five miles from Newark, and about six miles from Elizabethtown. We hope that this beginning to disseminate liberal principles in that state will be abundantly succeeded.—Should the weather be pleasant, brother Ballou will preach a second discourse on the day of dedication; and brother Kneeland will remain and preach the following Sabbath. His desk will be supplied by brother Hagadorn in the morning, and by the Rev. Mr. Bates of this city in the afternoon and evening.

Miscellaneous.

SOLAR MICROSCOPE.

Of all the instruments ingenuity has contrived to aid in developing the mysteries of nature, there is none, which, by its exhibitions, affords us more instruction and amusement than the Solar Microscope. Objects, the most minute, are extended as if by magical power, to gigantic proportions and colossal size. All those little wretches which politeness forbids us to suppose infest the heads or houses of any of our readers; when placed before this splendid instrument, appear like herds of elephants. Fluids are shown to be teeming with population. Life seems busy among those substances in which the eye, unaided by artificial assistance could detect no symptom of animated existence.—Earth, air and water, seemed filled with minute beings, and swarming with insects, hosts of whose presence or absence the unassisted sight takes no note. The common articles of food seem animated, and the observer discovers, with some surprise, that at each meal, he may have destroyed his thousands, like Samson, an ill-natured enemy might perhaps add, with the same weapon. The comparison of the finest fabrics, with threads like cables, and the roughest workmanship of nature, is far from complimentary to human skill. The organization of plants and insects, and the process of crystalization, are shown with a distinctness and elegance which cannot be rivalled in any other mode of display. More instruction and gratification may be derived from review, than from witnessing the grimaces of all the monkeys, or the tricks of the mountebanks that ever gathered idle crowds around them.—V. Aegis

FROM THE PHILADELPHIA ALBUM.

We perceive by a New-York paper, that Arthur Tappan, Esq. has made a magnificent donation of twenty-five thousand dollars to

the American Board of Commissioners for Foreign Missions. Could not this immense sum have been employed to more advantage in some more immediately domestic charitable purpose? How many thousands of our poor are suffering from extreme want, and at the approach of winter will be compelled to seek the shelter of an alms-house?

THE ROMAN WOMEN.

Among the Romans, a grave and austere people, who, during five hundred years, were unacquainted with the elegancies and pleasures of life, and who, in the midst of furrows and fields of battle, were employed in tillage or in war, the manners of the women were for a long time as solemn and severe as those of the men, and without the smallest mixture of corruption, or of weakness.

The time when the Roman women began to appear in public, marks a particular era in history.

In the infancy of the city, and even until the conquest of Carthage, shut up in their houses, where a simple and rustic virtue paid every thing to instinct, and not to elegance, so nearly allied to barbarism, as only to know what it was to be wives and mothers—chaste without apprehending that they could be otherwise—tender and affectionate before they had learned the meaning of the words—occupied in duties, and ignorant that there were other pleasures; they spent their life in retirement, in domestic economy, in nursing their children, and in rearing to the republic a race of labourers, or of soldiers.

The Roman women for many ages, were respected over the whole world. Their victorious husbands re-visited them with transport, at their return from battle.—They laid at their feet the spoils of the enemy, and endeared themselves in their eyes, by the wounds which they had received for them and for the state. Those warriors often came from imposing commands upon kings; and in their own house accounted it an honor to obey. In vain the too rigid laws had made them the arbiters of life and death. More powerful than the law, the women ruled their judges. In vain the legislature, foreseeing the wants which exist only among a corrupt people, permitted divorce. The indulgence of the polity was proscribed by manners.

The Roman matrons do not seem to have possessed that military courage which Plutarch has praised in certain Greek and barbarian women; they partook more of the nature of the sex; or, at least, they departed less from its character. Their first quality was decency. Every one knows the story of Cato the censor, who stabbed a Roman senator for kissing his own wife in the presence of his daughter.

To these austere manners, the Roman women joined an enthusiastic love of their country, which discovered itself upon a great many occasions. On the death of Brutus, they all clothed in mourning. In the time of Coriolanus they saved the city. That in-

censed warrior who had insulted the senate and the priests, and who was superior even to the pride of pardoning, could not resist the tears and entreaties of the women.—They melted his obdurate heart. The senate decreed them public thanks, ordered the men to give place to them on all occasions, caused an altar to be erected for them on the spot where the mother had softened her son, and the sex were permitted to add another ornament to their head-dress.

Wesley and Whitfield.

Soon after Wesley and Whitfield began their popular and evangelical career which produced in the end such a mighty and salutary change in favor of experimental religion in Britain, a number of Rt. Reverends who seldom preached more than once or twice in a year, waited on his Majesty, the late George the third, with a detail of their grievances, respecting those enthusiastic disturbers of the church and in the end inquired of their royal master what they should do to stop them, for they were incessantly preaching day and night, and spreading their heresy throughout the kingdom. O, said the king, make bishops of them, and then we shall have no more trouble with their preaching too much! This sensible and apt reply had its desired effect, and saved his majesty from any farther importunity on the subject.

Methuselah not so old as he might have been.

The London Atlas tells us, "that according to one of the Jewish authorities, Methuselah did not live so long as he might have done, had he attended to good advice; for it is written, that, as he was sleeping on the ground, when well stricken in years, an angel came and told him, that if he would rise up and build himself a house to lie in, he would live five hundred years longer. Methuselah made answer, that it was not worth while to make a house for so short a time! and so he died before he was a thousand years old."

Question for Solution.—Suppose I have a servant that will not do my work without the use of the whip; is it to him or to the whip I am indebted for his services? If it is to the whip, can I be under any obligation to the servant? In such a case, if I had to reward the meritorious, I would like to be informed whether I should reward the servant or the whip. If it should be answered that the servant deserved no reward; I would ask, how those who are restrained from vice and kept in the way of duty by the terrors of a hell, can be entitled to a reward, in a future state, for performances of extorted duty?

Liberalist.

More Victims to the doctrine of eternal misery!!!

Of late several instances of religious mania have occurred with dreadful consequences. In Gardiner, Maine, Mrs. Gilpatrick a short time since cut her throat. She had been for some time previous, in a deranged state of mind, occasioned by a belief in the doctrine of endless misery. She was a member of the Methodist Episcopal church, in good standing at the time of her death.

On the 20th Sept. last Mr. Philip Hewins cut his throat in Sharon, Mass. He had been a respectable member of the Baptist church in that town for several years. He imagined he had committed the unpardonable sin! and was doomed to endless suffering, which idea is supposed to have led him to this dreadful deed.

RELIGIOUS INTELLIGENCE.

The following extract from a letter recently received from a brother in the ministry, at present labouring in York county, (Me.) we take the liberty to present our readers, not doubting they will be pleased to learn the prospects in favor of the cause of truth in that ancient section of this state.—*Christ. Int.*

Saco, Dec. 24, 1827.

Dear Sir and Brother:—I am now preaching in Saco for a month, and the prospect of success is very flattering. Last evening we held our service in the new Unitarian meeting house in this place, the use of which was politely granted us by a vote of that society. The house was crowded. I do think by the liberal feelings and sentiments manifested in this place, that, by a just and full disclosure of the doctrine of the "restitution of all things, a respectable society of our order might be established in this flourishing village.

I also attended a meeting last week at Kennelunk, and another at Kennebunkport, where we had large congregations, and, if I can judge by the information which I obtained, the "word was gladly received." I shall visit both of those places again this week. Finally, I am persuaded that in this vicinity as well as in most others, the doctrine of God's universal goodness only needs to be properly declared and made known to secure the general belief of the candid, enlightened and pious,

Affectionately Yours, J. W.

From the Religious Inquirer.

A few days since, Dr. Beecher and Mr. Ballou* met in some street of their good city, and after the usual salutations had been exchanged, the Dr. informed Mr. Ballou that he had a dream which he should be extremely pleased to have interpreted. Mr. Ballou replied that perhaps he might be able to expound it, and requested his Rev. brother to relate it. Dr. Beecher then said, that he dreamed he was in heaven, and it was a delightful place; but he looked around to see if any of the Universalists were there, and he looked in vain, for not one was to be seen, although he saw some of every other denomination! After the Rev. Sir. had ended, Mr. Ballou immediately replied, that the Dr. must have only visited the kitchen; but, had he gone into the parlour, he would, no doubt, have seen that the Universalists were the majority of the occupants, in that department.

Westfield, Mass. Nov. 1827.

* N. B. You will readily see the application of the "Kitchen," in reference to their manner of producing these revivals, &c.

Dreadful Fire at Calcutta.—A private letter, dated, Calcutta, April 26, gives a vivid description of a dreadful fire which occurred there on the 24th, and which consumed 1480 huts, and rendered houseless 11,000 inhabitants, and is supposed to be the work of incendiaries. The sight was frightful in the extreme, one half of Calcutta was visible to the most minute object, by the red flames of the fire. The horses from

* A Rev. gentleman well known for his erudition in ecclesiastical history, and ready and genuine wit.

the livery stables having been removed to windward of the fire in the early commencement of it became frightened at the flames and lightning, and were dreadfully restive; many breaking loose and running in a state of infuriated fear into masses of people, kicking and killing, and ultimately running back to the stables from which they had been disturbed; and in spite of all exertion, numbers there perished in the flames; their cries, and the screaming of birds falling (as birds usually do) into the flames—the cries of children—cracking of the flames and loud thunder, formed a most terrific combination of sounds. The area of the fire looked like an enchanted garden of red, as we see represented at Theatres; but the wind had done its destructive office: The flames raged with fury till next morning.—*Brattleboro' Messenger.*

To make teeth white.—A mixture of honey with the purest charcoal, will make the teeth as white as snow.

INTELLIGENCE, SAGACITY, AND AFFECTION OF ANIMALS.—No. 2.

A simélar instanc ov aféxñ in á Deg, tō he wun wē hav givn, is réxòdd bí Mr. Blàn, in his "Kann Pahélojé."

A pør tálr ov his páris (St. Olav,) diin, left á smél kur deg in-kensólabl fòr his lós. He litl ánémál wòd not lèv his ded mèstr èvn fòr fòd; á høetèvr hé át, wos oblèjd tō bé plàct in he sàm ròm wih he kòrps. Høen he bødè-wos rémòvd fòr bèreál, his fálhfòl atèndant fòlod he xéfin. Afr he fúnèral, hé wos hùntd ut ov he çurc-yèrd bí he sèxtun. He next dá hé agén fund he ánémál, hō had mād his wá bísun unaxèntabl mēns intō he inxlòzúr, á had dug himsèlf á bed on he gráv ov his mèstr.—Wunç mór hé wos hùntd ut, á agén hé wos fund in he sàm siçuàn he fòloin dá. He ministr ov he páris hèriç ov he sùrkumstanc, had him kèt, tàkn hom á fed, á endèvr bí èvré mēns tō win he ánémál's aféxñs; but há wer insèparablè wèdd tō his lát mèstr, á hé tōx he furst øpòrtùnété ov eskáp, á règàd his lonlé siçuàn. Wih trú bènèvolenc, he wùrhé klèrjèman permiitd him tō fòlo he bent ov his inxlénàn's; but tō sèfn he rigr ov his fát, hé bilt him á smél kénl up-òn he gráv, høic wos réplèniat wunç á dá wih fòd á wètr. Tō yèrs did his mirr ov fidèlété pas in his mánr, til detf pot an end tō his gréfs.

POETRY.

[SELECTED.]

THE RESTORATION OF ALL THINGS,

By Abner Kneeland.

Come then O my soul meditate on that day,
When all things in nature God's voice shall obey;
When the trumpet shall sound, the dead all arise,
Ascend up together with God in the skies.

When the gates of the law and prophets unfold,
The promise therein to all nations be told;
Heaven's arches shall ring, the Saviour appear,
The true gospel tidings shall reach every ear.

The deaf shall all hear, the dumb shall all sing,
The blind shall discover that Jesus is king;
The lame shall all walk, the mourners rejoice,
The poor and the simple believe in his voice.

All creatures in heaven and earth shall revere,
No blind superstition shall deafen the ear;
Jesus shall be crown'd the head of all men,
The peace of his kingdom shall ne'er have an end.

All sin shall be clo'd, transgression shall cease,
All nature be filled with love, joy and peace;
The victory won, rebellion shall fall,
And God our Creator shall be ALL in ALL.

Just received and for sale at this office,—
(Price 12 1-2 cents.)

UNIVERSAL GRACE;

A DOCTRINE WORTHY OF ALL ACCEPTATION.

A sermon delivered at Munroe, (Conn.) by Rev. MENZIES RAYNER, as a farewell discourse, on resigning his pastoral office over the Episcopal church in that place.

Also—BEAUTIES OF DIVINE TRUTH: A discourse delivered before the First Universalist Society in Hartford, (Conn.) by Rev. ZELOTES FULLER.—price 8 cents.

Books for Sale.

At No. 30 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCalla, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CAMPBELL. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Printed at the corner of Bowery and Pell street, every Saturday at \$2 50 per annum.

Payable in advance.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. 1, 4

NEW-YORK, SATURDAY, FEBRUARY 9, 1828.

|| No. 38.

From the Gospel Advocate.

ON UNIVERSALISM.

The sentiment named in the caption of this article is one that presents itself to the benevolent mind as truly desirable. Even the most depraved in principle and the most abandoned in morals must in every moment of sober reflection devoutly pray for its truth.

The believers in endless misery may endeavor to reconcile themselves to the awfulness of their creed, and the partiality of their God, but every time they mingle their sympathies with their friends, around the bed of the dying and the dead, they must wish, anxiously wish, that their faith is ill-founded and the horrid doom they had anticipated for their fellow creatures exists only in imagination.

While on the other hand, the believer in a full salvation, in the like situation, clasps his faith the firmer, and prays the more fervently it may not prove false. His faith also reconciles him to the character of his God. Disappointments and distress do not cause him to murmur against his heavenly Father because he views them as necessary in the chain of divine providence, to serve the purposes of salutary discipline—to prepare him for the reception of a purer and more permanent enjoyment.

Death to the Universalist has lost half its terrors. To him it does not appear "an eternal sleep" nor the gate of endless woe, but the door through which he must pass to enter the mansion of his Father, the apartment of his felicity. He who believes that death opens to a scene of inconceivable pain for the greatest part of mankind, must have a very exalted opinion of his own goodness or he will have some doubts respecting his own security.

The direct tendency of Universalism, is, to prompt an ardent piety to God and a benevolent course of conduct to all mankind. This system is the only one ever published that does not limit the almighty. Arminianism may allow God to have goodness, for it says he desires the salvation of all men, but it must limit his wisdom or his power, or else it would admit this desire would be satisfied. Calvinism indeed allows Jehovah infinite power and infinite wisdom, for it declares that God can do whatever he wills, but represents the Deity deficient in goodness, or else it would say, he willed the happiness of all his children. Universalism supplies the defects of both by allowing

the Arminian that Deity desires or wills the salvation of all men, and with the Calvinists, that he has power and wisdom to perform whatever he desires or wills should take place.

The God of the Universalist is just such a being as every rational man must love. Indeed all that is required to make every one love him, is to teach him his true character. He is represented as the fountain of all excellence, as being good unto all, and having a tender regard for the welfare of his children, and as taking efficient measures to produce the happiness of his sentient creation. In a word it represents him just such a being, as such poor, weak, erring creatures as we all need for our Father, our Benefactor and our Friend.

Universalism lays the foundation for the most extensive usefulness from man to his fellow man. It represents all as members of one family, bound to each other by the ties of fraternal affection. A partial doctrine or one that supposes only a few of this vast family are regarded by their heavenly Father, might lead its admirers to suppose they were under no obligation to love or do good to any more than they imagined belonged to the favored class. Universalism, by rejecting this distinction, by teaching all men are the offspring of God, says in very clear language to its followers, "ever follow that which is good with all men." The command to be Godlike rests with due weight upon his heart, and he finds it impossible to contract his charity to those of his own way of thinking or to confine his benefactions to those of his own particular sect.

God disregards all distinctions of this kind. His sun shines as gloriously, to light the heretic as the orthodox, and his showers distil their grateful influence alike over the fields of all parties and "I do not" says the Universalist, "discover that God has shown any preference to the persons embracing one creed any more than to those embracing another, and why should I? He has commanded me to be like him and to obey the command, I must love all men alike, do good to all as I have opportunity."

Universalism is the only system that has ever been preached which properly enforces the duty of forgiving our enemies. The highest point of perfection in any system of religion is to be like the God that system admits. Now a doctrine which teaches that

God does not forgive his enemies but will punish them eternally, must not pretend to command its disciples to forgive their enemies, for if they should they would become more forgiving than their God. But Universalism teaches God forgives his enemies, and therefore the command has a binding tie upon the consciences of those who believe forgiveness is a characteristic of their God.

These are some of the recommendations with which Universalism presents to mortals desirous of truth, and these alone, it is thought, are sufficient to ensure it a cordial reception by all sober and reflecting minds. Many objections are indeed raised against this heaven-born system, but they are neither so many nor so weighty as they were in the days of Christ and his apostles. Ignorance has so long ruled in matters of religion, superstition so long reigned over the consciences of men, that multitudes are afraid to embrace the sentiment, because they think it so good, and so desirable that it cannot be true. But the sentiment spreads and through the good providence of God we believe it will continue rapidly to increase.

Man is a rational being and when he recovers the exercise of his intellectual powers he will bid adieu to those systems which originated in ignorance, and have been perpetuated by fraud or tradition: he will then embrace enlarged and liberal views, he will consider Jehovah the Father of mankind, and mankind as brethren; he will then love with all his heart not only the Father but all mankind as children destined to one common and immutable inheritance.

O. A. B.

We intend to give our readers a series of selections from the following work of the late venerable and worthy John Murray, which we recommend to the perusal of our readers as containing much instruction, and which we think will be new to many. We shall commence with his scriptural illustration on John vi. 28, 29.

SKETCHES OF MR. MURRAY.

First. Men arrogantly conceive themselves of doing the works of God. Matthew xix. 16, "And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?" Acts xvi. 30, "Sir, what must I do to be saved?" Chapter ii. 37, "Men and brethren, what shall we do?" And in our next text, What shall we do that we might work the works of God?

Secondly, Jesus answered and said unto

them, this is the work of God that ye believe on him whom he hath sent. This answer was given by him who spake as never man spake. But what are we to understand by believing on him whom God hath sent? God sent his Son into the world to destroy the works of the devil. Can we believe in Jesus Christ, and not believe this truth? And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Can I believe in Jesus Christ, and not admit this good report? "For I come down from heaven, not to do mine own will but the will of him that sent me." What is the will of God? The will of God is that all men should be saved, and come unto the knowledge of the truth. But the Redeemer came to do the will of him that sent him.

Thirdly, This believing on the sent Saviour is not the work of any created being, it is the work of God himself. God knoweth this, and it is therefore he saith, John xii. 47, "And if any man hear my words and believe not, I judge him not; for I came not to judge the world." Faith is the gift of God. It is God who powerfully worketh this work of faith. No man can know the things of God but by the spirit of God. Paul may plant, and Apollos water, but it is God who giveth the increase.

John vi. 67 67.—Many of our Saviour's hearers left him, and thus leaving the rock of their salvation, attached themselves to lying vanities. This fact naturally originated this affecting question. "Will ye also go away?" And the question produced the reply, "Lord, to whom shall we go? Thou hast the words of eternal life." It is frequently affirmed by our adversaries that we shall not continue in our present sentiments, that we shall reject the doctrines we now embrace, that we shall turn back; but our reason for not turning back is the best possible reason. Jesus hath the words of eternal life. But we will inquire.

First, For what I pray you shall we turn back? For eternal life? Where have we life but where we are. Christ Jesus hath the words of eternal life. Shall we go from Christ to Moses, or can we desire to be again under the law? Hearken ye that desire to be under the law, do ye not hear the law? Galatians iii. 10, "For as many as are of the works of the law, are under the curse; Cursed is every one which continueth not in all things that are written in the book of the law to do them." Shall we turn from the master to the servant, from the blessing to the curse, from the ministration of salvation and life, to the ministration of condemnation and death?

Secondly, Shall we turn from the Redeemer of the world to John? From the baptism of the one to the baptism of the other?

Thirdly, Shall we turn from the glorious High Priest of our profession, to any who are in subordination to the traditions of men?

Fourthly, Shall we turn from the righteousness of God, which is by faith of Jesus Christ, unto the righteousness found in the creature, and the faith of the creature consequent thereon?

Fifthly, Shall we leave him who was given by Jehovah as a covenant to the people, and turn to fabricating covenants for ourselves? What, turn from an everlasting covenant to those enfeebled exertions, those fluctuating compacts in which there is no stability? Shall we adopt the conduct of the people described by Jeremiah, ii. 12, 13, when the heavens were called upon to be astonished, to be horribly a-

frayed, to be very desolate, because the people of God had committed two evils; they had forsaken him, the fountain of living waters, and hewed them out cisterns, broken cisterns, which could hold no water. We are melted by this paternal enquiry, Is Israel a servant? Is he a home-born slave? Why is he spoiled?

What infatuation should we evince, were we to turn from the peace made by the blood of the cross, and from him who made that peace, and who is, therefore, our peace, which peace and which covenant can never be removed?

Sixthly, Shall we leave him who is made of God unto us sanctification, and turn to the sanctification exhibited by an imperfect creature? Shall we turn from the holiness we possess in Christ Jesus, which holiness renders us perfect, even as our Father who is in heaven is perfect? Shall we turn from this immaculate holiness, to the holiness found in a being who, in his best estate, is vanity?

Once we fed on husks; but we have returned to the house of our Almighty Father, where there is enough and to spare; corn, and wine, and all in abundance; where there is enough for every child of Adam, and still there is enough to spare. Shall we turn back to these husks, spending our money for that which is not bread, and our labour for that which satisfieth not? Shall we refuse to receive wine & milk without money and without price, even that wine which maketh glad the heart of God and man, which is the fruit of the true vine unadulterated, well refined on the lees, pure from those drugs used by wine merchants, who sell, at a great price, the wine of their own manufacturing, prepared from the fruit of the degenerate vine? Shall we, who, when babes were fed with the sincere milk of the word, having grown thereby, turn back to a gross compound of hypocrisy and self-conceit, which is a milk, not of God that abideth forever, but of the doctrines and traditions of men? Shall we turn from that which is to be purchased without money and without price, and go back to that which, although destitute of real value, is yet sold at a very high price? Shall we turn from the love of God which thinketh no evil to the love of the creature, however alluring his blandishments, who is continually devising mischief? Made wise by experience, we are not now to be taught, that the imaginations of the human heart are evil, and that continually. Shall we, who have heretofore been imposed upon, who were once made to call in question the sufficiency, the all-sufficiency, and durability of the living fountain, and, under these impressions, sat about preparing, with abundant labour and much time, cisterns for ourselves, which, after a vast accumulation of expense, proved broken cisterns which could hold no water, shall we unwisely turn back to this worse than unprofitable labor? O, no; having drank of the never-failing spring, we indulge a hope, that it is not decreed we shall be so far deprived of our spiritual senses, as to act a part totally unbecoming the christian character.

We have found Jesus of whom Moses and the prophets testified, we have found a friend: we had formerly many friends, for we were supposed spiritually rich, and we have exchanged honorable proofs of mutual friendship; but we have found the friendship of this world vain and perishing.

When we confessed we were sinners, and that eternal misery was our due, when we frankly and unequivocally declared this truth, nay,

more, when we boldly affirmed, that we accounted all things which we once imagined we possessed, (and which our very dear friends still boasted,) but dross, for the excellency of the knowledge of Christ Jesus the Lord, when we dared thus to think, thus to speak, we experienced that their friendship was not only vain, but vexatious. We discovered, that the best of these once professing, once dear friends, was a briar; and the most upright amongst them, sharper than a thorn hedge. We beheld our once affectionate friends, who had loved us in word almost as well as they loved themselves, we beheld those very affectionate friends our most dangerous, most inveterate enemies! When we affirmed, that the individuals, every individual of the human family, possessed every spiritual blessing in the seed of Abraham, the tongues once lavish in our praise, which seemed as dipped in oil when expatiating upon our virtues, were now, as if set on fire of hell; the poison of asps was under them, and their mouths were full of cursing and bitterness!!

Shall we then leave our faithful and true Friend, and turn back to those who are faithless and false? The Friend to whom we render the homage of our most pious affections, is the sinner's Friend. Shall we who feel that we are sinners, leave this Friend and turn to the adversary of sinners, to the accuser of the brethren? The Friend with whom we are at length brought acquainted, is the same yesterday, to-day, and forever; with him is no variableness nor shadow of changing. He was the sinner's Friend, before the sinner knew it; indeed, before the sinner knew himself. He was the Friend of the helpless sinner, before the world was, and that, not in word only, but in deed and in truth; and, as a proof of his love, he gave them grace in Christ Jesus before the foundation of the world was laid; and from that period, this Creator, this Redeemer, this Preserver, this Friend, has been giving them, both in providence and in grace, unceasing proofs of his never-failing affection. Greater love hath no man than this, that he lay down his life for his friend. But this divine Friend, by whom we are called, and who has made himself manifest unto us, has shown his love so strong, and that for his enemies, as to die for them while they were yet sinners! Shall we leave this Friend, and attach ourselves to treachery and to fraud? Never, never; forbid it thou never-failing Friend; forbid it thou who hast graciously said, I will never leave thee, nor forsake thee. When thou passest through the waters I will be with thee, that they shall not drown thee; when thou passest through the fire, I will be with thee, that the flame shall not kindle upon thee.

Moreover, we have reasons, and very substantial reasons, for not leaving our Saviour and turning to any other. This divine Saviour has what no one ever had, what no one ever can have, everlasting life. Thou hast the words of eternal life. Could we find another God, or any being possessing his name, and were that being not an impostor, he would say, upon our application to him, "You are defeating your own purpose, you are missing your own object, you are departing from the only-wise God the Saviour, in whom is life, and who is the light of the world, and you are turning to another, who, however benevolent in purpose, cannot save. I now, therefore, tell you as there is no God besides the Saviour, and as there is no eternal life out of him, you would do well to hold fast the profession you seem to

be quitting. I counsel you to return to your strong hold, to him in whom your life is hid; and I beseech you to rest in the assurance, that when Christ, who is your life, shall appear, you also shall appear with him in glory."

[To be continued.]

From the Christian Intelligencer.

THREE REASONS.

We believe in the final salvation of all men because first, God, in the scriptures, has demanded the salvation of all men; because, secondly, he wills the salvation of all men, and because, thirdly, he has promised the salvation of all men.

1st, His demand. That God requires, or has demanded, the salvation of all men is most positively expressed in Isaiah xiv. 26. "Look unto me, and be ye saved, all the ends of the earth." There can be no doubt that this command of the Almighty is addressed to every rational creature embraced within the utmost limits of the earth;—hence, God requires every man to "be saved," or in other words, he demands the salvation of all men.

2d, His will. If God requires all men to "look unto him and (by this means) to be saved," it must be his will that all men should be saved; because his law could not require, in the first instance, what is not agreeable to his will. The fact that he makes a requirement, is in itself, proof that he wills the execution of such requirement. His will is the law of the universe, and his commands are the expression of that will. Besides, the scriptures in various places are to the point, testifying 1 Tim. ii. 4. "God will have all men to be saved." Eph. i. 9, 15. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; (viz.) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Here it is expressly stated, that it is God's will to save all men and to gather together all in Christ, a Saviour.

3d, His promises. God, who wills the salvation of all men, who has declared it to be his "good pleasure to gather together in one all things in Christ," has promised in Isa. xlii. 10. "My counsel shall stand, and I will do all my pleasure." He, who has sent forth his word requiring all men to "be saved," has promised Isa. liv. 11,—"My word, that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And in the next verse after he commands, saying, "Look unto me and be ye saved, all the ends of the earth." He adds, "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return—That unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength. By the mouth of his servant David, Psalm xxii. 27, he promises, that, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him."

Let honest men,—all who are willing to learn and to receive the truth, think of these things.

AHMED THE COBLER.

(Concluded from page 292.)

The king, who loved his son-in-law, was grieved by this information. Still, as the ho-

nor of his family was concerned, he resolved to put Ahmed to the test; and, if he found him an impostor, to vindicate the royal dignity by his condign punishment. He therefore sent for Ahmed, told him what had happened, and added, 'I give you twenty days to discover who stole the emerald. If you succeed, you shall be raised to the highest honors of the State. If not, you shall suffer death for having deceived me.'

Poor Ahmed quitted the presence of the king quite disconsolate. The princess, perceiving his affliction, inquired the cause. Ahmed was by nature as sincere as he was pious and humble. He related, without concealment or disguise, every event of his past life; and concluded with these words: "You must see, from what I have said, how incapable I am of doing what your father enjoins. My life must answer for it; and my only consolation is, that I shall, in twenty days, relieve you, from a husband whom from this time you must despise."

'I only love you the better, my dear Ahmed, for your sincerity and truth,' said the princess. 'One who has been so favoured by Heaven must be dear to every pious heart. Be of good cheer; I will turn astrologer this time, and see whether I can find out the thief.—All that I require is, that you endeavour to be composed, while I consult the stars and make my calculations.'

Ahmed, delighted by this proof of affection, and reassured by the confidence of her manner, promised to be obedient: and said he would only venture to assist her exertions by his earnest prayers to that Power which had never deserted him.

The princess immediately invited the messengers from the king of Seestan to her palace. They were surprised at the invitation, and still more at their reception. "You are strangers," she said to them, "and come from a powerful king; it is my wish to show you every attention. As to the lost emerald think no more of it; it is a mere trifle. I will intercede with the king, my father, to give himself no further concern on the subject, being convinced that it has been lost by one of those strange accidents for which it is impossible to account."

The princess entertained the strangers for several days, and during that time the emerald seemed to be forgotten. She conversed with them freely, inquiring particularly of Seestan, and the countries they had seen on their travels. Flattered by her condescension, they became confident of their safety; and were delighted with their royal patroness. The princess seeing them completely off their guard, turned the conversation one evening on wonderful occurrences; and after each had related his story, said, 'I will now recount to you some events of my own life, which you will, I think, deem more extraordinary than any you have heard.'

'I am my father's only child, and have therefore been a favourite from my birth. I was brought up in the belief that I could command whatever this world can afford, and was taught that unbounded liberality was the first and most princely of virtues. I early resolved to surpass every former example of generosity. I thought my power of doing good, and making every body happy, was as unlimited as my wish to do so; and I could not conceive the existence of misery beyond my power to relieve. When I was eighteen I was betrothed to my cousin, a young prince, who excelled all others in beauty

of person and nobleness of mind; and I fancied myself at the summit of happiness. It chanced, however, that on the morning of my nuptials I went to walk in the garden near the palace, where I had been accustomed to spend some hours daily from my childhood. The old gardener with whose cheerfulness I had often been amused met me. Seeing him look very miserable, I asked him what was the matter. He evaded a direct answer; but I insisted upon his disclosing the cause of his grief, declaring at the same time my determination to remove it.

'You cannot relieve me,' said the old man with a deep sigh; 'it is out of your power, my beloved princess, to heal the wound of which I am dying.'

'My pride was roused, and I exclaimed, 'I swear—'

'Do not swear,' said the gardener, seizing my hand,

'I do swear,' I repeated, (irritated by the opposition.) 'I will stop at nothing to make you happy; and I further swear, that I will not leave this spot until you reveal the grief which preys upon you.'

The old man now seeing my resolution, spoke with tremulous emotion as follows: princess, you know not what you have done. Behold a man who has dared for these two years to look upon you with an eye of admiration; his love has at length reached such a pitch, that without you he must be wretched forever; and unless you consent to meet him in the garden to-night, and become his bride instead of that of the prince, he must die.'

Shocked by this unforeseen declaration, and trembling at the thought of my oath, I tried to reason with the old gardener, and offered him all the wealth I possessed. 'I told you,' he replied, 'beautiful princess, that you could not make me happy; I endeavoured to prevent your rash vow; and nothing but that should have drawn from me the secret of my heart. Death I know is my fate; for I cannot live to see you the wife of another. Leave me to die. Go to your husband; go to the enjoyment of your pomp and riches; but never again pretend to the exercise of a power which depends upon a thousand circumstances that no human being can regulate or control.'

This speech conveyed a bitter reproach. I would have sacrificed my life a hundred times, sooner than stain my honor by marrying this man; but I had made a vow in the face of Heaven, and to break it seemed sacrilege. Besides I earnestly wished to die undeceived in my favourite notion, that I could make all that came near me happy. Under the struggle of these different feelings, I told the gardener his desires should be granted, and that I would be in the garden an hour before mid-night. After this assurance I went away, resolved in my own mind not to outlive the disgrace to which I had doomed myself.

'I passed the day in the deepest melancholy. A little before midnight I contrived to dismiss my attendants, and arrayed in my bridal apparel, which was covered with the richest jewels, I went towards the garden. I had not proceeded many yards, when I was met by a thief, who, seizing me, said, 'Let me strip you, madam, of these unnecessary ornaments; if you make the least noise, instant death awaits you!' In my state of mind such threats frightened me little. I wished to die, but I wished before I died, to fulfil my vow. I told my story to the thief,

beseeching him to let me pass, and pledging my word to return, that he might not be disappointed of his booty. After some hesitation he allowed me to proceed.

'I had not gone many steps, when I encountered a furious lion, which had broken loose from my father's managerie. Knowing the merciful nature of this animal towards the weak and defenceless. I dropped on my knees, repeated my story, and assured him, if he would let me fulfil my vow, I could come back to him as ready to be destroyed as he could make me his prey. The lion stepped aside and I went into the garden.'

'I found the old gardener all impatience for my arrival. He flew to meet me, exclaiming I was an angel, I told him I was resigned to my engagement, but had not long to live. He started, and asked what I meant. I gave him an account of my meeting with the thief and the lion. 'Wretch that I am!' cried the gardener; 'how much misery have I caused! but bad as I am, I am not worse than a thief, or a beast of prey; which I should be, did I not absolve you from your vow and assure you the only way in which you can now make me happy, is by forgiving my wicked presumption.'

'I was completely relieved by these words, and granted the forgiveness desired; but having determined, in spite of the gardener's remonstrances, to keep my promises to the thief and the lion, I refused to accept his protection. On leaving the garden the lion met me. 'Noble lion,' I said, 'I am come, as I promised you.' I then related to him how the gardener had absolved me from my vow, and I expressed a hope that the king of beasts would not belie his renown for generosity. The lion again stepped aside, and I proceeded to the thief, who was still standing as I left him. I told him I was now in his power, but that, before he stripped me, I must relate to him what had happened since our last meeting. Having heard me, he turned me away, saying, 'I am not meaner than a poor gardener nor more cruel than a hungry lion: I will not injure what they have respected.'

'Delighted with my escapes, I returned to my father's palace, where I was united to my cousin, with whom I lived happily to his death; persuaded, however, that the power of human beings to do good is very limited, and that when they leave the narrow path marked out for them by their Maker, they not only lose their object, but often wander far into error and guilt, by attempting more than it is possible to perform.'

The princess paused, and was glad to see her guests so enchanted with her story that it banished every other thought from their minds. After a few moments, she turned to one of them and asked, 'Now which, think you, showed the greatest virtue in his forbearance—the gardener, the thief, or the lion?'

'The gardener assuredly,' was his answer; 'to abandon so lovely a prize, when so nearly his own.'

'And what is your opinion?' said the princess to his neighbour.

'I think the lion the most generous, he must have been very hungry; and in such a state it was great forbearance to abstain from devouring so delicate a morsel.'

'You both seem to be quite wrong,' said the third, impatiently, 'the thief had by far the most merit. "Gracious Heavens!" to have within his grasp such wealth, and to refrain from taking it! I could not have believed it possible,

unless the princess herself had assured us of the fact.'

The princess now, assuming an air of dignity, said to the first who spoke, 'You, I perceive, are an admirer of the ladies;' to the second, 'You are an epicure;' and then turning to the third, who was already pale with fright, 'You my friend, have the emerald in your possession. You have betrayed yourself, and nothing but an immediate confession can save your life.'

The guilty man's countenance removed all doubt; and when the princess renewed her assurance of safety, he threw himself at her feet, acknowledging his offence, and gave her the emerald, which he carried concealed about him. The princess rose, went to her husband, and said, 'There Ahmed, what do you think of the success of my calculations?' She then related the whole circumstance, and bade him carry the jewel to her father, adding, 'I trust he will feel a greater admiration than ever for my husband, the wonderful astrologer.'

Ahmed took the emerald in silent astonishment, and went with it to the king, of whom he requested a private audience. On its being granted, he presented the emerald. The king, dazzled by its brilliancy and size, loaded his son-in-law with the most extravagant praises, extolling him as superior to any astrologer who had ever been seen in the world. Poor Ahmed, conscious how little he deserved such praise, threw himself at the king's feet, and begged that he might be allowed to speak the truth, as he was ready to die than to continue imposing on his majesty's goodness. 'You impose upon me!' said the king, 'that is impossible. Did you not recover my treasure? Have you not brought me this emerald?'

'True, O king,' said Ahmed, 'I have done so, but without possessing that science for which I have gained a reputation.' He then told his history from first to last with perfect sincerity. The king showed great displeasure while listening to his early adventures, but when Ahmed related the story of the emerald, intermingling his tale with fervent expressions of admiration for the wonderful wisdom and virtue of the princess, he heard him with delight. After he had finished, the king summoned his vizier and chief counsellors, and desired that his daughter, also might attend, and when they were all assembled, he spake as follows.—'Daughter, I have learnt the history of thy husband from his own lips. I have also heard much in confirmation of the belief I have long entertained, that thy knowledge and goodness are even greater than thy beauty. They prove that thou wert born to rule; and I only obey the will of Heaven, and consult the happiness of my people, when I resign my power into thy hands being resolved to seek that repose which my declining years require. As to thy husband, thou wilt dispose of him as it pleases thee. His birth, I always knew was low, but I thought that his wisdom and learning raised him to a level with the highest rank; these it now appears he does not possess. If thou deemest his alliance a disgrace, divorce him. If, on the other hand, thou art willing to keep him as thy husband, do so, and give him such share as thou thinkest fit in the authority which I now commit to thee.'

The princess knelt to kiss her father's hand, and answered, 'May my father's life and reign be prolonged for his daughter's happiness, and for that of his subjects! I am a weak woman, altogether unequal to the task which his too

fond love would impose on me, if my humble counsel is listened to, my father will continue to govern his people, whose gratitude and veneration will make obedience light and rule easy. As to Ahmed, I love and esteem him; he is sensible, sincere, and pious, and I deem myself fortunate in having for my husband a man so peculiarly favored and protected by Heaven. What, my dear father, are high rank or brilliant talents without religion and virtue? They are as plants which bear gaudy blossoms, but yield no fruit.'

The king was delighted with his daughter's wisdom and affection. 'Your advice,' he said, 'my beloved daughter, shall be followed. I will continue to govern my kingdom, while you and Ahmed shall assist me with your counsels.'

The good cobbler was afterwards nominated vizier; and the same virtue and piety, which had obtained him respect in the humblest sphere of life, caused him to be loved and esteemed in the high station to which he was elevated.

The designs of Sittara were discovered, but her guilt was pardoned. She was left with a mere subsistence, a prey to disappointment; for she continued to the last to sigh for that splendour she had seen displayed by the chief astrologer's wife at the Hemmam; therefore affording a salutary lesson to those who admit envy into their bosoms, and endeavour to attain their ends by unreasonable and unjustifiable means.

COURTSHIP.

The most sentimental courtship which we have ever heard of, took place not long since within the circle of my acquaintance.—Louisa was the only child of a gentleman, who, blessed with affluence, had spared no pains to improve by a liberal education, the graces that nature had lavished upon his daughter. In short Louisa was an heiress; and, like all other heiresses, had a numerous train of suitors.—Among the rest, young William bow'd, "But never talk'd of love."

He was a young man of inestimable worth and talents, which Louisa was not the last to discover; but he possessed no small share of that diffidence usually attendant on true merit. Their eyes had long professed a mutual flame, before he could muster the courage to disclose his passion. Chance threw in his way a golden opportunity. They were alone. After an awkward silence of some minutes, he advanced, took her by the hand—"Louisa!"—his voice faltered, he could not utter a single word; but his eloquent countenance spoke the rest. Louisa understood him; and overwhelmed with confusion, stammered out "go ask my father." Rural Repository.

A wine merchant once left a suspected assistant in his cellar, and said to him, 'now, test you should drink the wine while I am away. I will chalk your mouth so that I may know it.' He then rubbed his nail across the man's lips, and pretended to leave the mark of chalk on them. The man drank of the wine and to be even with his master, chalked his mouth, and thus discovered himself.

PROVERBS.

A good man is always at home wherever he may be.

When you have been in other countries you will know how to value your own.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, FEBRUARY 9, 1828.

SECTARIAN CORPORATIONS.

No. 25.

The sixth proposition mentioned in our 16th number, is, "They claim the right of interposing in all charitable institutions; particularly that of *Sabbath Schools*, training the young and tender minds of the youth of the rising generation to sectarian principles." Here we perceive one of the strong holds of orthodoxy; that they mean to gain an ascendancy over the human conscience, by impressing on the infantile mind sentiments which they cannot understand, but which they dare not resist, is obvious from their own plain and positive declarations which cannot be mistaken. The report of the Union of 1825 says, in so many words, "We assume to ourselves the great responsibility of dictating to the consciences of thousands of immortal beings."* But who gave them this authority to dictate in matters of conscience? By what right do they take upon themselves this responsibility? It is all arrogant assumption on their part; and it is all servile submission on the part of those who are dictated by them. When what is thus dictated in the first place can be made a matter of conscience, it "grows with their growth and strengthens with their strength;" it leads to superstition and bigotry, and it is with much difficulty that those early impressions, however false are eradicated.—This, therefore, is the first step towards spiritual tyranny, which we consider no better than "spiritual wickedness in high place!" The youth thus trained and conscientiously bound down to orthodoxy, will be likely to have the same scruples of conscience in electing men into any office, either of honor or profit, but such as are orthodox in their principles. This being done, the freedom of our constitution, the palladium of our civil rights, even should it not be cut and carved exactly to their liking, will then be merely nominal; we shall virtually have an established religion. For what is the liberty of conscience, as guaranteed by the constitution, when there is a class of men who assume the right of dictating to our children what they shall believe?

We would not be understood as having any thing against Sunday Schools, for the benefit of poor children who have no means of being otherwise taught the rudiments of science; and if such schools were extended even to youth of more advanced age, to learn that which

* See a letter to the Editor published in our last.

will be useful to them through life, their time, perhaps, could not be better employed. But it is this "dictating to the consciences of immortal beings," or even to mortal beings, in which the danger lies. No man, nor even any set of men, has a right to dictate to the consciences of others, not even to children. It behoves a parent to give his children the best instruction possible, on all subjects, and particularly on religious subjects; but not to dictate to their consciences. The child has as good a right to think for itself as its father; and much better than the father has to think for him. It behoves every minister of the gospel to give the people of his charge the best instructions in his power; but not to dictate to their consciences. They must stand or fall to their own master as well as himself; and it does not become him to lord it over God's-heritage.—Now if a father has not this right over his children; neither the pastor over his flock; what arrogance, what presumption it must be for any set of men, not claiming to be clothed with divine authority, to undertake to dictate to the consciences of others!

The seventh article, viz. "They work their way into every scientific and literary institution in the nation," is on the same plan of Sunday Schools, only on a larger scale. Altogether, it is one combined system of clerical power and domination; and the whole is so artfully contrived, and so well linked together, that it will require much energy of thought, and independence of mind, to resist successfully its sweeping influence. Our only hope is, that the people will see enough of their management, for a few years past, to perceive their danger, before they are completely caught in their toils.

The eighth article, which speaks of their "stupendous plan for drawing money from the pockets of the people," has been dwelt upon so fully in the course of these numbers, that it is hardly necessary that it should be enlarged upon here. Let the people stop these streams and it will at once paralyze their operations. The people, surely, will not give money to enslave, either themselves or their offspring, when they know it. Nothing more is wanting, therefore, than to awaken them to a sense of their danger, and all is safe.

On a review of the whole subject, we cheerfully submit what has been written, to the judgment of a discerning public. The subject might have been extended still farther, and several numbers more, at least, from the same pen of the foregoing, were anticipated. But believing that the facts which have been developed, are incontrovertable, and the motives not easily mistaken, we shall here bring these numbers to a close. K.

DEDICATION.

On Thursday, Friday and Saturday evening, of last week, Br. KNEELAND preached at New-

ark, N. J., the two first evenings to very good audiences; but on Saturday evening, the weather being very unpleasant, but few attended. The first discourse was from Isa. xlii. 21; the second from James i. 16, 17, 18; and the third from Matt. vii. 12. On Friday, the 1st inst. Br. Hagadorn, with Brs. Ditchett and Busing, from this city accompanied Br. Kneeland, together with some of the brethren from Newark, to the Church recently erected at Middleville, for the purpose of opening it for religious worship, and publicly dedicating it to the one only living and true God, who is "the Saviour of all men." Notwithstanding the badness of the travelling, and unpleasantness of the day, the church was well filled. The discourse was from 1 Tim. iv. 10: and the text being the same, the doctrinal part of the discourse was of course the same as that of the Rev. Mr. Rayner, which we have recently had for sale, and have sent for more. The singing was very fine; much better than we expected to have found. Some of our friends were there from New-Brunswick, as well as from the adjacent villages; and notwithstanding the prejudices of the people, generally, against the doctrine, the cause in that quarter looks quite propitious. Though the travelling grew no better, but worse, the house was well filled on the Sabbath. In the afternoon there were more than the seats would hold. Br. Kneeland preached in the morning from Isa. iii. 10, 11; and in the afternoon from Rom. viii. 31, 32. The friends there have come to a resolution to organize themselves into a regular Universalist society, and appointed a committee of five to draft a constitution for the same.

On Sunday evening Br. Kneeland preached at Camptown, in the school house, which was very much crowded. It was mentioned that the Reverend. Mr. Russell, from Newark was expected there that evening; probably more attended on that account, as we were informed that a number of the orthodox, so called, were present. The discourse there was from Titus, ii. 11, 12; and Br. K. took care to correct the translation, reading it as it is in the margin, "The grace of God, which bringeth salvation to all men, hath appeared; teaching us," &c. Whatever may have been the impression left on the minds of the people by these exercises, the attention was solemn and devout. Tears of contrition, or of gratitude, moistened many eyes, and bedewed the cheeks of not a few.—Our only prayer to God is, that he will succeed with his blessing these efforts to disseminate the knowledge of divine truth. EDITORS.

☞ We have no more copies of the Rev. Mr. RAYNER's sermon. If the author could send us two or three dozen more, they will undoubtedly be called for, and we shall take much pleasure in disposing of the same.

From the (Boston) Universalist Magazine.

PRIDE REPROVED.

1 Cor. iv. 7. "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou didst not receive it?"

The first question, in this passage is evidently designed as an assertion that whatever difference there may be between men, in relation to the writer's subject, such difference must be owing to the all-wise direction of Him who dispenses every good and perfect gift.

The second question asserts, that whatever any man possesses, as a qualification for usefulness, he has received as a kind bestowment, for which he is in duty bound to be thankful.

The last question reprimands such as are vain of those gifts, which make them differ from others, and cautions them not to glory, by way of boasting, as if they were not indebted to the giver for such favors.

Being taught the lesson of our text, and having our minds and hearts regulated by the sentiments it teaches, we shall watch over ourselves & carefully guard against the folly which the text was designed to correct.

If among professing Christians, we meet with those, who think so highly of their spiritual graces, as to be constantly speaking of them, as one praises himself, our text should be their admonition. If a man endeavor to entertain us with a long and circumstantial account of his habits of piety, and seem inclined to reproach others for coming short of his standard, the instructions of our text might prove salutary to him. If a preacher appear to be vain of his public gifts, and seem inclined to vapor in his own praise; he should be called to consider the meekness of the divine master, and the reproof of this portion of scripture. If a minister render himself remarkable for boasting of his literary acquirements, does he not need to be reminded of the useful instructions found in the passage which heads this article? Such imprudence is also well corrected by the suggestion of Solomon—"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."—H. B.

From the Gospel Advocate.

THE CHRISTIAN'S CONSOLATION.

Among the various subjects which present themselves for our consideration, there are none which appear to affect the mind so deeply, and leave so lasting an impression, as the contemplation of the close of man's designs and hopes, and the termination of his earthly career.

If we would but for a moment, consider ourselves as on the confines of our earthly existence, from which we are soon to rush into endless scenes of untried realities, no more to return, we cannot but be struck with the most powerful sensations in beholding a spectacle so admirably solemn and so vastly sublime. It appears to me that this is by far the most grand and glorious situation in our whole lives; placed, as we may say, on

the borders of two existences, we are enabled to contrast the never-ending felicity of the one with the fruitless glory of the other. Here we are enabled to realize, that the things of this world are temporal and can never satisfy those which were intended for the more pure and corrupted regions of eternal rest. Here we can look back, with an eye of pity, on the fruitless attempts which we have made to acquire that happiness which is the grand object of man's pursuit.

Here we can see that fame, honor, and renown, purchased at the expense of life and treasure, are no more than airy phantoms, or deceitful illusions of happiness, and can exist only in the imperfection of human conception and the short sightedness of finite and imperfect man. Here we can see, that it is not the sound of titles, the splendor of nobility, the pomp of ceremonies, nor all the carnal indulgences and sensual gratifications which this world has to bestow, that will in the least produce that peace of mind which knows no sorrow and feels no discontent. Here we have the consolation of realizing that this world is not our abiding place; that although pain may rack our mortal frames awhile, yet we do confidently anticipate that glorious period when we shall be delivered from this bondage of corruption, and taken from this sublimary region of pain, to enjoy an everlasting rest in a house not made with hands eternal in the heavens. Here we realize that our delivery from this thralldom of darkness and pollution is the power of Him "who worketh all things after the counsel of his own will."

It is this trust, this confidence, this hope, that enables us to bear the various ills of life, and affords us a pleasing and happy triumph in the solemn hour of death. When the last gasp of expiring nature shall make its appearance in the pallid features of the true believer, he is doubly strengthened with the hope, that when his spirit shall take its flight from this tenement of clay, the carnal propensities of his earthly nature will no longer trouble him, but that his spirit will ascend into the unpolluted regions of eternal bliss, there to chant the adorable perfections of the Divine nature throughout the ceaseless ages of eternity. He not only rejoices in beholding his own emancipation, but that of the whole family of man; those with whom the ties of affection were inseparably interwoven; those with whom an intimate acquaintance through a long course of life had rendered near and dear, and most of all, those who were bound by the strong ligaments of kindred relationship: all these he beholds traversing the same path and destined to the same privileges which he is about to realize. Although he sees that they are now encumbered with a multitude of evil, such as pain, sickness and distress, yet he views it only as a preparatory means, to make them realize the exceeding riches of our heavenly Redeemer. O, what a glorious spectacle is here exhibited! too grand to

be described, too glorious to be expressed.

Such is the believer's hope, and such the Christian's consolation. With such a prospect as this, he can leave this world without regret, and bid a final adieu to all terrestrial things, without uttering the least complaint, or casting one impenitent reflection.

He can bid an affectionate farewell to those with whom his happiest hours have been spent, whose endearing ties cannot destroy, whose unsinking worth language cannot speak, and whose meritorious career will be held up to unborn generations as an illustrious example for imitation. With such a hope as this, he is enabled to say, "welcome, death, thou glorious deliverer from this world of sorrow; no more shall cares and perplexities disturb my repose; no more shall grief and disappointment blast my peace, nor the rude winds of adversity strike fearful terror into my breast; but thou, stern monarch of the grave, I hail thee, I greet thee as the final destroyer of affliction and the unbiassed friend of poor, weak and miserable man. The hand that is now palsied, and the body that is now racked with excruciating pains, beholds thy haggard countenance, thy unrelenting features, without one pang of despair or even of regret." So that his last ejaculation is, Come thou general friend of man, take my spirit to Him, who gave it, and let my body return to the dust from whence it came.

Such is the language of those whose confidence is in God, and whose support is the word of divine light, love and truth. Such are the feelings of those, whose faith is built on the fulness of the gospel, and whose hopes are anchored in the belief of the final salvation of all mankind from sin and iniquity.

C. H.

Miscellaneous.

COMMON LAW.

What is *common law* but the common rights of every man, judged by the soundest principles of *common sense*?

The following paragraph, from the "Providence Patriot," shows the absurdity of what is called *common law*.

JUDICIAL TESTIMONY.—Suppose, in a suit of law, a witness is offered and directed to hold up his hand to be sworn. At the moment the opposite party objects on account of the infamy of his character. Ah, but says the witness, stretching his hand higher, "I have a religious belief." "I believe in future rewards and punishments." But, says the objector, you was never known to speak the truth, when it was your interest to tell a lie. You never paid a debt, when you could cheat your creditor out of it. You stand convicted by the unanimous voice of the public as a liar, a knave and hypocrite. More than that, you was convicted of stealing not two years hence. "But I have been pardoned by the General Assembly," says the witness. You now stand convicted of perjury, says the objector. "Judgement is not yet pronounced," says the witness. And stretching his hand as high as he could reach, "I have moreover a very religious belief. I hold my

book higher, and read my prayers louder than any man in the church. I pray your honors, am I not a competent witness?" Certainly, says the court, according to common law, as held by sound lawyers. You must therefore be sworn.

A solemn warning to parents—The dwelling house of Mr. Smith Tuttle, in Dallas, in which were two children, was, together with its contents, destroyed by fire last week. The particulars are as follows: Mr. T. was absent, and Mrs. Tuttle, after putting the children to bed, stepped into a neighbor's on necessary business, leaving a dog in the house with her little offspring. The dog it is supposed by some means or other communicated fire to the building, and, when the flames were discovered, it was impossible to rescue the helpless sufferers. The neighbors succeeded in tearing down the building, when one of the children, a boy, was found near where the door opened with his hands upon his eyes, having got up from his bed to search for the door.

The other a girl, was found lying on her face in bed, with a part of her hair and one foot burnt to ashes. A quantity of grain had fallen through the floor from an upper room, and partly covered her, which preserved the greater part of her body from the fire. This relation is enough, without saying any thing of the distracted mother, who, a few minutes after listening to their prattling, was bereft of her only children.

British Colonist.

From the Universalist Magazine.

TROUBLE IN IRELAND.

The Recorder and Telegraph says that, "An esteemed correspondent in the country, who feels 'with all saints, a deep interest in the religious reform now in progress in 'the Emerald Isle'—the land of his fathers,' writes:

"I have before me a copy of the Londonderry Journal, containing the debates in Synod on some very interesting points touching the Arian heresy," &c. "The Synod felt it incumbent on them, to declare that they do most firmly hold and believe, the doctrine concerning the nature of God, contained in these words of the Westminster Shorter Catechism, viz: 'that there are three persons in the Godhead, the Father, the Son and the Holy Ghost; and these three are one God, the same in substance, power and glory.'" The motion embracing this declaration led to an animated and eloquent discussion, and its passage was opposed by all the talent and ingenuity of open and concealed Arians." A vote being taken, 117 ministers and 18 elders voted—"I do believe,"—two voted "I do not believe," and four left the house to avoid voting. Thus it appears that there are six heretics in one Synod in 'the Emerald Isle.' "Notice was given that a motion would be made to separate the Arians from the Synod at their next session."—But the decree has gone forth, and orthodoxy must fall. A stirring spirit of inquiry is abroad in the earth; and woe to the dogmas of John Calvin, and the Assembly's Longer and Shorter Catechisms.

E. C.

OATHS.

Perhaps the observations about to be presented herein, on this subject, may not with many of our readers possess the charm of novelty; while to others, they may appear rather presumptuous: nevertheless we shall present our honest convictions on this, as we hope to do on every other speculative point. The multiplicity of oaths is not such a grievance in this country as in many foreign nations; yet, as we are aping the fashions of Europe in all imitable things, a period of mischief and perplexity arising from this very source, may still be in store for us. It is proper then that the origin, nature, and use of oaths, should be understood and examined.

To human falsehood and perfidy, may very justly be imputed the foundation of the custom, requiring an *oath* of individuals about to perform some important legal or official duty. Until man had forfeited his character for veracity, no such ceremonial was exacted. It was then contrived by some ingenious mischief-maker as a mode of binding the tongues of men to the utterance of truth. The most solemn and awful invocations were thought to be necessary, in order to impress upon timid or depraved minds, the danger of prevarication: and the Supreme Being was blasphemously called upon to attest the sincerity of the swearer!—The language of self-examination, of insult to the Deity, was employed in this extraordinary manner. The oath was sealed with a "So help me God"—as though the eternal vengeance of heaven was invited, or defied, upon every contemptible occasion wherein it was possible for a man to commit perjury. This custom, it is true, after some length of time, was so modified by the aristocracy of England, as to admit from the nobility, instead of a formal oath, a mere declaration *upon honor*, while the vulgar herd were still compelled to arraign themselves before the majesty of Jehovah, in every petty transaction where a lie might affect the revenue, or the purse of a neighbour, to the amount of sixpence. This distinction, we believe, is still recognized in the British Constitution, that glorious monument of the wisdom of ages!

An oath taken by a man of probity, cannot in any degree add to the weight of his testimony. Indeed, such a man, if he possesses any share of sensibility, must feel himself degraded by the requisition. The Court, or such other authority as may demand of him this obligation, say to him in substance—"Sir, we cannot believe your bare word—you may have been widely known through life as a man of integrity and virtue—but you must render yourself liable to the curse of God, by your own landable declarations, ere we can receive your statements, however unimportant in the matter before us." Should his own security be endangered by his promise to render the "whole truth;" another custom is thrust in to relieve him—he is absolved by legal

subtlety, on the ground that he may not criminate himself, from the fulfilment of affirmations which he has invoked his Maker to attest—inasmuch as he is informed by the learnt jurists, that he is not bound to tell the *whole truth*, should such disclosure affect his own safety! Is not this a species of mockery contemptuous towards the Supreme Being, and derogatory to the character and institutions of man?

But it may be said, and indeed it has been argued, that men possessing but faint ideas of moral obligation, will be more likely, from fear of future punishment, to testify veraciously under the solemnity of an oath, than otherwise. This is a common idea, and can be supported with some plausibility. Yet, are there not reprobates in society, whose oaths are of far less value than the most trivial assertions of men: whose ordinary conduct had procured for them a fair reputation in the world? A man's moral behaviour, his faithful discharge of duties incumbent upon him in the various walks of life, should constitute the standard by which to judge of his sincerity in every emergency. Who, that knows any thing of the human mind, can expect truth from a criminal, when the gallows is inevitably to follow?—And what will deter the abandoned, from adding the crime of perjury to offences already accumulated; or prevent the unprincipled, actuated by motives of malice or of interest, from enhancing his stock of diabolical gratifications by dint of falsehood? It has been estimated by an English writer, that about one million of perjuries are committed annually in the kingdom of Great Britain; so frequently are they required and on occasions so despicable.

"If we want oaths to join us,
Swift let us part, from pole to pole asunder.
A cause like ours is its own sacrament."

There is something not only ridiculous, but profane, in forcing an honorable man to stand up before his equals, who know him, or at least can ascertain him to be a man of worth and veracity—there to uncover his *head*, hold up his *right hand*, and utter conditional imprecations on himself in the name of Heaven, before credence can possibly be attached to a sixpenny disclosure—when, on all ordinary occasions, his simple word would be taken for thousands! And there is something preposterous in the expectation of dragging truth from a notorious liar through the mere dread of retribution hereafter—when such a man's life has, most probably, been a continued scene of iniquity, wherein the laws of God and man have been equally set at defiance. It is punishment *here* that such villains apprehend—the chastisement which *human* laws have ordained in such cases, rather than Almighty vengeance in a world to come: and this chastisement may as well be awarded, without foisting into the formality of an oath, the insulted name of Deity.—[Bost. Eve. Bulletin.]

From the Reformer.

Extract from the *New-York Spectator*, January 1, 1828.

"New-Year Offerings.—It is with no common sensation of joy, that we learn that the Fancy Article Society, composed of the Ladies of the Collegiate Dutch Church in this city, commenced their sale of fancy articles, prepared by them, this morning at the Consistory Chamber, and will continue until all are sold. The proceeds of the sale to be applied in aid of the cause of missions. It must be gratifying to all the friends of missions to find so many casting their voluntary offerings as the labor of love, into the treasury of the Lord—that the hearts of the now destitute may be made to rejoice in receiving the word of life—(the Heidelberg Catechism, &c.) It is here an equivalent is offered to the purchaser, and his offering returns twice blessed.

A FRIEND OF MISSIONS."

REMARKS.

It would seem as if the clergy of this country and their admirers affect all kinds of (money making) shapes, and continually busy themselves in inventing new plans and contrivances to keep up an "excitement," in their favor, and place, what they call the Laity, at their feet.

The great point was gained by the ancient Jewish rulers, by keeping the people as close as possible to the letter of the law; and, to insure their obedience, they added new forms and ceremonies to their religion, and heaped new burdens on the shoulders of the public—"tything, mint, and annise, and cummin.") The same object is pursued by the modern clergy—they too, by means of *creeds, confessions, and catechisms*, and appointment of *times, feasts, fasts, society-meetings*, and what not, have prostrated the human mind to a compliance with their dogmas, their ceremonies, their objects, and their measures, both in regard to temporals and spirituals—nay, they have gone so far as to imitate the very vices of their predecessors, as may be seen by the above recited public document.—The Jewish priests countenanced "buyers and sellers," in, or about the sacred temple itself. The modern priests urge the laity to build costly Churches, and Chambers, which they consecrate with much religious pomp, and make Auction Rooms of them to sell, not "sheep and beeves," but fancy toys, trinkets, &c. things too childish to be enumerated in their puffing advertisement, and the money is to be cast into the "Lord's Treasury"—and for what purpose? Why, to "educate and send forth" a set of lazy poor young men to make proselytes, not to the (pretended) owner of the Treasury, but to the sect that sent them. H. I.

Extract of a letter from a subscriber in Middlesex Co. Con.

"I can perceive that what is held forth in your work is fast fulfilling. The different sects in this part of the country are dividing and scattering, and I hope that a complete annihilation of the whole troop will soon take place and make way for truth and righteousness."

If such things are going on in the "land of steady habits," where priestcraft has so long bore sway, the inquiry may well be made, "*Watchmen, what of the night?*" We certainly live in an eventful period; but nothing has yet taken place in comparison to what is to be, for the apostle tells us the Lord will yet once more shake not the earth only, but also heaven,

and that there will be a removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. This great shaking time, so absolutely necessary for the good of mankind, has hardly yet commenced. There shall not be left one sectarian building, not one stone upon another of any sectarian work or device in matters of religion, that shall not be thrown down; and all that is wrong, and all that is unjust, and all that is against purity and love, shall be removed.

Therefore let every one take heed what he builds. Look at the buildings already erected and erecting. Look at the creeds and confessions, the rules and ceremonies, the forms and observances now existing, and see the strife and contention, the zeal and bitterness employed in their defence, while the principles of honesty, integrity, and fellow-feeling are trampled in the dust. These things are fast preparing and ripening us for the sickle of divine justice, to be employed on us to gather us for the wine press, and for the great battle of Armageddon. But before this event can take place, "three unclean spirits like frogs will come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet—being the spirits of devils, working miracles, which go forth unto the kings of the whole world, to gather them to the battle of that great day of God Almighty." This period is fast approaching, if it has not already dawned. Every effort is making by innumerable societies, and innumerable plans made by sectarian leaders, to draw the great men of the earth, and persons of no religious principle, into the ranks of corrupted christianity. These combined with others, and all of no religious or restraining principles, will form an immense body, an innumerable army that will attempt to crush the dawns and advances of light and truth, or all that act under their influence, and sufferings deep and trying will be endured. But they will be of limited duration, and truth and righteousness will prevail over falsehood and oppression; for the beast and the false prophet will be taken, and the remnant slain, and then will be fulfilled what is foretold in Daniel, that the saints of the Most High shall take the kingdom and possess it for ever and ever.

We should have said more on some subjects than we have heretofore done, were it not that we have felt an unwillingness to impose our peculiar views on others in this work, which was more particularly designed to show the fallen and corrupt condition of professing christianity, that they might seek a reformation from it; for it is the very first step to an amendment to see that we are wrong. We have labored sincerely and conscientiously in this cause without any prospect to get gain, and we have the reward of peace in our own minds. What lies before us we know not. It is our sincere desire to be led aright. The evidence of a pure intention we shall ever endeavor to preserve. It has long been a fixed and governing principle to act with sincerity and integrity, and from the great advantages of so acting, we desire that all may act from the same principle. Our labor would then be accomplished, and we should see a great change for the better in this now troublesome and contentious world—of sinning and being sued—of cheating and being cheated—and doing something almost continually to the injury of another's peace and the loss of our own.—ib.

MARRIED.

On Wednesday evening the 6th inst. by the Rev Mr. Kneeland, Mr Richard Lewis, to Miss Susan Stocum, all of this city.

OBITUARY.

Died on Thursday, the 24 ult. Mrs. Emeline Banks; wife of Mr. Bartholomew G. Banks, in the twentieth year of her age. This amiable sister, at the time of her marriage, Jan. 21, 1826, was not in the faith of Universalism, although she consented to be married by a Universalist minister. Her husband took a seat in the Univ. Church in Prince street, to which she was quite opposed, though out of pure condescension, she would occasionally attend. A discourse in the autumn of 1826, from Eccl. iii. 17—23, inclusive, brought her to a serious reflection, and to contrast the doctrine she then heard with what she had been before taught. Soon after this she fell into a decline, and her sickness has been long, distressing and lingering, which she bore with patience, resignation and christian fortitude. In the fore part of her sickness she expressed much anxiety to live, as she had much to endure her to the world, a kind and affectionate husband and in easy circumstances. Her surviving sister, who came off from the Episcopal Church about the time of the marriage of Mrs. Banks, to which the latter was still particularly attached, seeing her sister so anxious to live, took the liberty to ask her whether she had any fear of death. "O no," she said, "If I die, I shall die a thorough Universalist!" This was on the 12th of December—thanksgiving-day. Her sister was much surprised, as well as rejoiced, to hear her thus express herself, not knowing that there had been any material change in her mind. She then informed her sister, Mrs. Brown, what had brought her to such a conclusion; and referred to the sermon above named, which she had thought much more of since her sickness. She continued firm in the faith to the end; expressed a wish to be laid immediately on the coffin of her mother, who died but a few weeks before her; and that the Rev. Mr. Kneeland should attend her funeral. The Rev. Mr. Feltus, the Episcopal clergyman, also attended, as she was laid in the vault of his church. Thus we have another witness added to the testimony, that the doctrine of Universal salvation affords as much consolation in death, as hope of immortality during life.

APOLOGY.

If typographical, orthographical, or even grammatical errors, were capital crimes, few Editors, or Printers, would escape with their lives. In relation, however, to any error of mine, either of this or of any other kind, I can only say, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." Psalm cxli. 5.—PHILO.

Mr. Kneeland's Key to his new system of orthography begins to excite considerable attention of late, as he has had a number called for. No one can read it with attention, without understanding it, and he is only surprised that children have not been more eager after it as a matter of curiosity: but he rather suspects that the prejudices of many parents are such, that they are unwilling their children should have it. Eds.

Printed at the corner of Bowery and Pell street, every Saturday at \$2 50 per annum.
Payable in advance.

G. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, FEBRUARY 16, 1828.

|| No. 39.

From the *Uuca* (Universalist) Magazine.

ETERNITY.

Eternity is the sublime and celestial abode of God our Father. The builder of worlds on worlds, through unbounded space, inhabits the most high and holy place.

Eternity is as ancient as the existence of the Almighty, it was his dwelling before worlds began, or ever the high and exalted arch of beauty was stretched around yon azure sky.

Eternity is a world of glory: it stands infinitely above and beyond all things of time, where no prying eye of mortal man can see, or trace the footsteps of the God we adore, into the secret departments of his abode.

Eternity will remain as holy & unblemished as ever, when days, months, years, ages are no more. Millions of millions of years thrice multiplied by ten thousand times ten thousand, and thousands of thousands, are nothing in comparison to the duration of eternity. They do not bear the least imaginable proportion to it; for these will all come to an end as certainly as a day; but eternity will never, no never, have an end! The duration of eternity is something that neither human thought can grasp, nor human language describe. And here I will pledge my honor to renounce the doctrine of the restitution of all things to holiness and happiness; if it can be proved by only one solitary witness among the inspired writers, that God will punish any of his creatures throughout eternity.

Should you now resort to the subject, and, separation of the sheep and goats, Matt. 25—31, &c. to prove that all nations will be gathered together before the tribunal bar of Christ in eternity; the ever to be adored testimony of our Lord in this chapter will wholly defeat both your unmerciful plan and the testimony bro't in to sustain your sinking cause. I say sinking cause, because the doctrine of endless misery, in eternity, is fast loosing its advocates. Not when we go into eternity, as you would have it; for the holy scriptures every where bear testimony to the reverse, see Prov. xi. 31, Isa. xxvi. 21. "Behold the Lord cometh out of his place to punish the inhabitants of the earth;" (not the inhabitants of another world;) "For the Son of man shall come in the glory of his father, with his angels; and then (now mark the adverb of time) he shall reward every man according to his works;" Matt. xvi. 27, 28. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats;" Matt. xxv. 31. "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" Matt. xxi. 40. Here please to observe, that the Jews, as a nation, were the husbandmen, to whom the vineyard had been let out; and that our Lord was to come in his

kingdom, and there to sit upon the throne of light, or glory, and reward them for their works, which are described in this, and the 25th chapters of Matthew's gospel. In the 21st chapter, 43d verse, our Saviour says to the Jews, "Therefore (that is, for their evil works mentioned in this chapter,) say unto you, the kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof." And when the chief priests and pharisees had heard his parables, they perceived that they spoke of them, verse 45.—The nation to whom this prepared kingdom of God was to be given, had not then received this kingdom as a reward for their good works, but were to receive it when the Lord of the kingdom should come; which was to take place before his twelve disciples should have time to go over the cities of Israel; see Matt. x. 23, and xvi. 27, 28; John xxi. 20, 21, 22. Previous to the time, when the children of the kingdom were to receive the kingdom of God, they were taught to pray, "Thy kingdom come, &c., which implies that they had not then received it. It is true, the kingdom of God was then nigh at hand: Mark i. 15. It was in the hands of the Jews the first husbandmen, who were to keep it until the great day of judgment mentioned by Daniel vii. 26. At this time the children of the kingdom were cast out." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, was given to the people of the saints of the most high," who had bro't forth the fruit thereof.

If this separation of the nations one from another as a shepherd divideth his sheep from the goats, and the taking the kingdom from the Jews, and giving it to a nation bringing forth the fruits thereof, remains yet to be done, and should take place in eternity, then I admit it will be an endless separation, and that endless misery in eternity will unavoidably follow. But where I ask is the least shadow of evidence to be found in the law or testimony of heaven, to support such an awful idea?

If you should now refer to the words, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:' Matt. xxv. 41, Then I ask, do you believe that our Saviour actually cast out a legion of devils out of one man as described, Luke viii. 30? Do you believe that that man and those devils were in this world? Do you believe that there is a "Wo to the inhabitants of the earth and of the sea: for the devil is come down unto them, having great wrath, because he knoweth that he hath a short time?" Rev. xii. 12; and do you also believe that our Saviour has come according to his promise, and sentenced the children to depart out of his kingdom into the earth with the devil and his angels? And do you believe that 'The house of Israel have been gathered into the midst of Jerusalem, as silver, and brass, and iron, and lead, and tin, are gath-

ered into the furnace, to blow the fire upon it, to melt it" as described in Ezek. xxi. 17 to 22? And do you believe that God will consume their filthiness out of them, as testified in the same chapter, verse 15? Is there any other fire that shall not be quenched, only that which Jeremiah says shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn and shall not be quenched? Jer. vii. 20 and Isa. xxxiv. 9, 10.

Do you believe in a personal devil? How large could those legion of devils have been that were cast out of the man before mentioned?

Do you believe that it is the desire of the devil to devour the wicked, as a lion devours his prey, and bring them down to people his kingdom of darkness, desolation and wo?

Now suppose that this personal devil should go to church on Sunday and hear the ministers of any denomination repeatedly affirm that he will obtain the greatest part of the human family for himself and kingdom; how do you think it would operate on his inuid and feelings? If he is like a hungry lion, or man of war, is it not pleasing to him to hear the multitude of arguments which have been, and are daily offered to support the heart chilling doctrine which encourages him to persevere and people his kingdom with rational and immortal beings? And is it not also reasonable to suppose that he will attack the people with greater confidence and violence, after hearing that he will have the greatest part of God's rational creatures, for his own, through the wasteless ages of eternity? And would it not be very displeasing to the devil to hear, "Thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children?" Isa. xlii. 25. And is it not the work of a christian to turn the wicked from darkness to light and from the power of satan unto God? See Acts xxvi. 18. If this is our work, let us be strong in the Lord, and in the power of his might.

Extract from a Sermon.

It is perfectly evident to every intelligent and reflecting mind, that the supposed law of future rewards and punishments, produces no favorable nor salutary effect on the present lives and conduct of mankind. Our Saviour said well of the Pharisees, though they believed the doctrine. "Ye are of your father the Devil, and his works ye will do." The evil propensities of the vicious man, or the spirit that worketh in the hearts of the children of disobedience, will constitute their governing principle—they will obey its dictates—they will work evil, as experience fully proves in spite of all the terrors of hell, or the joys of heaven; when they can do it with the hope of erasing the operation of

the civil law. Were not this the fact we should need no civil law: the preaching of future rewards and punishments would answer all its purposes. This is not the fact, and the best regulated communities, are not those where future rewards and punishments are the most forcibly insisted on, but where the principles of genuine benevolence are the best understood, and the best code of laws are the most promptly and judiciously executed.

Here it will be objected, that sin is an infinite offence, and demands, either infinite punishment or infinite atonement. But this is a mere chimera. Why is sin an infinite offence? The first reason given is, because committed against an infinite God, and an infinite law. In despotic governments, it is true, an offence against the reigning monarch is considered much greater than the same offence against a private citizen. But the laws of justice and equity recognize no such principle. No matter how high the standing of the offended person, the moral turpitude of the crime is measured, and the punishment graduated, by the ability, capacity, and the real motives of the perpetrator, as nearly as they can be ascertained. Hence an injury done to the chief magistrate of the United States, or to the meanest citizen, would be equally a breach of law, meriting the same punishment; and an idiot might commit with impunity, acts for which another might suffer death. The Scriptures recognize the same principle, in the text already quoted. "It is according to what he hath, that God requirerth of him." Man has powers, but not infinite ones; he therefore can love God and men, in a finite, but not in an infinite degree. None but God can love infinitely, because none but him has infinite powers. Sin consists in a wilful breach of the law of love.

This law, with man, is finite, because he has not powers either to fulfil or understand any other. His sin is a prostitution of his powers and understanding to a wicked purpose, in violation of the law; and all these being to him finite, constitute a finite offence, and merit punishment in a finite degree. The plain simple doctrine of which is, that man is punishable according to his degree of guilt; that his guilt bears an exact proportion to his knowledge and moral power, and that these being limited, an unlimited punishment would be disproportionate and unjust. The reason is obvious; in that case, God would punish his creatures for not effecting impossibilities; for not exercising powers, faculties, and attributes, which he, their Creator, has withholden from them. Again, the effect cannot rise superior to the cause.—Yet, if man be guilty of infinite evil, he being a finite and dependent creature, a finite cause produces an infinite effect, or, in other words, man is the author of a work greater than himself; for he is finite, and his sins infinite. It requires as much power to do evil as to do good. God can do no more than infinite good; and if the hypothesis of infinite sin be correct, then man has just as much power to do evil as God has to do good. God and man would then stand co-equal in power, and the Divine Being could not control his creatures. So preposterous and absurd is the notion of infinite sin, when divested of its false coloring. And still people will endeavor to maintain such an empty theory, in the very face of scripture, reason and common sense; because without it, though the weak and ignorant may be deceived, the rational and reflecting mind knows that the

doctrine of unlimited punishment cannot stand a moment.—*Liberalist*.

SKETCHES OF MURRAY.

(Continued from p. 299.)

Again, Should we apply to Moses for life eternal, true to the dispensation which was committed to him, he would say, "Why come to me for life? I am but a servant; I have no abiding place in the house; I forfeited my own life, nor could gain admittance into the promised land. I could not bestow support even to the natural life. The Jews, indeed, imagined that it was I who gave them manna; but they grossly erred. It was their everlasting Father who gave them that bread, as the figure of himself, who is the true bread of God, that cometh down from heaven, giving unto the world eternal life. This, is beyond my power to do." But, should we add, We demand of you what we shall do to be saved? He would naturally reply, "I have already told you; if you would enter into life, keep the commandments." But how must we keep them? "You must keep them with all your heart, with all your mind, with all your soul, and with all your strength; and you must continue thus to do, or be written accursed; for should you, in some unguarded moment, turn from your obedience, your former righteousness should not be remembered." But, upon this principle, if your testimony be literally true, we have gained nothing, "My testimony is, I assure you, literally true; the Jews, indeed, thought I did not mean what I said, and, therefore, undertook to give my words a construction, which never entered into my head and heart! Yet I declare to you, my words were always a picture of my thoughts." Well, then, we can expect nothing but death from you. "It is granted; the law which came by me, was truly the ministration of condemnation and death; and by the deeds of this law, no flesh living can be justified, nay, its administration communicates the knowledge of sin." Why then was it given? "My law, like every thing else, was made for him, of whom I spake unto the Jews, when I said, A prophet shall the Lord your God raise up unto you; like unto me, him shall ye hear." But how was this prophet like unto you? Is it not said of him, that he came not to condemn the world, but that the world through him might be saved? And is not this ministration said to be a ministration of life, while yours is described as the ministration of death? "He was like me in many respects; or rather I was, in many respects, made a likeness or figure of him."

"I was a leader of the suffering Israelites, leading them out of bondage, God made choice of me to bring them out; so was the prophet, of whom I spake, made a Leader and a Captain of salvation, to bring the children of men out of spiritual slavery and bondage, into liberty and rest. But you will do well to recollect the transaction which took place upon the mount of transfiguration, in the presence of Elijah and myself. Three of the disciples of the prophet, of whom I was a type, were desirous of building tabernacles for us, as well as for their Master, thus aiming to revive and perpetuate what God himself had buried. How solemn, how immediate, and how equivocal was the reply; you, no doubt, recollect it; surely, it ought never to be forgotten; it was from Jehovah himself. Peter had said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee,

and one for Moses, and one for Elias: not knowing what he said—When, lo! even while he thus spake, there came a cloud and overshadowed them, and they feared as they entered the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear him. Will you not yield obedience to this gracious command? Will you not listen to his teaching, who says, Come unto me all ye that labor, and are heavy laden, and I will give you rest? My burden was very heavy, so heavy, that none of the fathers were able to bear it, but his burden was light. My yoke was very galling, but the yoke of the Redeemer is very easy; and the longer it is worn, the less oppressive it becomes. The ways of the Redeemer, are ways of pleasantness, and all his paths are peace. Return then to your true rest, for it is more glorious than my unyielding ministration. In one word, I cannot give you life; I am but a servant; I could not, if I would, make you free; but Christ Jesus is the Son, and if the Son make you free, you will be free indeed. Behold, he hath already delivered you from the curse of the law, and that, by submitting to it himself, he condescending to be made a curse for you. Go then, and do as I do, fall before his throne with humble gratitude, acknowledge your infinite obligations to him who was made under the law, of which I was the promulgator, that he may redeem you, and every other sinner adverted to the law from its curse, and it is, therefore, that in him is life, and this life is the life of the world."

Again, to whom should we go? Shall we go to John the Baptist? John had, John has his disciples, as has Moses. What would this faithful servant of our gracious Master say unto us, were we to go from our common Redeemer, unto him? Would he not say, "Why comest thou to me?" And should you reply, the Saviour himself did this, seeking baptism from thee, would he not say, "To my great astonishment he did, and I ventured to ask a reason for this humiliation, well knowing that I needed of him who was in every respect my superior, the latchet of whose shoes I was not worthy to loose; but I submitted, when he answered, Suffer it to be so now, for thus it becometh us to fulfil all righteousness.—In other words, as I was under the law, and was sent to baptize with water unto repentance, not to break but to fulfil the law, and thus by fulfilling, to become the end of it, whatsoever the law enjoined either preceptive or penal, either in its ceremonial or substantial character, he the Redeemer of men condescending to be made under it, was bound to fulfil."

"But, as Emmanuel included in himself the fulness of the human nature, being the second Adam, with strict propriety he said, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Thus, our common Saviour meekly submitted, by rendering a reason why I should submit to his direction, which knowing him as I did, both in his divine and mediatorial character, I ought to have followed without a question. Yet, ever gracious, ever merciful, he acted in his accustomed manner, showing me unmerited favor. But, you will recollect, I informed the multitude who flocked to my baptism, that I must decrease, that I directed their attention to him as the Saviour of the world, and that I called upon them to behold the Lamb of God who taketh away the sin of the world. I gave those whom I baptized no reason to think they had any life or any true light in me, I told them I was not the master, I was no more than

the harbinger of the true, light, even with respect to my baptism; I said it was water, and unto repentance, but this could take away no more than the outward defilement of the flesh. I observed to my disciples that my superior should baptize with very different materials, that he should baptize with the Holy Ghost and with fire, you would do well to remember that I said I should decrease, and he should increase. As the increase of the sun's light seemeth to extinguish as it appears, the borrowed rays of the moon, so as the knowledge of the substance progressed, the figure would be less regarded.

"Washing with water, therefore, has become a beggarly element, it can do nothing more than put away the filth of the flesh. It cannot furnish the answer of a good conscience, this can only be obtained by the resurrection of Jesus Christ from the dead. But we being in him as his fulness, crucified with him, and in this baptism of his resurrection, in which resurrection we are presented: without spot and blameless, having the answer of a good conscience toward God.

"But those who issued from the water, in which I baptized them, were still sinners before God. The water was not powerful to bestow either upon the baptized, or the baptizer; the answer of a good conscience either before or toward God; in one word, be assured, that in me as a baptizer, you have no life." Why then did our great Master say unto his disciples Go ye into all the world, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost? "With great propriety did our Saviour give this command. Yet he did not say, Go teach all nations, baptizing them in Jordan, or in any other water. He did not distinguish my baptism; but he said baptize all nations in my name, in the name of the Father, Son, and Holy Ghost, that all the families of the earth may be as much in him, whether in the character Father, Son, or Holy Ghost, as all the members of the body of the individual baptized in the water, were in that water baptized. Agreeably to this testimony, you have heard the great Master say, I in them, and thou in me; that we may be made perfect in one; such too, was the gospel preached by Jehovah, unto Abraham our father, when he proclaimed and in thy seed shall all the families of the earth be blessed."

But is not believing mentioned as preceding baptism? "Not by St. Matthew; and thus runs the testimony as recorded by St. Mark, xvi. 16, He that believeth and is baptized shall be saved, but he that believeth not shall be damned. The belief of the gospel which precedes baptism, in like manner as the gospel preceded the accomplishment of what is foretold, when it was preached to Abraham, seems designed as the means of saving the mind or conscience, from the misery to which it is subjected, consequent upon unbelief. It should be observed, that the gospel, that is, the glad tidings of their restoration, was preached to every creature before they believed; it was preached for the purpose of rendering them believers, while the emancipation of the mind from a sense of guilt and terror, was the result of that salvation, which could only take place on their embracing the truth; on their believing the gospel. If we would know who are those that are saved, upon commencing believers, the Redeemer himself informs us; And these signs shall follow them that believe, in

my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

As these were the parting words of our blessed Lord, in the moment of his being received up into heaven, we ought not to dispute them. Indeed it is impious to question the truth or consistency of any of the sayings of our Lord, for he spake at all times as never man spake. An adulterous generation is ever asking after a sign. Here are signs, infallible signs, marks and evidences of the faith."

Thus, it is abundantly plain, you can gain nothing by leaving Christ Jesus and his baptism, for John and his baptism. This or something of this nature would very probably fall from the lips of this devoted and faithful servant, this believing witness and harbinger of our divine Master, to any applicant who should contemplate leaving the rock of ages, and reposing on him who was at best a reed shaken by the wind.

Although the Apostles of our Lord were divinely taught, and consequently spake as moved by the Holy Ghost; although Paul might plant, and Apollos might water, yet they preached not themselves, but Christ Jesus the Lord. Should we therefore leave the Master, and turn to the servants, should we appeal to Peter and to John, they would answer, "Why refer to us? We are men of like passions with yourselves. We do nothing but in the name, and by the power of that Jesus, you are leaving;" should we call upon the Apostle to the Gentiles, he would reply, by pertinently asking "Was Paul crucified for you? I am as you are, a sinner; once indeed, I imagined myself righteous, and that as touching the law, my life was blameless, but now my eyes being opened, I see the vanity of all those expectations, which I so arrogantly cherished, while in the same moment, I was suffering in the want of what I now richly enjoy, that is, the assurance of understanding, that is, peace of conscience, and joy in the Holy Ghost, and that blessed confidence, that nothing could ever separate me from the love of God which is in Christ Jesus our Lord." This faithful servant would further say to every one, who would turn to him, saying, I am of Paul, "I beseech you, my friends, be as I am, for I am as you are. Are you sinners? So am I, nay, my transgressions surpass yours, for I am the chief of sinners. Yet have I redemption in the Beloved, which redemption is equally yours. If I am accepted in the beloved, so also is every individual of the human family. Am I complete in Christ Jesus? So are you. Did Jesus Christ put away my sin by the sacrifice of himself? Remember he put away yours also. Did he reconcile me unto himself by Jesus Christ? So, let me assure you, precisely so, was he reconciling the world unto himself, and the ministry, which God our Saviour was graciously pleased to commit unto me, was the ministry of reconciliation, viz. that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses.

"It was, my enquiring friends, when you and I, and all mankind like sheep going astray, that the Lord laid on him, Jesus, the iniquities of us all, that those accumulated and collected iniquities, being found upon him, the punishment and death which the law denounced upon the offender, might fall upon the head of every of-

fender, that the cause and effect might be forever removed.

"Instead, therefore, of your leaving this blessed, this dear, this blessing, this ever blessing Redeemer, in whom you, and all the families of the earth are already blessed. Instead, I say, of your leaving him, the fountain of light, who hath died to redeem you, and coming to me, who am unequal of myself even to think a good thought, with whom evil, when I would do good, is ever present. Instead of an application so irrational, it is both your interest and your duty to turn from the servant to the Lord and Master, whose grace, is at all times sufficient for you, and, suffer me to entreat, to charge you, if you would possess that peace, which passeth understanding, to trust solely in the Lord Jesus, to trust in him as made of God unto you, exactly in the same manner, that he was unto me, wisdom, that so neither you nor I may die for lack of knowledge; who is made of God unto you, and unto me your fellow sinner, righteousness, that so through all eternity, we may inherit what the unrighteous never could inherit, that is, the kingdom of God, which kingdom consisteth not in meats nor in drinks, but in righteousness, peace and joy in the Holy Ghost, who is made of God unto us, in whom, that is, our flesh, dwelleth no good thing, sanctification, that so in him we may be presented before God, without spot, and blameless in love, and finally who is made unto us, redemption; for, from ancient times he hath been manifested as the Redeemer, and when he condescended to clothe himself with our nature, as with a garment, it was that he might redeem us from all iniquity."

Christ Jesus hath finished his warfare, and when the Redeemer cried with a loud voice, it is finished, he immediately gave up the ghost, and thus having taken away the sins of the world, he appeared in the morning of his resurrection without sin unto full salvation. No wonder then, that joining issue with the Apostle Peter, we uniformly and devoutly ask, "Lord to whom shall we go? Thou hast the words of eternal life."

[To be continued.]

NONSENSE.

"The Newyork Baptist Register," printed at Utica, publishes the following ludicrous account of a 'Revival.' Comment is unnecessary; let the thing speak for itself: *Extract of a letter dated Carthage, Jefferson co. Jan. 22, 1828.*

"It may be interesting to you to know that the Lord is converting sinners in this town, (Wilna,) to himself; 15 or 20 are rejoicing in hope recently obtained, they have no preacher in the part of the town where the work is; but Eld. John Blodget has twice visited them, and baptised 4. The work is spreading, and the principal instruments, the Lord makes use of, is a few faithful private brethren and sisters. If ye love Zion's prosperity, pray.

S. C. HOYLE."

It is really surprising that an Editor could have been found in the country so destitute of common sense, as to give credence and currency to such silly trash. Instead of ad-

vancing the cause of the Redeemer, it does incalculable injury to it. It may have a certain effect on a few "silly women," but to reflecting men it will be disgusting. The writings of Hume, Voltaire, and Paine, and indeed of every Free-Thinker that ever put pen to paper in support of a bad cause are infinitely less dangerous in their tendency, than such Mawworm-like balderdash. If the Editor of the Register be not ambitious of the damning distinction which the Editor of the New-York 'Correspondent' is aiming at, he must cease from ridiculing the Christian religion, in the publication of letters like the above quoted. [The Age.

SCHOOL DISCIPLINE.

We suppose that an instructor of youth has, for the time being, the same authority over his pupils, and, so far as may be necessary for purposes of instruction, the same right to make requirements and to chastise in cases of disobedience, that a parent has over his children.—The parent who puts his child under the care of an instructor, does thereby convey to the latter a portion of that authority which he himself possesses; and the former is liable only for the abuses of that authority.

If this principle be correct,—and we think it cannot be disputed,—it follows that a teacher has a right to inflict such punishments on his scholars for a disobedience to his orders as he may deem salutary and expedient; nor, on account of such chastisements, can the parent complain, unless they are obviously unjust or disproportionate.—There is an opinion somewhat prevalent in the community, that an instructor has no right to inflict corporeal punishment upon a child committed to his charge—an opinion which has been the cause of no little mischief, but it is one which is manifestly erroneous as has often been decided in the Courts where it has brought the parties concerned. A teacher *must* have some government—some system of discipline or it will be impossible for him to perform the duties of his office; but to deny him the right of executing that government—of putting that system into operation, is to deprive him of the power of fulfilling the primary obligations which devolve upon him as an instructor.

But it ought never to be lost sight of that the powers which a tutor derives from a parent over his children, are of that kind, and of that kind only, which the parent himself possesses;—that is, they are purely *parental*. The children, while under his charge, are, as it were, *his*, and he stands to them in the relation of a father—certainly not in that of a tyrant. He has no right to be cruel, arbitrary or capricious. His government must be laid in parental principles, or he becomes an usurper and forfeits all authority over his pupils. He has no right to institute any government over his scholars, that are inconsistent with a wise and indulgent

parent would adopt in the government of his family. His authority and rule of duty begin and end in that of the parent; and while he has the right to exercise a parental discipline, he has no right to exercise any other.

Let teachers then remember the solemn and interesting relation in which they stand to their pupils, and in no case demean themselves unworthy of that relationship.—*Chr. Intl.*

FACTS ON INTEMPERANCE.

Thirty millions of dollars are annually expended for Ardent Spirits in the United States.

Ten millions of dollars are expended yearly for the support of paupers, caused by Intemperance.

It is ascertained that there are one hundred thousand Drunkards in the United States and that ten thousand die annually.

Would you be happy in the bosom of your family? Banish ardent spirits from your cupboard, for intemperance is the cause of all the domestic strife and misery which exists.

Would you live to a good old age? Banish the rum bottle from your house, for the drunkard does not live out half his days.

Would you live in peace, free from the perplexities and gripings of the law? Banish ardent spirits from your house—for most of the civil, and about all the criminal prosecutions in our Courts, have their origin in intemperance.

Would you escape the miseries of poverty, and the disgrace of the Almshouse? Banish ardent spirits from your premises.—*Tel. & Misc.*

PRACTICAL FRIENDSHIP.

The most pleasing and beautiful, practical illustration of friendship, within my recollection, may be seen in the history of David and Jonathan. If a case ever occurred that put friendship to the test and tried its value and strength, this was one. Jonathan was rightful heir to the crown and throne of Israel. He was surrounded by the courtiers and ministers of a proud ambitious monarch: who, by obsequiously flattering the Prince, were endeavoring to secure the favor of their future sovereign.—Amiable and conciliating in his manners—kind hearted and benevolent in his feelings, discreet in council, and brave in the field, he was beloved by all who knew him. Although in full vigor of manhood, he was yet but a young man. A long life, attended with the honor and the splendor of a royal court, was before him, and apparently within his reach.

David was a young ambitious warrior—his talents and bravery had raised him from the shepherd's cot to the royal table, and placed him at the head of Israel's armies. Although amiable, affectionate and pious, in private life, yet the clarion of war, and the battle stirring trumpet were the pride and delight of his heart.

Many a time, the mien and proud bearing of a champion, he had led the armies "of the God of Israel" to victory, and brought them back in triumph. Oft had the fair daughters of Palestine, dressed with garlands, gone forth and met the conquering hero, upon their own moun-

tains, and sang his praises in the sweet melody of Hebrew verse. He had won the heart and obtained the hand of Saul's fair daughter, and by his valor and prudence he had gained, not only the love and esteem, but the unbounded confidence of the army—and they looked forward with praise and pleasure, to the day when they would be able to place him on the throne of Israel. Saul was insensible, neither to the merits of David nor to the estimation in which the army held him. Jealous and ever watchful, he foresaw with the clearness of prophetic vision, the fate that awaited his son, if David lived. And therefore with the ungrateful, unrelenting spirit of a murderer, he sought his life. Jonathan himself was well aware that David was the idol of his army;—he foresaw as clearly as did his father, that he was destined to ascend the throne of Israel. What a field did all these circumstances present for jealousy, envy, and revenge, to play their several parts in; what an opportunity now offered Jonathan to desert his friend, to give him up to his father's revengeful, cruel spirit—and thus rid himself at once of a rival. This was a time to prove the value of friendship, this was a time to try whether it was a mere name, made of that air, into which a breath could banish it, or if it was made of sterner stuff. And in this critical and eventful moment, when there was but a step between his friend David and the agonies of death—how amiable does the son of Israel's first King appear.

His feelings overpowered, and the faculties of his mind palsied by the vehement manner in which his friend exclaimed—"as the Lord liveth, and as thy soul liveth, there is but a step between me and death." He stood for a moment speechless, and almost breathless.—Desirous to save his friend—yet, not knowing how to effect it, he at length exclaims, "whatever thy soul desireth, that I will do for thee." His whole soul admitted of but one feeling, sorrow for his friend, his heart knew but one wish, that was to save his friend, to place him on the throne of his father, and to be himself next to him in the kingdom. His subsequent conduct proved the sincerity of every profession he had made to David, and the firm, unaltered purposes of his soul, never to desert him.

The man who can read their history—accompany them into the field, on the day that their arrangements are made to ascertain the final and unalterable determination of Saul; witness the renewal of their vows of eternal friendship, the fearful apprehensions of the fate of David, which preyed upon them—then accompany Jonathan into the field, with measured step and a heavy heart, carrying the last fatal news to his friend, (the most unpleasant duty that friendship could be called on to perform) hear him exclaim—"are not the arrows beyond the haste stayed?" And reflect for a moment how these words must have fallen, like the summons of death, upon the ears of David. Witness the convulsive struggling of strong yet suppressed feelings, which their last, parting embrace, big with event that neither of them could foresee, called forth; and not feel his heart swell with pride—that they were men—and only men and that he is himself a man, not feel his breast expanding with love and charity to the whole human family, not feel a wish that he may himself some day enjoy the luxury of friendship like theirs; must possess that which will never be enjoyed by him. *Portland Argus.*



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, FEBRUARY 16, 1828.

MURDER OF ACKERMAN.

In an article on this subject, in the 'Daily Advertiser,' the writer says 'Whoso sheddeth man's blood, by man shall his blood be shed,' is the solemn and irreversible sentence of the divine law. The man who undertakes to set it aside, or to disregard its injunction, takes upon himself a degree of responsibility, which we should not be at all desirous of sharing with him.'

We shall say nothing against the verdict of the jury in this case; as we do not see how they could have found otherwise from the testimony they had before them. But, it is this supposed '*irreversible sentence of the divine law*,' that we shall call in question. We say *supposed*; which term (however applicable it might be made to appear) we do not apply so much to the sentence of the divine law, as to the supposed *irreversibility* of that sentence. We are under the same '*solemn*' obligation to make laws to put to death the man who shall curse his father or mother, as we are to make laws to put to death for the crime of MURDER! See Exodus xxi. 17. Who would now think it necessary to make a law to put to death him who should *pick up sticks on the Sabbath*? And will any one undertake to say that one law of God is any less binding on us than another? Who would now think of putting a man to death because he kept an unruly ox, 'If the ox were wont to push with his horns in time past, and it be testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman?' Such an ox surely ought to be killed; but who would say, 'his flesh shall not be eaten?' much less, who would say, 'his owner also shall be put to death?' Or will any one say that our legislatures should be governed by the book of Genesis, in making laws at the present day, but not by the book of Exodus?!!

The Editor of the Evangelical repository, printed at Troy, and the Editor of the Utica Magazine, have entered into an agreement to become joint Editors, and publish

but one paper, which can be afforded to subscribers cheaper than either could be afforded, according to the size and matter contained. We highly approve of this measure; as we have long been convinced that we have too many religious *periodicals* [an adjective used substantively] to make either of them much of an object to the publisher, or publishers; nor are they on the whole any better for the cause of truth. The Olive Branch, to make it any object to the publishers, in a pecuniary point of view, should have at least *one thousand* subscribers; whereas, we shall not realize equal to *five hundred*, for the first volume, at the subscription price, as we now receive them at *one dollar and fifty cents*. The first volume, therefore, will be a serious tax on the publishers. But we are not discouraged. Our patronage increases; and we are in hopes, under some new arrangements, to make the second volume still more interesting to the public, by embracing a greater variety of important and interesting matter.—EDS.

For the Olive Branch.

MESSRS. EDITORS.

You are not probably aware that a formidable Champion, has taken the field with an intention of putting down the doctrine (and advocates) of the salvation of all men; this Champion is the Rev. A. Maclay, of this city. Two weeks ago he commenced a course of Lectures, and took for his text; To the Law and to the testimony, &c. this lecture was purely introductory, among a number of things of no importance, in this controversy, he stated that the Bible was the sole test, in religious subjects, and that it, (the Bible,) was so plain and easily understood, that it required neither learned men nor philosophers to understand it, and then mentioned the following requisite in studying it.—1st, Honesty, 2d, Diligence, 3d, Humility—4th Prayerfulness—from which he made the following deductions: That we were not to make the Scriptures bend to our preconceived opinions, "God should send them strong delusions," &c. That we were not to take for granted what preachers told us, but examine the subject for ourselves, that the obvious meaning of a passage is generally the true meaning—that we would all be judged by this book, (the Bible,) at the last day—that we must take it in its connexion, and not insulated passages, and that Universalism and all other heretical systems were supported by tearing dark passages from their connexion, and that if we err respecting the meaning of many passages, it may be fatal, and the results may be awful, &c.

The above comprises the pith and marrow of Mr. Maclay's first Lecture.—Taking for gran-

ted that what he has advanced is true, I would ask Mr. M. if the bible was not as plain twenty years ago, as it is now, if so, why was he not a Baptist then, as now, or does it follow that he did not then possess the requisites which he has now laid down for the study of it, or does he mean to be understood, that all who differ from him now, do not possess those requisites? I think many of his orthodox brethren will not thank him for such a levelling instruction—whether did Peter or Mr. M. know best respecting the plainness of the scriptures—Peter says that Paul uttered some things that were hard to be understood—I would also ask if God has, or should send, them or us, strong delusions to believe a lie, &c. what can the creatures of his power do, to counteract or prevent it, and who is to blame, for the consequences, the instrument or the agent?

In Mr. M's second Lecture, he took for his text, Genesis, iii. 4; Ye shall not surely die, The first universalist discourse that was ever preached, the devil of course being the first preacher of that soul-destroying doctrine. Mr. M. took it for granted that the devil is a fallen angel, and a personal being; and read the 2d. Chap. of 2 Peter in proof of it: and that he seduced Eve, and that we might as well deny the existence of God, as deny the personality of the devil, because he is not visible, and because he is sometimes called an adversary, &c. Mr. M. also stated that this falsehood of the devil, brought all the misery that exists into the world, and that by his flatteries he meant to insinuate that there was no hell, &c. and that the devil, told this with a murderous intention—that hell with all its horrors does not give such a view of the awful consequences of Sin, as the sacrifice of Christ.

Mr. M. is either very ignorant of the sentiments of universalists, or else he intentionally misrepresented them, for, he stated, that they held out encouragement to the vilest sinners, and that they would be saved in their sins, and that they preach in substance, what the devil told Eve, "Ye shall not surely die," but that it is at our own peril to believe the devil's lie, and are hood-winked to our own destruction.—That universalists deny the divine testimony, the oracles of God.

Mr. M. did not attempt, a single argument to disprove, the meaning entertained, by universalist respecting any passage of scripture which he quoted, (and he quoted a number) he took it all for granted that the meaning held by self-styled orthodoxy, is the true meaning, which is certainly a very easy and brief method of settling differences.

Mr. M. gave notice that he would pursue the subject next Sabbath evening, but if he has nothing better to bring forward, he had better let it alone, for he did not elicit a new idea, excepting, "how the devil would laugh at what universalists said about him," which, I presume, is original. The whole was only a repetition of the

same sentiments which have been retailed from the pulpit for centuries.

AN INQUIRER AFTER TRUTH.

For the Olive Branch.

MESSENGERS. EDITORS,—

By an article on 'Physiology,' which you may, perhaps, have seen, I notice that the writer speaks of the re-print of Mr. Lawrence's lectures on Physiology, Zoology, and the natural history of man, which has just issued from the American Press. This work will be read with avidity by all who dare to follow where truth in natural science is disposed to lead the way. The superstitious bigot, if he dare read at all, will meet with many things that will extremely shock his prejudices; but let him read on, and before he finishes the work, he will find himself much instructed, perhaps much relieved, though he should not agree in every respect with the author. The following is an extract from the article above alluded to.

"The author of these lectures treats of man as he is, a member of the great family of animals, subject with them to the same laws of growth, maturity, decay and destruction, and not as an angel, or a being made a little lower than the angels, enjoying some privileges denied to them, but in all essentials partaking of their nature and destinies. He has no relish for those fine creations of fancy with which dreaming philosophers and religionists have striven to decorate human nature, but still appreciates properly our superiority over our brother animals. He recognizes no such distinction as that between reason and instinct; and if man must needs have a soul, he would claim it also for the brutes.

"In making the phenomena of mind mere functions of the brain, he is supported by all the analogies of organs and functions throughout the body. For if a muscle may contract and a gland secrete its proper fluid by the properties of their own peculiar organization, there is not the shadow of a reason for supposing that the brain cannot perform the business of thinking without the help of any separate principle, resident in its organization. This is a home thrust at the vitals of religious delusion, and, as was to be expected, the bigots have poured out all the vials of their wrath upon the head of its author. His book was denied the protection of the law, and thus given by authority a prey to literary pirates. He himself was proscribed by a brother lecturer, as an assertor of dangerous and immoral opinions.

"No one who loves to see error refuted, and a presumptuous philosophy exposed to ridicule, will regret the reading of this book. No one who loves to think independently can withhold his sympathies from him who has advocated so well the cause of intellectual liberty. The pro-

fessional reputation and private character of Mr. Lawrence have silenced the calumnies of bigots, and proved triumphantly that religion [superstition] forms no essential in the character of a great and good man.

"It cannot be pretended that physiology will in every case produce the wished for conversion. Many will admit the necessary principles who, nevertheless, will not give themselves the trouble to follow out their legitimate consequences. There are some too who will cling madly to their early prejudices in spite of reason and philosophy. But I have never known a convert of philosophy to relapse into bigotry, while a metaphysical doubter will not unfrequently retrace his steps, and pass to the extreme of credulity.

"This book involves few technical terms, and is every way adapted to general perusal. It is a single octavo at a moderate price, tho' handsomely executed and illustrated by suitable engravings. Any one may find time to read, and few will want the means to buy it.—I would earnestly recommend it to all free inquirers, and to all who would understand the true nature and condition of our race."

I shall only add that the work is purely scientific; and while it lays the ax at the root of the tree of bigotry and superstition, it does not even mar the bark of that of civil or religious liberty. Hence I have added the word *superstition*, in the above extract, by way of explanation. For certainly that religion which consists in doing good; in visiting the fatherless and widows in their affliction, and keeping himself unspotted from the world, is 'essential in the character of a great and good man.' R. C.

A COMPLAINT.

MESSENGERS. EDITORS,—

Being among the number of those with whom mankind are continually dissatisfied, I beg leave to submit my complaints to the public through the channel of your publication. When I tell you I am as old as TIME himself, you will allow that, on the score of longevity, I ought to be respected; and when I add, that I am as variable in my appearance and temptation as mortals themselves, you will also be disposed to grant, that I ought not to be reprobated on the score of inconsistency. Yet so it is, that even though I seemingly take pains to accommodate my variable disposition to the variable dispositions of mankind, the circumstance produces no sympathetic congeniality between us, and my inconsistency is rendered proverbial, while their own fickleness never occurs to their recollection. Yet sir, I have no quarrel with the world on the subjects of indifference, neglect, or disregard,

for I must confess that every body pays me due attention. I am enquired after every night and morning, and so much the topic of conversation, and so regularly introduced, after the customary greetings of social intercourse, that I may be said to be a kind of necessary assistant to conversation; for when people are ~~barren of ideas~~, I am always at hand to supply the vacuity of their minds; yet I am hardly ever mentioned in any other light but as the source of complaint and dissatisfaction, and without having some approbrious epithet attached to my name. Sometimes I am accused of being too warm in my behavior, sometimes too cold. If I smile unexpectedly, I am suspected of harboring treacherous designs; and men say one to another sarcastically, "We shall pay for this." Some wish me to weep when I am disposed to be merry, and some to be gay when I am inclined to be sad. Thick, heavy, dull, nasty, are epithets commonly applied to me. If I am still, I am said to be vapourish, if loud, boisterous and rude—aches, pains, rheumatisms and shooting corns, are attributed to my influence.—In short, I am so watched, so scrutinized so censured, so abused, every day, that it would seem as though I were a stranger upon earth, and born but yesterday, rather than as an inhabitant of paradise, knowit to Adam and Eve, and one who was present at the creation. But I will not detain you any longer, being an old acquaintance,

THE WEATHER.

MESSENGERS. EDITORS.—In your 22d number, page 176, you inserted "A Universalist's opinion of Modern Orthodoxy," which, in your remarks, you said might be correct, but that it was "all mere assertion," &c. I was aware of that; but then, it must be admitted, that even bare assertions may be (and sometimes are) true. And it does not necessarily follow that assertions are false, even should they not, all of them, be susceptible of proof. But though I may not be able to prove my propositions, they have remained so long—four months, uncontradicted. And although, perhaps, I should do wrong to take this for granting their truth, on the part of the orthodox, yet I think the propositions, are not altogether without proof.

1. *Modern Orthodoxy is totally corrupt, &c.* Is it not corrupt to say that God wills what he cannot have, or will not accomplish? That he decreed whatever comes to pass, and then condemns his creatures to endless woe for acting exactly as he decreed that they should? That he expelled the devil from heaven; but left him unrestrained in the earth to deceive his defenceless children?—and much more which might be

named—if this is not corrupt, what can be?

2. *It is a chimera.* &c. Original sin; total depravity; imputed guilt; imputed righteousness; infinite sacrifice; vicarious suffering; trinity in unity; two natures in one person; &c. &c. are all ideas totally unsupported by scripture, and void of all reason: and therefore, as these all belong to orthodoxy they can only make out that

3. *It is a monster!* &c. which having no other support must be

4. *The offspring of heathenish superstition,* &c. Hence all its connexions may be traced to

5. *The dark ages of benighted and vain imaginations,* of savage barbarity, of relentless cruelty, oppression, priest-craft, bigotry and fanaticism; such must, in every sense of the word, be

6. *An Impostor*—the very devil! Is it not, then, altogether, in nature and character,

7. A VESSEL OF WRATH FITTED FOR DESTRUCTION?

R. T

From the (New-York) Daily Advertiser of Feb. 12.

EARTHQUAKE AT POPAYAN.

The scene of this most remarkable phenomenon was in the midst of the extensive triangular district formed by the range of the Andes and two of its minor chains, enclosing the plains of Bogota, Popayan, &c. with several ranges of inferior mountains. The course of the great river Magdalena lies through it, and whose waters are swelled by several considerable tributaries, some of them pouring over rapidly declining channels, and broken into foams by frequent rapids. Several of the mountain streams mentioned in the following account are of this description.

A more impressive and awful scene can hardly be imagined than that presented by the simultaneous and destructive operation of the earthquake, the rain, falling trees, rocks and precipices, devastating floods and volcanoes. Their effects may suggest to philosophers some new ideas concerning the phenomena of nature.

The cause of these phenomena, with which nature has terrified mankind, it would seem, must be sought for in the combined forces of the volcanoes Guila, Soltara and Purace; which, during many years, have been reserving powerful materials; and when the day of eruption arrived, it took place to the dismay of the country.

The volcano of Purace which was full of water on the western side, as Humboldt observed, is supposed to have produced less damage in that direction than towards the eastern, where it threw out great quantities of burning lava, which must have overwhelmed those immense regions of desert. On the other sides, large cracks have been op-

ened in the earth; the rivers and torrents, particularly the Vinagre and Ispsala, have increased their waters to an astonishing degree, which in some places being stopped by avalanches, have produced horrible inundations. The town of Purace was totally destroyed; but it is not known whether any of the inhabitants were lost. The neighboring towns and adjoining farms suffered a similar fate.

The earthquakes have now become very rare, and almost imperceptible; so that they are the last exertions of the volcano, whose eruption has been experienced in a shock like that of the recoil of a gun on the hand that discharges it.

Fortunately for Popayan, no body perished in the earthquake, and two women only, died of fear. The buildings have suffered incalculably. The higher houses are uninhabitable; and they require great and immediate repairs. All the inhabitants are out of the city. By order of the authorities they are making four chapels of straw, for the celebration of divine worship, as there is not a single church that can be entered without the exposure of life. The public distress is very great: and this town has reason to fear that it will be blotted from the map of Columbia.

GIGANTE, Nov. 26th, 1827.

At half-past 5, on the evening of the 16th inst. which will ever be an epoch with us; a strong and frightful earthquake occurred, during which the church and several houses of this town were overthrown, and the rest were left entirely useless. Its duration was about five minutes; and its terrible power was so great, that the hills shook like shrubs blown by a strong wind, giving a frightful roaring, while rocks and masses of earth were rolled down into the valleys, filling up the beds and rapids of the rivers.

After the interval of about an hour, occurred a second shock of equal force, although of shorter duration, which reduced the remaining buildings of the town into ruins, and joined hills and mountains together. To crown our misfortunes, a copious rain succeeded, to which the inhabitants were exposed in the open plain, having no houses left to shelter them. The tragical scene of the night cannot be described—there are no colors in which I can represent them, and language is inadequate for the task. The cracking of falling trees, the heavy rolling of stones and rocks, the rushing of water, the motion of the earth, the unrelenting rain, the voices of men and the universal cries and howls of cattle—all these, in the darkness of the night, would have stupified the liveliest imagination that would have attempted to paint and to explain what we had to endure, men and women, terrified and distracted at the sight of an extraor-

dinary and frightful phenomenon, incessantly repeated, and filled the air with their cries, and implored the aid of heaven, almost without asking the continuance of a life oppressed with sufferings and dismay worse than death itself. The rocks from the hills into the rolling Grandinosa and Honda, (these are called *quebradas*, mad streams) obstructed their passage for more than two hours, and in proportion as the road against the obstacles, produced floods and deposits of earth so extensive and ruinous that they levelled every thing they encountered, increasing the devastation, and, apparently, the earthquake itself.

Thus, my friend we passed that night, and the six succeeding ones, in unspeakable anxiety: and I assure you that the whole four first days we had only one continual earthquake. Afterwards intermissions occurred; but we did not on this account fail to experience shocks and trials as great as before; for the high hills on each side of the Suaza had become united, and for eleven days this abundant stream was not able to break through the obstacle, nor to open its passage, so that we consider the cities of Suaza and La Viciosa as inevitably exposed to inundation, and we anxiously await to hear the fatal result of the bursting of the barrier. There is not a church remaining in the whole of the Canton; and only a few habitable houses are to be found. The above rapid rivers have produced floods equal to the other; as they all appear like lakes, and have overwhelmed the property of the inhabitants, covering the surface with mud and broken fences, leaving them reduced to the most hopeless wretchedness, because there is no earthly power which can relieve them.

Up to this date we have heard of the death of 202 persons in the Canton, the particulars of which we have not been able to ascertain, because the water has rendered the communication almost impassable between different places, and because the people are so disheartened that they have entirely abandoned themselves to grief, and do nothing but lament an existence perhaps less desirable than death itself.

By a letter of Nov. 27, from the curate of Jagua, I learn that the number of the dead amounts to 235. The river Suaza was said to be still stopped when the last courier passed it from Topahed; and the day before yesterday the Governor sent to the Commandant Mayor, to endeavor to effect a passage for the waters. The town of Guadalupe is inundated and the place where it is can be discovered only by the tower of the church, the only thing that is to be seen. The earthquake was very violent at Jarto; but two young men only were lost, who sacrificed their lives in leaving a church.

By a letter received from Cali, we know that the Cauca, and the other rivers, bring down into the vale a great deal of coal; and that among the Cordilleras sounds were heard like the reports of cannon of a large calibre

"AN APPEAL TO THE PUBLIC."

In vindication of Universalists and others.
By S. R. Smith, minister of the Second Universalist Church, Callowhill-street Philadelphia."

We have just received a copy of a work under the above title, which is very well written, and we should like to have the author to send us two or three dozen the first convenient opportunity; for although it was calculated particularly for the latitude of Philadelphia, yet it will suit equally well the city of New-York, or Boston. It is in reply to an article which appeared in a paper called the "*Religious Messenger*" of Oct. 25, 1827, in which the writer brings the following charges against the Universalists and Unitarians.

1. "The modern Universalists and Unitarians" are represented as acting "broadly" on the sentiment of the "fashionable infidels" of England.

2. "They (Universalists, &c.) profess much *universal* benevolence, but social or *particular* benevolence is disregarded, in proportion as the other is professed. The public good is their cry, while the ignorant, the hungry, the naked, the intemperate, the profane, are swearing around them unnoticed and unattended to."

3. "While they (Universalists, &c.) talk loudly of benevolence, they are strangers to beneficence. While they pay homage to learning, they ridicule every effort to instruct the poor in morals, or religion."

4. "They oppose Sabbath Schools, because it requires something more than talk to promote them; Bible Societies, because universal experience proves that those who study them are better men than they were when ignorant of them; Missionary Societies, because civilization, and the inculcation of virtue and piety are not congenial to their views."

These charges are fairly met, in the work to which we allude, and repelled with becoming dignity; and at the same time with a christian temper and spirit. We forbear to give extracts from the reply, as we would prefer presenting our readers with the work itself.

Resignation.—The best resolution we can take is to suffer what we cannot alter, and to pursue, without repining, the road which Providence, who directs every thing, has marked out for us; for it is not enough to follow; and he is but a bad soldier who sighs, and marches on with reluctance. We must receive our orders with spirit and cheerfulness, and not to endeavor to slink out of the post which is assigned to us in this beautiful disposition of things, whereof even our sufferings make a necessary part. Resignation to the will of God is true magnanimity, but the sure mark of a pusillanimous and base spirit, is to struggle against and censure the order of Providence, and instead of mending our own conduct to set up correcting that of our Maker.—*Bolingbroke.*

The Sketches of Mr. Murray are inserted at the request of a friend. They contain many good things; but the reader must make all due and reasonable allowance for the peculiar views of the author, who was a Sabellian, believing God, Christ, and the holy spirit, all one and the same being, but acting in three distinct capacities; hence they contain many things which are entirely above our comprehension. EDS.

A NEW SOCIETY.

It is with pleasure that we are enabled to state, that a new society of believers in the Reconstitution of all things, has recently been formed in the pleasant and flourishing village of Ithaca, Tompkins county, N. Y.—They have succeeded in engaging the ministerial labors of Br. O. Brownson, who has taken up his abode with them, and bids fair to be the honored instrument of doing much to the glory of God and to the happiness of man in that place. May peace, unity and heaven born kindness be multiplied among them.

THE SOCIETY at Buffalo has engaged the services of Br. M. Morgan, whose labors, we are informed, are eminently successful. We rejoice to learn that present prospects in that place are very flattering, and hope the time may come when truth shall cause the modern Babel of self-styled orthodoxy to totter upon its foundation, and when the votaries of error and bigotry shall flee to the strong holds of Reason for safety.—*Gos. Ad.*

MARRIED,

On Wednesday evening, the 13th inst. by the Rev. Mr. Kneeland, Mr. CORNELIUS JOHNSON, to Miss SARAH ANN SCHOFIELD, all of this city.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCalla,	\$1 00
Balfour's Inquiry, 1st, and 2d. (each)	\$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined,	\$1 00
A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANNFIELD.	75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

POETRY.

[SELECTED.]

The joy of earth and soul of heaven.

There is a plant that blossoms fair,
Its leaves are fresh and verdant ever:
Verdant and rich the hues appear,
And it will bud and blossom forever.

There is a feeling reigns within,
That bids the pulse responsive beat;
'Tis fraught with virtues free from sin
As angels when they smiling greet.

There is a union sweet of thought,
Beyond the power of gold to buy;
There are emotions ne'er forgot,
The glauce of pure affection's eye.

There is a passion that has charmed
The Indian's boisterous soul to rest,
The misanthropic bosom warm'd,
Supplied the isolated breast.

There is a sentiment that's awed
The profligate's audacious brow;
The Lapland's icy bosom thawed,
His heart has glowed with lover's vows.

There is a little spark of fire
To every social being given;
It glows, expands and rises higher,
Until refined 'twill blaze in Heaven.

There is a thread that's interwove
With ev'ry fibre of the heart;
It is the mystic tie of love,
That e'en in Death will not depart.

GERALDINE.

From the Christian Intelligencer.

The following lines are said to have been found among the papers of the late Rev. WILLIAM FENNEDEN of Walpole, N. H. By giving them an insertion you will oblige a

SUBSCRIBER.

That three are one and one is three,
Is an idea that puzzles me.
By many a learned sage 'tis said,
That three are one in the God-head,
That Father, Son, and Holy Ghost
Are three at least and one at most.

'Tis thus they would all sense confound,
By making God a strange compound,
Of natures two, and persons three,
All of the same equality.

The Father then may be the Son,
For both together make but one;
The Son may likewise be the Father
Without the smallest change of either;
Yea, and the blessed Spirit be
The Father, Son, and Trinity.

This is the Creed of Christian folks,
Who style themselves true Orthodox;
All which, against plain common sense,
You must believe, or give offence!

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year. Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BROTHERS TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, FEBRUARY 23, 1828.

|| No. 40.

BELLAMY'S BIBLE;

Or "The Holy Bible, newly translated, from the original Hebrew; with notes critical and explanatory. By John Bellamy, author of 'The History of all Religions.'"

We have only seen one number of this work, printed in London, 1818, which contains, besides the general preface and introduction, the book of Genesis only. Yet such are the copiousness of the learned and critical notes that the book of Genesis makes 190 pages quarto: and there are 40 pages of general preface and introduction. It was dedicated to "His Royal Highness the Prince Regent", now king of England, who subscribed for *six copies*. It was also subscribed for by the Queen and all the royal family—also by *twelve* Rt. Hon. Earls—*eleven* Rt. Hon. Lords—*seven* Rt. Rev. Lord Bishops—*forty* Rev. Clergy, and other gentlemen of distinction, making, in all, the number of *two hundred and forty*. Whether this work has ever been completed, we are not able to say. There was a proposition made in Boston soon after the prospectus appeared, to re-print the numbers, as they came out in this country: but we have heard nothing more of it.

We shall now give a few extracts, that our readers may form some estimation of the importance of such a work. In the general preface, the author says,

"It is allowed by the learned in this and in every Christian nation, that the authorized translations of the sacred scriptures, in many places, are not consistent with the original Hebrew. A few extracts are here given from some of our most learned and distinguished writers, who are decidedly of opinion, that a new translation of the scriptures was absolutely necessary; not only on account of the great improvement in our language, but because the translators have erred respecting things most essential. The following are some of the eminent men who have left their testimony concerning the necessity of a new translation:

'Were a version of the bible executed in a manner suitable to the magnitude of the undertaking, such a measure would have a direct tendency to establish the faith of thousands. Let the Hebrew and Christian prophets appear in their proper garb; let us make them *holy garments for glory and for beauty. The attempts of individuals should be promoted by the natural patrons of sacred learning.*' Bishop Newcomb. 'Innumerable instances might be given of faulty translation of the divine original.' 'An accurate translation, proved and supported by sacred criticism, would quash and silence most of the objections of pert and profane cavillers.' Blackwall's *Sac. Class. Pref.* 1731. 'Our last English version is undoubtedly capable of very great improvement.' Waterland's *Script. Vindicated*, Part 3, p. 64. 'Nothing would more effectually conduce to this end, than the exhibiting the holy Scriptures themselves in a more advantageous and just light, by an accurate revision of our vulgar translation.' Dr. Lowth's *Visitant Sermon*, at Durham, 1758. 'The common version has many considerable faults, and very much needs another review.' *Biblioth. Lit.* p. 72, 1723. 'The Old Testament has suffered much more than the New in our translation.' Doddridge's *Pref. to Family Expositor*. 'Many of the inconsistencies, improprieties, and obscurities, are occasioned by the translators misunderstanding the true import of Hebrew words and phrases, shewing the benefit and expediency of a more correct and intelligible translation of the bible.' Pitkington's *Remarks*, 1759, p. 77. 'The version now in use in many places does not exhibit the sense of the text, and mistakes it, besides, in an infinite number of instances.' Durell's *Crit. on Job*, 1772, *Pref.* 'That necessary work, a new translation of the holy scriptures.' Lowth's *Prelim. Desert. to Isaiah*, p. 69. 'Whoever examines our version in present use, will find that it is ambiguous and incorrect, even in matters of the highest importance.' Prof. Symonds's *Observations on the expediency of revising the present version*, 1789. 'At this time a translation is much wanted, and universally called for.' Green's *Preface to poetical parts of the Old Testament*. 'Great improvements might now be made, because the Hebrew and Greek languages have been much cultivated and far better understood since the year 1600.' Dr. Kenicot's *Remarks*, &c. 1787, p. 6. 'The common version has mistaken the true sense of the Hebrew in not a few places. Is it nothing to deprive the people of that edification which they might have received, had a fair and just exposition been substituted for a false one? Do we not know the advantages commonly taken by the enemies of Revelation, of triumphing in objections plausibly raised against the divine word, upon the basis of an unsound text, or wrong translation?' Blaney's *Prelim. Disc. to Jeremiah*, 1789. 'They are not acquainted with the Hebrew, without which no man should

pretend to be a critic upon the writings of the Old Testament. It has some peculiar properties and idioms which no other language has, with which every critic should be acquainted. The Hebrew is fixed in nature, and cannot change. He should be acquainted with the genius of the Hebrew tongue, and with its manner of expressing spiritual things, under their appointed images in nature.' Romaine's *Works*, vol. v. p. xvi. 'It is necessary that translations should be made from one time to another, accommodated to the present use of speaking or writing. This deference is paid to the heathen classics, and why should the scripture meet with less regard.' Purver. 'The common English translation, though the best I have seen, is capable of being brought, in several places, nearer to the original.' Rev. J. Wesley.

"If we turn our attention to the translations made in early ages of the Christian church, we approach no nearer to the truth; for as the common translations in the European languages were made from the modern Septuagint and the Vulgate, where errors are found in these early versions, they must necessarily be found in all the translations made from them."

In speaking of the translators of the common version, he says,

"But it appears that they confined themselves to the Septuagint and the Vulgate; so that this was only working in the harness of the first translators; no translation having then been made from the original Hebrew only, for 1400 years. Indeed it was well known that there was not a critical Hebrew scholar among them; the Hebrew language, so indispensably necessary for the accomplishment of this important work, having been most shamefully neglected, in our Universities; and, as at this day, all candidates for orders were admitted without a knowledge of this primary, this most essential branch of Biblical learning. It was, as it is present, totally neglected in our schools, and a few lessons taken from a Jew in term time, whose business it is to Judaize, and not to Christianize, serve to give the character of Hebrew scholar."

In speaking of his own work, he says,

"The work now laid before the public is as literal a translation from the pure Hebrew text only, as the idiom of our language will in most cases admit of; independent of the opinions of any man, or set of men, however learned or respectable, of councils, synods, or decrees; or of any pre-conceived opinions of my own: for

the literal meaning of the Hebrew—truth, and common sense; like the deluge, cover the mighty mountains, which bigotry, superstition, and false teaching, have raised to the skies.”

In the Introduction, speaking of the Italic words supplied by the transaction in the common version, he says,

“In the best edition of the authorized English version, the reader will find a vast number of words in *Italica*, in the body of the text; which are so printed to show that there is not any authority for them in the original Hebrew. These have been put in by the translators, to make sense of the text, and, as they thought, to render intelligible the idioms of the Hebrew and Greek, in the English language. For the most part they are lamentable corruptions, which pervert the sense of the original, make the sacred writer say what he never did say, and which, in things the most important, charge God with commands he never gave—with destruction, adult and infant destruction, shocking to the feelings of humanity; but which, for the eternal honor of the scriptures, were never executed. Had the Hebrew been critically understood by the translators, so as to have translated from it only, there had been no necessity for many of these additions to the text.”

In speaking of what he calls “*Spurious Septuagint*,” he says,

“I have said that the first Christian churches after the apostles, I believe about 190 to 200 years after the dispersion of the Jews, had recourse to the Greek translation made by Aquila, called by many learned men the Septuagint; who have shown that the translation made by the original Seventy, at the request of Ptolemy Philadelphus about 350 years before Christ, was never circulated, but was deposited in the great library of that monarch, and was lost to the world when that library was entirely burnt. The learned Bishop Usher says, 1st, that ‘the Septuagint translation continually adds to, takes from, and changes the Hebrew text at pleasure. 2dly, That the original translation of it was lost long ago; and what has ever since gone under that name, is a spurious copy, abounding with omissions, additions, and alterations of the Hebrew text.’ See his letters.”

The author gave many specimens of his translation, where it materially differs from the common version, in his prospectus.—These were objected to, and animadverted upon, by some of the learned; and all these objections he fairly states and fully answers in his introduction. We have never heard of a reply from any source whatever.

We shall now state a few important passages, accompanied with a few extracts from his copious and learned notes thereon.

GENESIS iii. 22, 23, 24.

Moreover, Jehovah God said Behold the man was as one of us, with knowledge of good and evil; therefore, now surely he shall put forth his hand and take also of the tree of life; yea, he shall eat and live for ever.

Thus Jehovah God sent him forth, from the Garden of Eden: when he had transgressed on the ground; therefore he was taken therefrom.

So he expelled the man; then he tabernacled at the east of the garden of Eden with the cherubim and with a burning flame, which turned itself to continue the way of the tree of life.

Let he put forth his hand.—This translation in all the versions, has furnished objectors with a most powerful argument in support of the principles of infidelity. On the ground of this translation, they have said, there is not a passage in the books of Moses, that inculcates the belief of a future state. A stronger proof in support of infidelity, such reasoners cannot have than this translation in the vulgar version.

We have seen the direful effect of this translation, which under the hackneyed term philosophy, the philosophy of infidelity, has hardened the heart, and banished every principle of morality, from the souls of ambitious, blood-thirsty men. By this translation, such men have been bold enough to encourage a belief, that death is an *eternal sleep*; and thus these sanguine advocates have been led to the commission of crimes, at which humanity shudders. How do the pages of nations cause us to blush, as the historian dips his pen in the blood of myriads; slain by those who have vainly concluded from this erroneous translation, that they should have no account to give in a future state! We must however make some allowance, not for error of opinion; I appeal to the learned, and the intelligent, if such are not in some degree justified, according to the common versions; for they expressly say, *Let he put forth his hand, &c.* By this translation, we understand that the man was taken from Paradise, lest he should put forth his hand and take of the tree of life, and eat and live for ever. Even as he had taken the fruit of the tree of knowledge of good and evil, by the eating of which, we understand from the common version, he obtained the knowledge of good and evil. But a little reflection would have convinced translators and commentators, that the great design of the Creator, who created man to live to eternity, and who gave the symbolical serpent its *subtlety*; was not to be frustrated by its sagacity, or by all the subtlety of the spirit of the infernal pit. God’s eternal purpose, the creation of man and his happiness, was to stand, even to people the glorious mansions which he has prepared for all who love and fear him. Therefore this translation in the common version, which cuts man off from eating of the fruit of this symbolical tree, cannot be admitted on the ground of the goodness and the omniscience of God.—

And we shall find that the new translation, which carries with it a sense consistent with the history, is sanctioned by the grammar of the language.”

He then goes on to defend his own translation in notes of more than two whole passages; when he comes to the following conclusion.

“Thus we see, that by the divine permission, man had eaten of the tree of life, from the time of his being in paradise; but the prohibition concerning the tree of knowledge, has by the error of the translators, been applied to the tree of life. The reason for this current opinion is, that they have implicitly followed the Vulgate, and the modern Septuagint, without daring to question their authority, or without supposing that the authors of those translations, could be the authors of the inconsistencies and contradictions, which appear in almost every page of the common version. I have observed, in the introduction, that no translation has been made from the Hebrew only, for near 1700 years; the decrees of councils have sanctioned the septuagint, and the Vulgate, with all their errors: these have been the contaminated fountains, from which all knowledge concerning the sacred scriptures, has been drawn. Besides, were the common translation of this part of scripture consistent with the original Hebrew; as the obvious sense is, that man was not to live for ever, viz. ‘lest he put forth his hand and take and eat also of the tree of life, and live for ever;’ it would be contrary to the whole tenor of scripture, which confirms the great truth of man’s eternal life, in almost every page; it would be subversive of the religion of the bible, the very bond of social order; and if generally believed, it would banish every virtuous principle from the great mass of mankind. The fallacy of such a translation however, is evident, agreeably to the grammar of the language, confirmed by other passages where the same words can have no other meaning.”

GENESIS vi. 5, 6.

Now Jehovah beheld, the great wickedness of man on earth; for he had formed every imagination of his heart, only of evil, all the day.

Yet Jehovah was satisfied that he had made the man on the earth: notwithstanding he idolized himself, at his heart.

The Lord Repented.—“This part of the history has been for ages resorted to by the enemies of Revelation, to prove that the Hebrew lawgiver did not write by inspiration, because it must be allowed that repentance cannot be applied to God; he who is all perfection cannot do any thing to repent of. This is undoubtedly true, and by a strict attention to the original Hebrew, we shall find that no such notion can be entertained of God.”

Then follow the critical notes of more than three pages in defence of the above translation.

GENESIS xix. 31—36.

Now the firstborn said to the younger, our father is old ; moreover, not a man is in the land, to come to us, as is the custom of all the land.

Therefore we will drink wine, with our father, then we will abide from him : thus we shall preserve posterity, after our father.

So they drank wine with their father that same night ; when the firstborn went where she abode from her father, but he knew not where she abode, neither when she married.

Now it was in after time, that the firstborn said to the younger ; Behold, I abode in time past, from my father : we will drink wine also this night, then go abide from him ; thus we shall preserve posterity after our father.

Then they drank wine also that night, with their father : and the younger married, and abode from him ; but he knew not where she abode, neither when she married.

Thus both the daughters of Lot conceived, unknown to their father.

And lay with her father.—"On reading this passage every individual must necessarily feel that disgust which is impossible for all the powers of language to describe. What! the hoary-headed patriarch, who was a priest after the order of Melchizedek, and a continued opposer of the idolaters, guilty of such an abomination? I am almost at a loss to conclude, who have been the most to blame: the original translators in the early age of the Christian church, who first made this unpardonable blunder; or the translators and commentators since that period, who have implicitly followed them, without either considering the impossibility of the thing, or of critically examining the narrative in the original. When we consider that this statement has been held forth for so many ages as done by a patriarch—a holy man—a very old man; particularly called with Abraham to establish the worship of God; one of the most astonishing considerations is, that the Scriptures during this long period have been preserved from oblivion, and have been deemed sacred in the eyes of Europe to the present day. It can be attributed to nothing less than to that divine power which, in the never ceasing procedure of his watchful providence, has protected these sacred oracles agreeable to his word."

We might insert much more if thought necessary : but the above will be sufficient for our present purpose. We shall offer some comments on the above hereafter. Ess.

SKETCHES OF MURRAY.

(Concluded from page 292.)
Reflections upon ROMANS ix. 27.

Salvation, destruction, justification, condemnation ; these are the themes of the christian theologian, and the numbers saved, and the numbers lost, employ their most profound research. Those, in whose paths are misery and destruction, rejoice when they discover in the book of God, any passages, which they imagine, establish those opinions, to which they are wedded. The apostle Paul in the twenty-seventh verse of the ninth chapter of his epistle to the Romans, particularly the latter clause of the verse, is frequently pressed into their service, "A remnant shall be saved ; though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." The inference drawn by the advocates of destruction, is that only a remnant shall be saved. We are not solicitous to deprive them of whatever enjoyment they may derive from reading the scriptures; but we wish they would give such attention to the sacred writing, as might enable them to rest thereon, at least for their own support, that they would receive their own salvation from the hands of the bountiful, as genuine believers. A diligent investigation of the spirit's teaching, through the instrumentality of the man of Tarsus, would place them beyond a doubt, and give them to draw consolation, from the only true source of comfort.

It is very astonishing, that as the two salvations pointed out in the book of God, are so clearly and so unequivocally delineated, they are so often confounded, blended, misrepresented, and wrested to the destruction of that blessed peace, which passeth understanding. It is impossible to preserve the consistency of the sacred writings, without taking these two salvations into view, and if their be no consistency, if their be contradiction, it is equally impossible to obtain and preserve an unwavering faith. I have wondered much, that men, honest and sincere men; do not more accurately search the sacred writings. I have passed a large proportion of my life in searching the scriptures, and I appeal to God as a voucher of truth, that I lie not, when I say those two salvations appear to me clearly, indubitably and most emphatically taught in that book, which we are told contains the only rule given by the faithful Creator, to direct our faith and practice. Commentators, celebrated commentators agree, that although the Jews were numerous as the sand of the sea, a remnant only were destined to salvation, that the greater part should be for their unbelief, finally and eternally damned. Yes, I know that such is the opinion of the greater part of those who are falsely denominated the christian world. The idea originated and supported by these eminent writers, whose testimony is of far greater weight with the world, in general, than the testimony of the prophets and the apostles, is, that an omnipotent God, hath created millions of millions of human beings, with a purpose of consigning them to never ending torments, reserving only a little remnant, which by the pleastitude of his sovereign power, he will preserve from everlasting burnings. There are, however, blessed be God, there are some according to the election of grace who still say, let God be true, and every man a liar.

What is this irrational and most tremendous doctrine propagated from the pulpit, and the

press? Let me pause for a moment to examine. Is not the whole human family given by the divine nature to the Son, as the head of every man? Yes, saith the lip of truth, all that the Father hath, he hath given unto me ; but, saith the commentator, a remnant only of those, which were given unto Jesus, shall be saved ; yet the Redeemer himself declares, of all that thou hast given me, none of them are lost, save the son of perdition.

The testimony of commentators has been aptly illustrated by the figure of a piece of cloth, presented to a connoisseur, who deliberately cuts off a remnant, and lays it by, to be saved or preserved, and commits the piece to the flames! Again, the family of man are said to be bought with a price, even the precious blood of the Son of God, and those, who make a division in the God-head, represent God the Father, as destroying the piece, after the ransom had been paid by God the Son!

I do not wish to deny, that the Apostle saith, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; but I deny that he saith, only a remnant shall be saved. The two verses immediately preceding this oft-cited passage, render it, to my understanding, gloriously luminous. "As he said also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there they shall be called the children of the living God." Then follows the passage in question, *Isaiah* also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. What is this, but in other words, delivering his sentiments precisely as he afterwards delivered them in the eleventh chapter of this Epistle, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye in times past, have not believed God, yet have now obtained mercy through their unbelief. Even so, have these also not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." The Apostle hath selected these passages from the prophet *Isaiah*. I love to trace, to investigate scripture; and so far as I am permitted, I am fond of tracing every thing to its source. Listen, O my soul, listen to the prophet as he himself speaketh. *Isaiah* x. 21, 22, "the remnant shall return, even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return, the consumption decreed shall overflow with righteousness." I confess the words even a remnant and yet a remnant, sounds better to my ears, are more delightful to my soul, than only a remnant, and I have two reasons for my preference; first, I prefer the divine to human authority, and, secondly, if even a remnant are saved, it includes the whole piece, not a thread to be lost. Our evangelical prophet was of this opinion. "And it shall come to pass in that day, that the Lord shall set his hand again a second time, to recover the remnant of his

people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Two or three berries in the top of the uppermost bough, four or five in the utmost fruitful branches, saith the Lord God of Israel; these also, when our God sets his hand a second time, shall be gathered in."

That the human family were and are very precious to the God who created them, is evinced by the astonishing price he hath paid for their redemption, and if he be able to preserve this dear bought purchase, can it obtain credit in any rational mind, that he will destroy the whole piece, reserving to himself only a remnant of that, for which he hath paid the price all price beyond.

I repeat, that I am sensible there are two salvations described in the book, which was dictated by the spirit of God. The one salvation is spiritual and eternal, the other is temporal and immediate. These are very little acquainted with scripture, who have not ascertained this fact; and it is the ignorance thereof, which is the principle cause of that perversion of sacred writ, which obtains among mankind; and it is hence, that so many disconsolate beings remain in a state of unbelief and consequent condemnation. Instances of this temporal salvation are frequent. Noah and his house, Rahab and her house, &c. &c.

It is a delightful employment to search the scriptures, to draw water from these wells of salvation, to select those passages from the sacred volume, which proclaimed the redemption of the betrayed, ensnared, and captivated nature; to bring from these mines of rich treasure, things new and old, both enlarges and elevates the spirit of the believer. The sacred volume is replete with testimonies of salvation, both for the body and the soul, both for time and eternity. Yet, in the present scene, the election only obtains the knowledge of salvation, and the rest, for wise reasons are blinded; in this sense a remnant are saved, but the time hastens, when all animated earth shall be filled with the knowledge of the Lord, and to know God is life eternal.

The prophecies were given by divine inspiration to the people of the Jews, and some have been ready to conclude, that the grace therein contained was confined to that people. Thus thought the Jews themselves, but they had no right thus to think, for even the prophets themselves assured them, that the God of Abraham, of Isaac, and of Jacob, was in deed and in truth the God of the whole earth. The writings of the royal prophet are full to this purpose. Yet as the veil was upon the heart of the people of God when they read Moses and the prophets, and as it is still continued upon the hearts of many of God's people, although we are ever looking forward to a day of transcendent light, yet do we frequently err, not knowing the scriptures. A serious attention to the scriptures would give us reason to expect, that darkness, such as never yet has been witnessed in our world, will abundantly prevail, before the second grand appearance of the Redeemer. But as we are told, God maketh darkness his pavilion, that he dwelleth in the storm, in the thick darkness, and that every eye shall see him; when we recol-

lect that the Being from whom we receive these assurances cannot lie, we do not surrender ourselves to lamentation and woe.—We already see the remnant are saved, and we anticipate the era when all those individuals, however scattered, which constitute the whole of that nature, that composes the body in its aggregate, shall be full of light. I want nothing more than an attention to scriptures to render me a believer in their divine author, except indeed the spirit, by which they were written, witnessing with my spirit to the truth thereof. No man can receive and understand the things of God, but by the spirit of God; but as faith cometh by hearing, it is necessary we hear this work, that bringeth salvation unto all men!

It is a blessed thing to know God. We are told, it is life eternal to know God, but certainly it is not life eternal to know God, except we know God as he is, the life of the world. It is a blessed thing to know God in this character, for in knowing him to be the life of the world, each individual of the world, who thus knows, knows him to be his life, and each individual thus taught, can say for himself, God is my life, and he whom God gives by his spirit's teaching thus to know him, is an individual in that little remnant, who is saved in consequence of believing, but this is not to the exclusion of the rest, for when every eye shall see, then consequently every heart will believe.

I am delighted and astonished, as I examine this divine treasury, to observe how many plain passages it contains, which testify of the Creator, as the Saviour of the world! I am, saith Jehonah, God the Saviour, and beside me there is none other, so that without erring mortals may apprehend from God their Creator. God their Saviour, he remembers his own name, and gives this name, as a reason for acting the part of a Saviour. Be it known to you, not for your sakes do I do this, but for my own name's sake. Truly, it is said, God hath a name which is above every name, and to this name, when universally known, every knee shall bow, and every tongue confess. How the rich testimonies of my God cluster to my imagination—salvation is said to be of God, but this is not enough—corroborating testimony upon testimony immediately follows, until a cloud of witnesses pass in review. The name Saviour is appropriated to the Messiah, and it is as idle to ask of whom is the Messiah the Saviour, as it is to ask to whom doth the sun belong. We should be astonished to find this question seriously discussed among the learned. Who hath a right to enjoy the light of the sun; A disciple of our great Master, listening to such a conversation, would naturally observe, God maketh his sun to shine upon the just and upon the unjust.

It is an eternal truth that Jesus is, and that he was, the Saviour of all men, before the foundation of the world; but of this, the world are ignorant, they think of the Lamb of God as an adversary, and sometimes when they are very serious, they are afraid of him in that character; and it is from these fears that they believe that a remnant is saved. Trembling with apprehension, terrified mortals assay to obtain an interest in Christ; Alas, for them, how greatly are they misled! Would to God they knew, that their security rests upon this fundamental fact, that Christ Jesus hath an interest in them. The Divine nature gave the human nature, in all its fulness, to the Son, and the Son declareth, all that the Father giveth unto me, shall come unto me, and they who come, I will in no wise

cast out; who then dare say, a remnant only shall be saved? My people shall be willing in the day of my power, for it is written in the prophets, they shall be all taught of God; who, then, dare say, a remnant only shall be taught of God? It is said by him of whom all the prophets have written, all who learn of the Father shall come unto me, and sooner or later, all shall learn of the Father, sooner or later, all shall come unto the Saviour, and all shall of course be saved; who, then, dare say, a remnant only shall be saved? The fact is, every man who cometh into the world is already saved in the Lord, and in consequence of this salvation, men, all men will one day be saved in themselves, and when they are thus taught of God, thus saved, they will wonder they did not before believe; for, at the moment they commence genuine believers, they will acknowledge what they then believe was as true before they believed as it ever was, or can be, at any given period.

Blessed, right blessed are the people, who in this their day know the joyful sound; they walk, O Lord, in the light of thy countenance. The Ephesians were children of darkness, they were Heathens, and without God in the world. Blinded and shut up in darkness.

One thing is clear, the man of Tarsus was a christian, and as a christian hath received the Lord Jesus, so he walks in him. In fact, the christian man puts on the Lord Jesus as his righteousness, his holiness, and his redemption; he needs no more, yet he wishes for more; he wishes to be with, and like unto his God; he wishes the whole body were even now saved individually from all consciousness of sin, even as the remnant is, in the present moment, saved; and he pants for that era, when he shall realize the blissful scene described in the twenty-first chapter of Revelations, where the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb was the light thereof. This assuredly will be a catastrophe abundantly more to the honor and glory of God, than if the family of man were sent from the presence of God their Creator, God their Father, God their Redeemer, into regions of sorrow, into doleful shades, where peace and rest shall never dwell.

The doctrine of rewards and punishments is almost the coeval of time: it has kept pace with every dispensation and its date is truly ancient. Nor will the man of God's right hand, in any wise lose his reward. But, what is the reward of the man of God's right hand? Let us enquire of the Psalmist. Psalm cxxvii. 3, "Children are the heritage of the Lord, and the fruit of the womb is his reward." But, shall he lose this reward? Did he not suffer upon the cross and endure the shame, in the hope of the recompense which was set before him? And shall he not see the travail of his soul and be satisfied? Will a remnant only of his inheritance be his final portion? Nay; but his reward will be always with him. Lo! I am with you always, is the language of Emmanuel, God with us, I will never leave thee nor forsake thee. Such is the language of the faithful Creator. Mercy, saith this faithful Creator, shall be built up forever; it endureth forever; it goeth before. The sins of the people are thrown behind the back of the Creator; and, as God never turneth back, this divine Figure presents a glorious exhibition of his abundant goodness, of his abundant mercy to the children of men.

The creature can never fall lower, than the lowest. Jesus Christ was made in the likeness of sinful flesh; he was the highest and the lowest. There was no God above him,* nor any man beneath him. I am, said Emmanuel, the Alpha and Omega. He is the foundation and the top stone. And, in his character, will be made manifest, in presence of every creature in heaven, on earth, and in the sea, that perfect righteousness, which as a garment shall cover every member of that mystical body, of which he is the ever perfect, ever dignified, ever glorious head. And in the day which approaches, will be revealed the salvation of the complete piece, of the whole family of man, when the whole human nature, having one new heart, shall, from the fulness of this one new heart, ascribe to the world's Saviour, all might, majesty, power, and dominion, worlds without end. Amen.

[To be continued.]

* No God above him who was "born of a woman!"—shocking!—but such was Murray! and such is M***** Eds.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, FEBRUARY 23, 1828.

CHRISTIAN POLITICIANS.

The following from the New-York Enquirer, may be considered as the sequel of what we have published in the Olive Branch on Sectarian Corporations. Straws may sometimes serve to show the course of the wind. But even an index never more clearly directed the course the traveller should take, than the extracts below show the object of the Presbyterian clergy! The religion for which they contend is a political religion.—a state policy! They would foster ignorance, (i. e. learned ignorance,) superstition, or even hypocrisy, if they could only make use of them as tools of their ambition, thereby to place such men in power as will support them in return. When this shall be done, by whatever means effected, farewell both to civil and religious liberty.

"Church and State.—It is a hard case that the most useful institutions are seized upon by persons who are bent on establishing a paramount clerical influence in this country; and great care must be taken or finally they will succeed. There is no institution which we think better of than Sunday Schools; innocent and useful as they are, there is much priest-craft about them. There is pending before the Pennsylvania legislature a bill to incorporate one of these institutions, and we make the following extracts from their publications, as religious 'signs of the time':

"In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools."

page 93, appendix to 2d An. Rep. Sunday S. Union, 1826.

"I propose fellow citizens, a new sort of union, or, if you please, a *Christian party in politics*, which I am extremely desirous all good men in our country should join; not by subscribing to a constitution and the formation of a new society, but by *adopting, avowing and determining* to act upon truly religious principles in all civil matters."

"The Presbyterians alone could bring half a million of electors into the field."

"the electors of these five classes of true christians, united in the sole requisition of apparent friendship to Christianity, in every candidate for office whom they will support, could govern every public election in our country, without infringing in the least upon the charter of our civil liberties."

"It will be objected that my plan of a truly Christian party in politics will make *hypocrites*. We are not answerable for their hypocrisy, if it does."

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a *sound Presbyterian*."

"Suffer, my Christian fellow citizens, a word of exhortation: *Let us all be Christian politicians*."

"Let us be as conscientiously religious at the Polls as in the pulpit, or house of worship."

These gentlemen begin to feel their power, or they would not be so bold and open in their declarations. It is a hard case that the American people dare not support what appears truly laudable without scrutinizing, for fear of the foregoing influence. In our schools, in our hospitals, in our political institutions, in our domestic relations, we shall feel the finger of this inquisitorial power, unless they are checked in the dangerous doctrines broached in the foregoing extracts."

As a just comment on the above, we insert the following from the Telescope.

"By the new penal code of Laurene, in Switzerland, sectarists who attempt to introduce into the canton opinions contrary to established religion, are liable to be imprisoned from one to six years!"

Human nature is ever the same. But mankind will act differently, under different circumstances and different degrees of light and knowledge which they possess. It is equally so with the same individuals—change their circumstances, and give them different instruction, and they will act differently.

Any opinion, therefore, or rather any measure, which prevents free inquiry, is dangerous to the well-being of the community. No matter what men think (so long as their actions are good) if they are only as willing to let others think, and speak as they think, as they are to speak and think for themselves. The Presbyterians, as numerous as they are, very well know that they never shall be able to obtain a majority over all others; especially, including the numerous class of free-thinkers, who are as great opponents to their schemes of ambition as any

they have; hence the great strife to amalgamate four or five different sects, to obtain one and the same object. Could they but awe the multitude into silence, they would perhaps be willing to divide the *leaves and fishes* among them for a little while. But an established religion a *union of church and state*, is their ultimate object; and only let there be a fair prospect of obtaining it, they would not stick at contending for it, even unto blood! We are glad to see therefore that we have men among us who possess that independence of mind, as to dare to raise a voice against these irreligious monied institutions, even from a political press.

Eds.

The circumstances which have attended Miller's case since his conviction, bid fair to give rise to some nice questions of law. Miller was sentenced to be executed on the 26th of January. Application was made to the Governor for a pardon, or a reprieve, but he refused to interfere. The court before whom the trial was, respited him from the 26th of January till the 16th of February. In this state of things, the Governor has granted a conditional pardon, which, it is said, is in fact a commutation of punishment to perpetual imprisonment. The power of the court to interfere at all, is questioned by the chief Executive: and particularly, as it is stated in this case, the court was not in session, and one of the Judges was out of commission.

If the court had no power to reprieve, when the day of execution had passed by, how could he be executed at all? If he was not liable to execution after the 26 of January, it is very certain that no commutation could legally take place. The question then will be, whether Miller must not be discharged from all punishment? *N. Y. Dai. Ad.*

RELIGIOUS FREEDOM.

In consequence of the late decision of Judge Story in Providence, R. I. relative to the incompetency of a witness on account of his religious opinions, the general assembly of Rhode Island have lately passed, with great unanimity, the following Act:

"An act declaratory of the laws of this state, relating to freedom of opinion in matters of religion.

Be it enacted by the General Assembly and by authority thereof it is enacted, That by the laws of this state, all men are free to profess, and by argument to maintain, their opinions in matters of religion, and that the same do not in any wise diminish, enlarge or affect their civil rights, or capacities; and that no man's opinions in matters of religion, his belief, or disbelief, can be legally inquired into, or be made a subject of investigation, with a view to his qualifications to hold office, or give testimony by any man or men acting judicially or legislatively."

From the (Boston) Universalist Magazine.

REMARKS ON ECCLESIASTES.

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."

1. As it is evident that the divine Being gives us no knowledge, but such as may tend to our profit, we infer that it is beneficial to the living to know that they shall die. If this knowledge had not been necessary, the wise director of all our interests would not have imparted it to us. He could have constituted us mortal as we are, could have removed us from this state of existence by the same process of dissolution to which we are now subject, and yet, in some way which we may not be able to devise, permitted us to live, while we do live, insensible of our mortal end. But it is for our good that we are possessed of the knowledge that we must soon die.

This knowledge is salutary in that it operates to check our desires for wealth. These desires, indulged to a degree, are beneficial.—Without them we should not employ those means which are necessary to procure a comfortable living in the world: but when indulged to excess, they destroy our own peace, rob our fellow creatures of theirs, and violate the law of moral equity, by injustice done to others. If we expected to live here forever and to enjoy all the wealth we could amass, we might feel ourselves too much devoted to the acquisition of riches. But when our avarice now becomes troublesome, when it operates to jeopardize the rights of our neighbors, a few reflections on the subject of our approaching dissolution serve to moderate our desires, and invite us to relinquish those prospects, which, in room of adding any thing to our enjoyments, tend to destroy our comforts in those ample favors of which we are already possessed.

When our eyes become dazzled with those tinges which scintillate on the plume of glory, and ambition would leap all bounds to seize its laurels; when worldly honors fasten on our hearts their alluring charms, and fame, with promises of praise, would make us forget that we are dust, a recollection of the fact that we shall soon die, will serve to repress such vain aspirations, and to bring us home to ourselves, to seek and find repose in that humility, in which alone true enjoyment is found.

When the bitter enmity, with which we often meet in society, so corrodes our hearts as to render us like those from whom we receive injuries, and enkindles in our bosom the dangerous fire of revenge, when thus incited, we are meditating means and ways to effect some cruel act of retaliation, a recurrence to the known fact, that both we and our enemies must soon die, has a wonderful effect in neutralizing the asperity of our passions, and of calling into exercise that philosophy, so consistent with the religion of the gospel, which teaches us that the noblest revenge is the forgiveness of injuries. If we duly consider that our enemies have been but, as it were, a few moments endeavouring to do us harm, and that, at most, their moments are few in which they can do us any wrongs; and also, that should we indulge a disposition to injure them in return, our time is short in which to do this grievous work, or in which they can suffer its effect, we should, without doubt, moderate our spirits, cool our anger, and think it wise to add no more to evils already grievous.

By this useful knowledge, of our approaching end, we are seasonably admonished to arrange our temporal concerns in such a manner as may best serve the convenience of those whom we love, and for whom it is our duty to make the best provisions in our power. Should we be so unwise as to neglect this salutary admonition, such neglect will be likely to give us painful reflections when we shall find it impossible to rectify the mistake. On the contrary a wise regard to the duty here suggested will not fail to administer to us comfort in our last moments and to bless our connexions after we are gone.

If more than an ordinary share of misfortunes is allotted us, if we are inclosed with the ills of life, and clouds of adversity darken the horizon around us; if called to linger with pain and sickness, and to encounter the inconveniences of poverty; if we compare this our sad condition with that enjoyed by those who are prospered in all that the heart desires, and if murmurings begin to arise in our hearts, we need only to realize that death is near and is the end of our sufferings and of all distinctions among men.

2. The opinion that the dead know more infinitely than the living, that they are capable of far greater enjoyments, and subject to greater sufferings, seems to be corrected by our text. "The dead know not any thing." And this agrees with the following context, "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun—there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Before we came into this world we were all in the same condition. Those, who in this life differ the most, were a short time ago on a level. And in a few moments more they will be so again.

We are not to suppose that the author of our text was an unbeliever in the doctrine of the resurrection, or that this passage denies it.—Life and immortality which are brought to light through the gospel, and which were also taught by Moses, according to the words of the Saviour, may remain the christian's hope and consolation without contradicting our text. In fact, the text, in room of opposing the doctrine of the resurrection, proves its necessity: for if, as has been supposed, the dead are capable of knowing and enjoying, it seems there could be no necessity of a resurrection. On reviewing the common opinion, on this subject, it seems a question, how our doctors have satisfied themselves, that the dead, before they are raised into that state which is promised in the resurrection, are capable of knowing far more than while living, and also of enjoying and suffering to degrees as increased as is their knowledge. If such were the state of the dead what necessity could there be of a resurrection from this state? Surely not for the purpose of either happiness or misery. But what may justly increase our surprise on this subject, is that such a sentiment has been received and adhered to without the least support from the scriptures. In them we have no account of the dead that they know any thing, or that they enjoy or suffer any thing. We have accounts of several who were raised from the dead; but we have no account of a sentient state in which they remained without life. Jesus raised Lazarus, who had been dead four days; but no account is given concerning what he had experienced

during these four days. If he knew more then than he ever did while living, why was not this fund of knowledge brought with him when he returned to life? And why was it not communicated for the information of the living, and especially for the support of this common opinion, that the dead no more than the living, and that they are capable of enjoying and suffering more than the living? Before the Saviour was crucified he several times informed his disciples that the event was approaching; and he also informed them that he should arise from the dead the third day after his death; but he never told them what would be his employment during the time his body should remain in death. Nor did he, after his resurrection, ever inform them, that, during the sleep of death, he had been in a sentient state, actively employed among spirits in the invisible world. It seems furthermore worthy of notice, that Jesus, who certainly was acquainted with the scriptures of the Old Testament, should never have corrected the error in which he must have found Solomon, if he knew, that the dead know, enjoy and suffer according to the opinion which has been entertained in the church.

3. "Neither have they any more a reward." This member of the text seems to correct the almost universal opinion, that while men live in the world they are not rewarded for their conduct, but that this reward comes after they die. The text supposes that men are rewarded while they live, for it asserts that after they die they have no more a reward; which implies that they have a reward, while they live, but none afterwards.

That men are rewarded for their good and bad conduct while they live, is a truth, which both experience and observation very clearly demonstrate. It is true that by the force of the error so obvious a truth has been generally disbelieved; and a sentiment which violates reason, experience, and observation, as well as the plainest declarations of scripture, has been maintained.

Lost in the labyrinth of this error, many have looked at the wealthy wicked as a standing proof that the sinner lives happily in the world. Yet no mistake can be greater. Was the wealthy, wicked Haman happy? Glorious in riches, surrounded with a multitude of children, possessing the highest confidence of his sovereign, and supposing himself in the best graces of her majesty the Queen, was he happy? His own testimony was: "Yet all this availeth me nothing." Look at yonder splendid seat. There are riches to overflowing, there is splendor that dazzles the beholder. But this wealth was wrenched, by fraud, from him who now wanders a mendicant in the streets, whose pittance is received from the almost weary hand of charity. Would you be that wealthy sinner? Would you be willing, for all he possesses, never to eat, never to drink the fruits of honest industry? For all his wealth would you condemn yourself, never to enjoy any thing in an honest way? Have you lost all appetite for the sweets of an approving conscience? You are then fit for his society and be wretched with him.

Where is the individual, who is not as happy as he is virtuous, or who is not as miserable as he is vicious? Who will under-

take to describe those virtues which are barren and unproductive of enjoyment, in the present life ; or that class of vices which do not, in this world, produce wretchedness and misery ?

It seems to have been believed by Solomon, that if the dead could always be remembered by the living, they, in this respect, might be said to have some reward after the scenes of this life are closed; but, on general principles, the memory of the dead is forgotten ; and therefore they have no more a reward.

In view of this subject, let us all be admonished so to keep death in view as to moderate our desires for this world's good, and to chasten all our passions into subordination to a meek and quiet spirit, which in the sight of God, is an ornament of great price. H. B.

Miscellaneous.

TURKISH MARRIAGES.

When a Turk has determined on marriage, he makes his wishes known to his mother, or to any other near female relation, and gives a description of the appearances he would wish his wife to possess. The lady applied to, sets out immediately in search of a bride, calling at the house of her female acquaintance, where there are unmarried women. Those who are supposed to answer the description contained in her instructions are made to undergo a severe examination. The hair is regularly combed; that it may be seen whether it is all their own ; their mouth is kept open some minutes to show whether the teeth be good ; the breath is smelt that it may be ascertained if it be sweet ; the body handled all over, for fear of its possessing any hidden deformity ; and finally they are made to walk up and down the room, that it may be seen if they are exempt from lameness. Thus young ladies undergo a more scrupulous examination than horses in this country when they are to be bargained for.—The good qualities and defects of the ladies visited are then reported to the proper quarter ; the choice is fixed, and the same messenger returns to make formal proposals. She arrives with two slippers on her feet of different colors, by which the object of her visit is at once understood, and she is received with open arms. When the proposal has been formally mentioned, betrothing is considered to have taken place, and the proposer is referred to the father or guardian of the lady, with whom the amount of dowry, value of mutual presents, and other necessary particulars are discussed and settled.

I was invited by the Haratshee-Bashee, or capitulation-tax-gatherer-general, to attend the nuptials of his daughter. The feasting and rejoicings were to be conducted on a scale of unusual splendor, and to be continued three successive days. I found the extensive courtyard in front of the house filled with a crowd of people of the lower ranks, in the midst of

whom were squatted on the bare ground three Turkish musicians. One of them was exerting all the powers of the his lungs, to force out of a squeaking hautboy certain goose-like notes, which were intended as the leading melody. His next neighbor was beating an accompaniment on an enormous drum, and the third had before him two very small kettle-drums, which he was striking with two sticks in such a manner as to mark the time for the trio, being as it were the conductor of the orchestra. Every part of the house was crowded with male visitors of all ranks and descriptions, the married couple having a few hours before arrived from the Molla's court, where the marriage contract had been mutually agreed to by the parties interested. It was with the utmost difficulty I made my way to the upper end of the principal apartment, at one corner of which sat the bride on a velvet covered *ortakophia*.—Her face was without a veil, but completely concealed under a thick paint or paste of divers colors, which closed her mouth and eye-lids so effectually as to prevent her opening either.—A wax mask could not have disguised her features more completely. Conformable to custom, as a friend of the house, I brought my present, which consisted of a diamond ring and a Mahmoodlay. The one I placed on the bride's little finger, and the other I fastened under the right part of her head dress to her forehead.—I had been preceded by others in similar donations, and many more followed the example.—But as all the gold pieces which were applied to the bride's face could not stick there many minutes, they fell into a muslin embroidered handkerchief, which had been widely spread on her lap for the purpose ; and I calculated, before I took my leave, that she had already made a collection of at least two hundred Mahmoodlay, which with the presents of other descriptions, must have formed a very handsome extra dowry. The principal garment of the bride was an amole robe, made of rich gold tissue. Her fingers were literally covered up to her nails with diamond rings. On her headdress there were heaps of diamond ornaments ; some of which were her own, and others borrowed for the occasion. She wore round her neck several very rich necklaces of pearls joined with diamond clasps ; and her long hair hung in manifold tresses on her shoulders and back, intermingled with a profusion of gold tinsel. In this condition, exposed to the excessive heat of the weather, and of the crowded room, and having to endure the miseries of thirst and hunger, was this poor creature to remain during two whole days, unattended by any of her sex except at night. At the close of the second day, the paste and paint were to be taken off. Finally, on the third she was to undergo a ceremonious purification at the vapor bath, attended by a host of female relations and friends, and after which the bridegroom was at liberty to claim her as his wife. Hardly a marriage

takes place in Turkey, in which similar ceremonies are not observed with more or less splendor, in proportion to the station in life and opulence of the parties.

Premature Interment.—"During my stay at St. Petersburg," says Mr. Helman, "the following singular story was spoken of as having occurred at this place :—Two gentlemen had contracted a bitter and irreconcilable enmity against each other. A servant of one happened to die, was buried within twenty four hours, after the Russian custom, when the other determined to gratify his revenge upon his adversary by accusing him of the murder of this man. To give color to this accusation, accompanied by some of his confidential servants, he proceeded to disinter the corpse, in order to inflict marks of violence upon it. The body was removed from the coffin, and held erect, that it might undergo a severe flogging ; when, to the astonishment and dismay of the party, after a few blows had been inflicted, animation returned, and the affrighted resurrection men ran off with the utmost precipitation. The corpse at length recovering its animation, was able to move off in its shroud, and regain its master's habitation, which it entered, to the great terror of its inhabitants. At length, however, his reality becoming certain, they were re-assured, and the supposed ghost communicated all that he could remember of the state he had been in ; which was that his senses had not left him, notwithstanding he had felt so cold and torpid as to be incapable of speech or motion, till the blows had restored him. This led to the detection of the diabolical plan against his master's life and character."

LEGISLATION.

Most readers must be so far acquainted with the ancient form of Polish diets, as to know that their resolutions were not legally valid if there was one dissenting voice, and that in many cases the most violent means were resorted to, to obtain unanimity. The following instance was related to our informer, by a person of high rank. On some occasion, a provincial diet was convened for the purpose of passing a resolution which was generally acceptable, but to which it was apprehended one noble of the district would oppose his vote. To escape this interruption, it was generally resolved to meet exactly at the hour of summons, and thus to elude the anticipated attempt of the individual to defeat the purpose at their meeting. They accordingly met at the hour with the most accurate precision, and shut and bolted the door of their place of meeting. But the dissentient arrived a few minutes afterwards, and entrance being refused, under the excuse that the diet was already constituted, he climbed upon the roof of the hall, and it being summer time, when no fires were lighted, descended through the vent into the stove by which, in winter the apartment was heated. Here he lay *perdu*

until the vote was called, when, just as it was about to be recorded unanimous, in favor of the proposed measure, he thrust his head out of the stove, like a turtle protruding his neck from his shell, and pronounced the fatal veto. Unfortunately for himself, instead of instantly withdrawing his head, he looked round for an instant with exultation, to remark and enjoy the confusion which his sudden appearance and interruption had excited in the assembly. One of the nobles who stood by, unsheathed his sabre, and severed at one blow the head of the dissentient from his body. Our noble informer, expressing some doubt of a story so extraordinary, was referred for its confirmation to prince Sobiesky, afterwards king of Poland, who not only bore testimony to the strange scene as what he had himself witnessed, but declared that the head of the dietin rolled over his own foot, almost as soon as he heard the word *veto* uttered. Such a constitution required much amelioration; but that formed no apology for the neighbouring states, who dismembered and appropriated to themselves an independent kingdom, with the faults or advantages of whose government they had not the slightest right to interfere. *Scott's Napoleon.*

INTELLIGENCE, SAGACITY, AND AFFECTION
OF ANIMALS.—No. 4.

Östin afërms ñe fëloig :—A cër-
tin prëst, havin á lúvín dög, wës
kild fër his múné, á hrön amúg ñe
bóds, ér in sum úñr privat plåg:
hwiç dög so mórnd fër his sd mës-
tr, ñat hé wöd net dépert fröm him,
but huld, so ñat ñe ded bódé wës
fúnd; hwiç dd bódé wës brèt bëfór
cërtin mn tō bé vúd, tō hwiç plåg
divrs pëpl rësórt'd, amúntst hóm ñe
múdr'r must neds sō himsëlf (la-
mentín útvrdlé ñe mátr wih ñe
rst év ñe bí-stándrs, as ñò hé had
bin gílds as ñe rst,) hóm, hwen ñe
sd dög percëvd, hé bërxt á did run
at him fërçlé, á bí no mën's wöd
lëv his bërkiñ, hulig, á rúniñ at him,
á non úñr, sóiñ, in his mánr ñat,
ñat wës hé hō kild his mës-tr.—
Hwërupén bëig suspëkt'd, hé wës
exámind, á forñwih kënfešt his
wixd dëd, á ñërfor wës exékútd.

Méné mór instanc's év ñe frënd-
dip év ñis sagásus doméstik xōd
bé givn; but as ñá er tō bé fúnd in
méné náçúral histrés, ás. wë hōp
ñës, wih wun ér tō instanc's év ñe
sagacété á rësniñ përs év úñr ané-
mals á brds wih súfis.

500 ems reduced 416.

N. B. In monesyllables, where the vowel is dropped, the sound of the short e must be supplied immediately after the first letter, whether the word consist of two or more letters, except the second letter be r, when the sound of short u must be supplied; as in the following words: *ad said, dd dead, mo men, 1st rest, brd bird, or ew, wild world.* The same must be observed in the terminating (unaccented) syllables; the sound of e or u (short) is to be supplied wherever necessary to the pronunciation.

DEATH OF GOVERNOR CLINTON.

By the steam boat, we received from Albany, the melancholy account of the death of his Excellency De Witt Clinton, Governor of the State. This afflicting event occurred on Monday evening, and is supposed to have been caused by the bursting of a blood vessel upon the heart. By this dispensation of Providence, the state has lost one of its noblest statesmen, as well as one of its most distinguished benefactors. Governor Clinton was a devoted friend of literature and science, the ardent patron and encourager of general education, and by precept and example fostered the system of instruction so extensively in use in the common schools throughout the state. But his name and his character are identified with the magnificent system of internal improvement begun by his influence, and completed by his energy—a work which will transmit his name with the highest honor to the latest period of time.

As a scholar in the broad sense of the term, he was highly respectable. His public addresses to the legislature, have been extensively and justly admired, both at home and abroad, for the liberal and expansive views of policy which they contained, and as exhibiting specimens of fine style in composition, equally reputable to his literary entertainments, and his character as a statesman.

As the patron, and zealous supporter of the system of instruction and education in the common schools, he will be entitled to the sincerest respect and gratitude of the present and future generations. To this favorite object he devoted every faculty of his mind and body—exerting himself to the utmost of his powers, and stimulating others by every motive and argument that his ingenuity could urge or suggest. In almost all his messages to the legislature, this important subject held a prominent place; and there are abundant reasons for believing, that it is in a great measure owing to his constant exertions, and his unwearied perseverance, that the school fund, and the common schools, are at the present time in so flourishing a condition.

But the great scheme of policy, which crowns his character as a man of pre-eminent talents, and the most comprehensive views. Is that which gave rise to, and carried into effect the "Great Western Canal." The world rarely produces men, who have the sagacity to devise, the wisdom to undertake, the energy to accomplish, a work of this

stupendous character. It cannot be denied, without great injustice to Gov. Clinton, that the merit derived from these sources is his due. It is in vain to say that others had contemplated, or brooded over this subject. Whilst they were considering, he was acting. And he acted with a degree of decision and energy, that not merely overcame all opposition, and carried into complete effect his great project—he did more, he silenced the carpings, and checked the sneers of his enemies, and forced them to acknowledge the supremacy of his wisdom and talents, and the practical and more important effects of his enlarged and enlightened policy. The merit of this magnificent work belongs essentially to him—his name will be forever associated with it, in the same manner that the name of WASHINGTON is coupled with the establishment of our national independence; and if the legislature of the state are desirous of acknowledging the debt of gratitude which is due to this great patriot, now the grave has closed upon his earthly remains, and all the passions and feelings to which party animosity may have given rise are entombed together, they will give to the great work which unites the western waters with the Hudson, the name of the "Clinton Canal." *N. Dia. Ad.*

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & M'Calla, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—
in four Books. Book I. Demonology. Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year.

Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MARCH 1,* 1828.

|| No. 42.

EXTRACTS FROM THE

"TRIANGLE."

(Concluded from page 322.)

"Men are naturally unable to do right." "

"All men are condemned for Adam's sin."

"Christ died for none but the elect."

[The above lines form the three sides of the Triangle.]

No. III.

We come to the third and last great point of their system of theology, which makes out the triangle, from which, as I said, they do not depart. They tell you there is a remedy for a part of mankind; 'Christ has died for an elect number.' They, and they only, enjoy an offer of salvation; and for them alone is provision made. On the contrary, they plumply deny that 'Christ has tasted death for every man'; they will by no means allow that 'he is the propitiation for the sins of the whole world'; they abhor the idea of going 'into all the world, and preaching the gospel to every creature.' They would tell you, that if they could distinguish who the elect are, in their assemblies, they should preach the gospel only to them; but, as for the rest, they should preach nothing but the certainty of eternal damnation.

Nor does this, though it gives the lines of the triangle, display the worst feature of their scheme. They go on to state, that even the elect are not bound to believe in the Saviour, or to love and obey him, till he has convinced them, in a supernatural way, that he died for them. Thus, to the grossest error in doctrine, they add the basest selfishness in heart and practice. Nothing offends them so deeply as the assertion, that the perfection and glory of the Saviour are the highest motives of love and obedience to him. Yet, as for the non-elect, they assure them that their condemnation will be greatly aggravated for rejecting the salvation by Christ.

The whole of their doctrine, then amounts to this, that a man is, in the first place, condemned, incapacitated, and eternally reprobated for the sin of Adam: in the next place, that he is condemned over again, for not doing that which he is totally, in all respects unable to do; and in the third place, that he is condemned, and doubly and trebly condemned, for not believing in a Saviour, who never died for him, and with whom he has no more to do than a fallen angel!

This is what I call strong meat, and the stomach which can digest such food, tan, I should think, digest iron and adamant. The natural and necessary deductions from these leading tenets, their various ramifications and subordinate collateral branches, exert a deep influence, and diffuse an alarming complexion over the whole plan of revelation. These teachers have turned their faces towards the dark ages, and travelling back with rapid strides to the jargon of schoolmen, and the reveries and superstition of Monks. Were a painter to draw an emblem of their plan, you would see the distorted phiz, squinting-eye, and haggard features of perfect selfishness, mounted on the huge, inflated, and putrescent carcase of Autinomonism.

Whether they admit or deny the doctrine of moral agency, their crude notions of that and other things, amount to an absolute and universal virtual denial of it; of course, embraces the strongest and most odious features of fatalism, or rather, that men are mere machines, dead as inorganic matter. They have no notion of moral virtue as an exercise of the human mind; they even wish that phrase expunged from our language. Of course, their sermons generally lie within the narrow limits already marked out; *when they are pleased to style, preaching Christ!*

To this it is proper to add, that they are tenacious of their own opinions, and intolerant of those of others in no ordinary degree. I cannot express what gratitude I feel to Providence, that though Bonner and Gardiner should revive, they would not find, in this country, a government ready to second their intolerance by the flames of persecution. The tiger may show his teeth and growl, but he cannot bite.

With no design to exaggerate or color too highly, I have, in the preceding numbers, given a sketch of the incessant strain of preaching pursued in many congregations of this city. I have not misrepresented, neither have I withheld the truth. As I said, I have no controversy with any man: and am willing to give full credit to the learning and talents of many who teach these doctrines. Indeed, I have a charitable hope

* As we shall move our office the first of May, and wishing to close the present volume of the Olive Branch prior to that time, we have issued two numbers this week, and shall anticipate two numbers more in the same way.

that some of them imagine they are laboring in the cause of truth. But truth will one day instruct them that, as "they have sown the wind they shall reap the whirlwind."

I will not undertake to say that all the vices of the city are chargeable to the account of their error; far from it; but I will undertake to say that their doctrines are calculated, and tend, to drive men to skepticism, deism and atheism, libertinism; nay, to madness. The rash and unwary man that enters their assembly is amazed to hear his assent challenged to propositions from which his understanding revolts with horror: assertions are arrogantly, as it were, crammed down his throat, which insult his reason. He is told he can do nothing, yet threatened with endless perdition for his neglect. He is condemned for a sin he never committed; commanded to do what he is told he cannot do; and exhorted to believe in a Saviour who never died for him.

These teachers are often heard to bewail the departure of Boston from the faith, and I will not deny that there is much, very much, in Boston to be lamented, on the ground of the decay of morals and sound principles; but this I say and predict, as the fate of this city, should the masses of people increase, who are the followers, catechumens, admirers, and hearers of these teachers, and I perceive the ichneumon of ambition to have smitten these gentlemen with fangs of no ordinary venom, for they aim to be the head and not the tail: the following consequences may be expected.

1. The strain of preaching will abound more with empty declamation, and less with good sense: for, even now, every young man that issues from their school "out Herod's Herod:" bold assertions will take the place of arguments; and authority that of evidence: confusion and obscurity will be gazed at, with awful solemnity, as the profound of heavenly wisdom, and a set of cant phrases consecrated as the true language of Zion.

2. The churches, even the special flock of these teachers; the most pious and discriminating among them, will not be instructed, indoctrinated, or well informed, for they will not have the means of information, being taught to regard sound reasoning as worldly wisdom, just distinctions as metaphysical poison, and the dogmas of their teachers as spiritual truth.

3. The great mass of their congregations will throng their churches from sabbath to sabbath, with a perfectly vacant curiosity, some to hear eloquence, as they go to hear Cooper at the theatre, not caring what he says : some to see fashions, to meet company : very innocently believing, because so taught, that religion is a matter nowise connected with man's intellectual and moral powers, they will hear with calm indifference every thing as it comes ; the anomalous monsters of the doctrine will float through their imaginations as things of course, or as an April shadow over a hill ; the awful themes of guilt, sin and damnation, reverberate from their ears as from the cold and deaf walls ; and if they take the least notice of what is said, it will be only to say, "Very well, I can't help it."

4. From these immense beds of mental inaction, and moral deformity, will spring a race of "serpents," which empty declamation cannot frighten, and a reason totally blind cannot pursue or parry. In a city like this, there are great numbers of youth of elevated minds, quick conceptions, strong passions, and liberal education. They know that reason was not given to man to be trammelled with absurdities, and trampled in the dust. They will turn indignant from these "strange doctrines, and will prefer rather to follow the light of nature : " or, perhaps, they will say, "If these doctrines be true, my condition cannot be worse than it is ; and, at any rate, I cannot make it any better by my exertions. Let me then enjoy pleasure while I can."

When you rouse a nest of prejudices, especially those which are fortified by interest and popularity, you may be assured they will sting like wasps and hornets : nay, they would often "sting their victim dead," had they power. This has been the true source of religious persecution. Love of truth never raised a persecution : that frightful demon "is made of seer-ner stuff." It springs from ambition—a desire to govern the opinions of others ; and a religious ambition is by far the worst, the most rancorous, the most hateful and unreasonable specimen of its kind that ever infested the world ; it is a direct invasion of the rights of conscience, an atrocious and infamous invasion of the rights of God and man. A man wishes me to think as he does, in order that I may subserve his purposes ; not considering that I have the same right to my opinions that he has to his.

SKETCHES OF MURRAY.

(Continued from page 324.)

The religion of this world, is too often show and solemn mockery. Men pray to give an exhibition of their gifts ; they sing to evince how well they have cultivated their voices and their ears ; and few, in the present day, sing, but those who have learned, not of the Father of their spirits, but of some singing master. There should be order and regularity in all we do ; and harmony in singing is good ; but I would rather see a congregation unite in one key, in one

part, while their hearts made melody unto the Lord, than a formal company of mere singers. Bass, counter, tenor, and treble, how accurately soever they may perform, if it was certain they attended only to the manner with unconsecrated hearts.

After singing a hymn of praise to God, you should address the throne of grace in prayer. Surely there are among you some, who may be able to speak to our common Father. If no more be said than simply, Our Father, give us now we are met together in thy name, thy reviving presence. We lack wisdom ; be graciously pleased to give us thy good spirit to guide us unto all truth, and save us from the evil that is in the world. We are met together, agreeably to thy divine direction, to search the scriptures ; be pleased to commune with our spirits, and open unto us thy scriptures, that our hearts may burn within us. Send forth, O thou Lord of the harvest, laborers into thy harvest, and bring all men into the knowledge of the truth, that thy will may be done in their salvation. Bless our governors and rulers, and all conditions of men among us ; enable us, and all who believe in the Saviour, to walk as children of light, that our light shining before men, they may be led to glorify thee, our heavenly Father. Surely, you will not find it difficult in some such way as this to address the God in whom we live, move and have our being. Our gracious God hath said, Ask and ye shall receive, seek and ye shall find, and whatsoever you ask according to my will, you shall receive. When you have thus prayed, concluding with what we are taught to call the Lord's prayer : then let some of the brethren read a portion of God's word, remember always the words of our divine Master, who, when he bade us search the scriptures, assured us they testified of him ; nor should we forget, that for the purpose of testifying of Jesus in his various characters, and of exhibiting a just idea of all his works ; the sacred volume testifies also of many other persons, as of Adam, who was a figure of Jesus Christ ; the second Adam of the deceiver, who beguiled our general mother, and who, in the character of a murderer, did the deed, which brought ruin and death on all the human race. Of two classes of fallen sinners, the angels who kept not their first estate, and the human nature, deceived by the former, and consequent thereon, apparently destroyed.

The scriptures give an account of a just God who in the law which he gave by Moses, denounces death and the curse upon every one, who continueth not in all things written in the book of the law to do them ; but in the same scriptures we have an account of the same God, manifested in the flesh, as the head of every man, made under the law, to redeem them that were under the law, being made a curse for them ; and this revelation is that gospel, which is glad tidings to every child of Adam, because every child of Adam being once under the law, and a transgressor of the law, was consequently under the sentence of death, and subjected to the curse. Jesus having redeemed the human sinner by tasting death for every man, being the Saviour not of few individuals only, but of all men ; the gospel, which is a divine declaration of this truth, is indeed glad tidings to every fallen sinner. When we read in the scriptures of wrath, tribulation, death, &c. we know that God speaketh in his legislative character, as he was manifested by Moses, as the just God who will by no means clear the guilty ; but when

we read of grace, mercy, and peace, of life, as the gifts of God, of salvation began or completed, we know that the same God speaketh in the language of Zion, in the character of the just God and the Saviour. The one is the language of the law, the other is the language of the gospel. Whatever in any part of the scripture manifests sin, and the punishment due to sin, is the law : whatever exhibit Jesus as bearing the sin of the world, and suffering the punishment due thereunto, so making peace by the blood of the cross, is gospel : wherever I find the scriptures speak of a reconciled God, well pleased for his (Jesus) sake, I find the gospel, the believing of which gospel, is accompanied by a salvation from all misery, to which we are exposed, while we believe the law only, and not the gospel.

The scriptures speak of a judgment past, and a judgment yet to come. The past judgment is, first, where the world was judged in the second Adam, according to the testimony of the Saviour, now is the judgment of this world, now is the prince of this world cast out, and death executed upon them, according to the righteous judgment of God. Secondly, Every one taught of God judges himself, and therefore he shall not be judged. Judge yourselves, and ye shall not be judged. The judgment to come is that last great day, when all who have not judged for themselves, all unbelievers of the human race, and all the fallen angels, through whose influence unbelievers are held in a state of darkness and blindness, and who, as the deceivers of mankind, are reserved in chains of darkness unto the judgment of the great day ; these then shall all be judged by the Saviour of the world. But the angelic, and the human sinner, shall then be separated ; the one shall be placed on the right, the other on the left hand ; the one addressed as the sheep for whose salvation the Redeemer laid down his life ; the other as the accursed, whose nature he passed by. The human nature as the offspring of the everlasting Father, and the ransomed of the Lord, shall by divine power be brought into the kingdom prepared for them before the foundation of the world ; the angelic nature will be sent into the fire prepared for the devil and his angels.]This is Murray ! Eds.]

The scriptures lead us, by various and striking figures, to the contemplation of the Prince of peace, and to his contrast the prince of the power of the air. Sometimes these figures are taken from men ; sometimes from things : every thing good is expressive of Christ and his salvation ; every thing bad of his adversary and destruction. The Prince of peace came to save human nature from the power and dominion of the devil and his works ; he came to destroy the latter, that he might save the former. He was manifested to destroy the works of the devil, and he shall save his people from their sins. This indeed he hath done when he put away sin by the sacrifice of himself, and this he will do, when he shall give his holy angels charge, to collect every seed sown by the enemy in the human nature, that as tares, as evil seed sown by the evil one, they may be separated from the good seed, which when it was sown by the Son of man by whom all things were made, was pronounced very good, and will again be as good, when the evil, that came from the evil one, is separated from it. The Son of man, agreeably to the records of truth, shall take out of his kingdom ; which kingdom will be composed of all nations, and kindreds,

and people, and tongues, for the kingdoms of the world shall become the kingdom of God, and of his Christ; out of this kingdom, I say, the Son of man will take out every thing that offends, and those who do iniquity.

There is nothing can give offence but sin and sin is the work of the devil, of that spirit, which now worketh in the hearts of the children of disobedience; as then this evil spirit is the worker or doer of whatever gives offence, Jesus, as the Saviour of the world, shall in the fullness of time separate from his kingdom both the evil worker, and his evil works; the evil workers in the characters of goats, the evil works in the character of fates.

When the sower of the evil seed, and all the evil seed sown, shall be separated from the seed which God sowed; then the seed which is properly the seed of God, will be like him, who sowed it, holy and pure, as God is holy and pure; when the veil shall be taken away, and the face of the covering from all people; every eye shall then see the Saviour as he is, and they who see him as he is, shall be like him; for the Redeemer is able to change even these vile bodies, that they may be fashioned like unto his own glorious body, according to the mighty working, whereby he is able to subdue all things unto himself. Thus stands the gospel of the grace of God, as revealed in the scriptures. It must be confessed, there are in the Bible many things, which may appear dark to us, our weakness is even infantile, and the prejudices of education tyrannize over the mind; the power of the adversary is great, and the purpose of God reserves the complete manifestation of himself to futurity. Our Saviour teaches us to look forward to a brighter day, when we shall attain a perfection of knowledge, knowing as we are known; here we know but in part; but blessed be our divinely gracious teacher, who in mercy hath made us acquainted with the purpose purposed on the whole earth, who hath assured us it is the will of God, that all men should be saved, and come unto the knowledge of the truth, while reason as well as revelation teaches us, that a being who is almighty, will do all his pleasure, and fulfill all his will. I wish, therefore, that as newborn babes you may desire the sincere milk of the word, that you may grow thereby.

It is the business of him who deceiveth the nations, to keep the children of men in ignorance: they never would have seen the revelation of God, could he have prevented it, and when, by divine favor, the revelation was published in a living language; he made use of every art to persuade men, they were not to understand its divine author as he spake, so that upon this principle we are not the wiser for the given revelation, and when he can no longer hold us under his dominion in this way, his next device is to turn us from the plain, luminous truths of the law and the gospel, to the more dark and mysterious parts of revelation. I pray God to give you understanding, that you may not be ignorant of satan's devices.

After reading a portion of the sacred oracles, if any brother hath a word of exhortation, let him deliver it; but let there be no contention, no disputation, have no fellowship with the unfruitful works of darkness.

After reading the word, give thanks to God, praying that you may be continually under his direction; sing a hymn of praise to your Redeemer, when some member of your association may, in the name of your Saviour, pronounce the concluding benediction.

You would, I say, do well, upon the first day of every week, to establish such regulations. If you have a meeting-house, it is well; if not, any apartment consecrated to this employ will answer your purpose. The first churches of the living God, were thus convened in one house and another, as they found most convenient. Our God is not confined to places: wherever two or three are met together in his name, there God is, neither was it the place upon which the compilers of the constitution had their eye, it was the thing, it was piety, religion and morality.

Piety, it is said, consists in that communion and fellowship between the spirits of men, and the Father of their spirits, with which they are indulged through our Lord Jesus Christ; or, it is more strictly a reverential adoration of Deity, a devotion of soul, and an earnest desire to be found in the paths of duty.

Religion is the assembling ourselves together, in a regular, orderly manner, at stated times, to worship God, and to receive instruction respecting the effectual and acceptable performance of duty.

Morality is a duty we owe ourselves, to our families, to our brethren in the same faith, to our enemies, and to all mankind. In the practice of religion and morality, we adorn the doctrine of God our Saviour. A man may attend to the observance of religion and morality, and have no piety, but I presume no man can be pious without attending to the practice of religion and morality.

If thus you conduct, you do, as I conceive, come up to the spirit and letter of our Constitution.

But you wish, when you are formed into a christian church, to be made acquainted with your duty respecting ordinances, and on this head, also, the scriptures will afford you sufficient information and direction. As christians, you will not conceive yourselves bound to observe those ordinances contained in the Jewish Ritual, or what is commonly called the ceremonial law; but instead of all these, it has been thought by the generality of professing christians, that our divine Master has substituted the ordinances of baptism and the Lord's supper. Beside these, there are other ordinances, to which some professors of christianity tenaciously adhere, but baptism and the Lord's supper have, by a greater part of the religious world, been deemed an essential part of the christian religion. There are, however, a very respectable denomination of christians, which have totally rejected the external use, as well as the abuse of both these ordinances, and this they have done, from a full persuasion that the words of our common Master were spirit and life. Perhaps, there are not many in any denomination, who being able and willing to judge for themselves, will not agree with our Apostle, in considering ordinances merely shadows.

The Universalists, as christians, admit of but one baptism. The baptizer Christ Jesus, and the elements made use of, the Holy Ghost, and fire. Yet they believe, that John, by divine direction, baptized with water; but even this, though established by divine authority, they consider in the same point of view in which they are directed to consider a variety of other ordinances, that were established by the same authority; in that dispensation they consider it merely as a figure. Water is a purifying element; but it can only remove external filth, it,

however, goes as far as a figure can go, and very properly preceded that one baptism of our divine Master, which should effectually cleanse from all filthiness of flesh and spirit. Hence, he who baptized with water said, He that cometh after me is mightier than I; I indeed baptize you with water unto repentance; but he shall baptize you with the Holy Ghost and with fire.

We consider the ordinance commonly called the Lord's supper, as a very expressive emblem of the salvation of the human family in Christ Jesus. We are, however, informed, that this emblem may be used worthily or unworthily; and that he who eateth and drinketh damnation or condemnation to himself; and we are furthermore taught that the worthy receiver, in receiving, discerns the Lord's body, and that the unworthy receiver, does not discern the Lord's body.

Yet, although the people called Universalists, associating as christians in church fellowship, generally adopt as their most reasonable service, this divinely expressive ordinance, yet, they do not hold themselves in subjection thereto, they are subject to no shadows; and while they hold this ordinance in the highest estimation, as an ordinance, yet they think the exercise of charity much greater, and are, therefore, determined that difference of mind or manners, respecting the use or disuse of this or any other ordinance, shall never interrupt the gentle flow of their christian affection towards each other. On the whole, the people called Universalists determine, with the Apostle, to know nothing either as a whole or a part, directly or indirectly essential to their salvation, but Jesus Christ and him crucified.

Permit me again to caution you respecting your conduct, as a Church; let it appear to all that you are under the influence of the spirit of God; and, as two or three, met together in any place in the name of the Saviour, constitute a Church, so, thus meeting and conducting with christian propriety, you will cause your light to shine before men, as to oblige them to glorify your Father who is in heaven; But, as your peace and happiness will, in a great measure, depend on your conduct and character, let no individual have fellowship with you, but such as are seriously disposed to act a consistent part, to adorn the doctrine of God our Saviour—To adorn this doctrine is equally the interest and duty of every professor. Let no one take refuge under your name, merely from pecuniary motives; if you tolerate such proceedings, you will justly suffer as evil doers, and you will lose your glorifying, you will be found resisting the powers that are ordained of God, and, as they are so very mild and gentle, in resisting them, you must expect censure and condemnation.—Let every one who joins with you pay regularly into the hands of a Treasurer, what he would be obliged to pay to the parish Collector, and having these legally made payment, let him be furnished with a certificate to produce when called upon by the Collector of parish rates. Do you say, that you should not have many to join with you on this principle? Better have none at all, than have them on any other principle; what advantage can you derive by associating with unprincipled men? Why should you bear the burden of such worthless characters? But, thus conducting, you will have none but real, honest, true believers, and one such a believer will be better than one hundred of a contrary character; and you will always find honesty the best policy; it will be

advantageous to you both as members of society, and as christians. Possibly you will say, if we thus regularly pay as much as was demanded of us in the several parishes to which we have belonged, what are we to do with money thus collected? Perhaps you may in time accumulate as much as if put out in interest; may enable you to support a minister without any additional charge, or you may accumulate sufficient to build a house for the worshippers of God; or you may be able to assist your suffering brethren, which is one of the first christian duties, and, I had almost said, worth all the rest. Your stock, however, will be continually increasing, and it will be joint property of each of your members, you will by this means have none but the best men in your society; whereas, if you do not adopt some such plan, you will probably have some of the worst.

[To be continued.]

A DISCOURSE ON THE RESURRECTION OF JESUS.—By Dr. Priestley.

[Continued from page 324]

4. The appearances were continued to a sufficient period, viz. the space of forty days, which was certainly time enough for any persons to recollect themselves, to get over any impression of surprise, and to be perfectly collected, so as to be put on their guard against any cause of deception, and to examine and satisfy themselves at their full leisure.

Such is the direct evidence of the resurrection of Jesus, than which nothing can well be conceived to be stronger, resting upon the testimony of a sufficient number of the most competent witnesses, not prepossessed in favor of an *expected* event, and who yet had time to recover from the surprise occasioned by an *unexpected* one. It was also a testimony to which they all adhered through life, notwithstanding the greatest temptation that men could be under to tell a different story.

I shall now consider some objections that have been made to this evidence.

1st. It has been said that Jesus ought to have continued longer in a state of death, as till the body had purified, &c. so that the revival of it might have been the more extraordinary. In this view, no doubt, the evidence of a proper resurrection might have been more striking. But then, though the evidence would have gained strength in one way, it would, by this very means, have lost much more in another. Not to say that a resurrection from any state of unquestionable death, is as much a proof of a real miracle. That is, it required nothing less than a *divine power*, which is undoubtedly equal to the raising a man from death at any period, as well as the making of any number of new men.

But had the resurrection of Jesus been at any considerable distance of time, the evidence of his *death*, and consequently that of a miracle in his *resurrection*, had not been so clear. For then it might have been said that, in so long time, he might have recovered from the effect of a seeming death; that his disciples had time to recover from their consternation, and lay their schemes for any particular purpose; that, in so long an interval, the guard of the sepulchre might have been more negligently kept, the seal on the stone might have been broke by some accident, and Jesus, being alive, might have been conveyed away, and time given for his appearance, as raised from the dead.

But considering that Jesus was taken down

from the cross, to all appearance at least dead, and left in the state of a corpse, swathed in spices, late on Friday evening, and then left alone in a cold sepulchre, it was absolutely impossible, whatever life may supposed to have remained in him, that he should have appeared not only alive, but in perfect health and vigor, walking about, and conversing, as if nothing at all had been done to him, so early as at day break on the Sunday following. In the evening of that day he walked from Jerusalem to Emmaus, which was about eight miles, and also back again, and as speedily as two men in health, and who made all the haste they could, were able to do the same. This is the more extraordinary, considering the wounds that had been in the *feet* of Jesus. If a man had suffered nothing more than this piercing of his feet, in the rough manner in which it was, no doubt, done in the act of crucifixion, this walk alone would have been absolutely impossible; and on the third day he would have been even less able to walk than on the first, from the inflammation of the wounds. There must, therefore, have been some miracle in the case; and if any miracle was performed, why not that of a real resurrection?

It may be said that the evidence of a real miracle would have been still stronger, if the bones of Jesus had been broken, like those of the two thieves. But as the piercing of his feet, the wound in his side, and even the hanging so long on the cross, must have effectually incapacitated him from walking abroad within two days, the breaking of his bones would have been no real addition to the evidence; the *impossibility* of his walking abroad being really the same in both cases. There would have been a difference only in the case of *probabilities*, which vary with circumstances. But any one natural and absolute *impossibility* furnishes as strong an argument as a other.

In this very important view, therefore, the less was the time that intervened between Jesus' having been laid in the sepulchre, and his appearance alive and well out of it, the stronger is the evidence of a divine interposition, and unbelievers would have more to object if that interval had been longer, than they can have at present. Jesus, we can now say, appeared alive and well sooner than it was *possible*, in the ordinary course of nature, that he could have done. It was before the guard could have been relaxed, before the disciples could have recovered from their consternation; and especially before it was possible for him to recover from the languishing state in which crucifixion must have left any man; to say nothing of the wound he had received in his side, which alone, if it had missed any vital part, must have confined him, and have disabled him from going abroad, a very long time.

2. It may be proper to take some notice of the story that was propagated by the Jewish priests; who, when the guard fled at the appearance of the angel and the earthquake, bade them say that the *disciples of Jesus came by night, and stole him away while they slept*.—This, however, was both in the highest degree improbable, and what is more, it would not have answered any purpose; so that they who had just before behaved in the most cowardly manner possible, must have risked their lives for nothing. Indeed, such a story as this would hardly have been suggested by the enemies of christianity, if any thing had been known at the time besides the earthquake, the appearance of

the angel, and a suspicion, perhaps a report, of the absence of the body, & if any thing had occurred to them more plausible at the time. So weak a defence almost amounts to a confession of the weakness of the cause to be supported by it.

The improbability alone of any considerable number of men all sleeping, whose business it was to keep awake, and not more than two or three hours, for which they had time enough to prepare themselves by sleeping the preceding part of the night (for this was the last watch, at break of day) and when the penalty of sleeping was death; and that they should all sleep so soundly as that the rolling of a large stone (so large that several women despaired of being able to move it) and this quite near to them, should not awake any one of them, is far too great to be admitted.

The disciples of Jesus, if such a scheme had come into their minds, dispirited and dispersed as they were, could have had no expectation of accomplishing it *undiscovered*, even if there had been no guard at the sepulchre. The city of Jerusalem was at that time full of people, beyond any thing that we can have an idea of at present, being the time of passover, and when the moon was at the full, so that numbers of people (the houses of the city not being sufficient to receive them) would be walking about at all hours; and the sepulchre was so near to the city, that it is now inclosed within the walls. In that climate, and at that time of the year, there was no inconvenience in passing the whole night, and even sleeping in the open air. The preceding night Jesus and his disciples had passed in a neighboring garden; and it is very probable that they had done the same before, since Judas expected to find them there. In these circumstances, the disciples could not have had any reasonable expectation of removing the body undiscovered.

Besides, what would the removal of a mere corpse, admitting that they might have had the courage, and address, to succeed in so unpromising an attempt, have availed them. There would have been no evidence of a *resurrection*, unless the dead man could have been exhibited alive, which it was certainly out of their power to do.

If a few of the disciples of Jesus had been so abandoned, and at the same time so stupid, as to have attempted an imposition of this kind, an imposition which they could not have derived any imaginable advantage, how could they have made others believe a resurrection of which they saw no evidence? Would the mere absence of the body have satisfied Thomas, (who, though one of the twelve, was certainly not in the secret) the five hundred who went by appointment into Galilee, or the thousands who were converted by Peter immediately after this event; and would none of them have abandoned so groundless a faith in time of persecution? Would not torture, and the prospect of death, have extorted a confession of the cheat from some of those who were in the secret?

Lastly, what prospect could the disciples of Jesus have had of being able to carry on the scheme that was begun by their master, without his power of working miracles, of which they must have known themselves to have been destitute. It was, no doubt, the possession of this power, and this alone, that emboldened

[To be continued.]



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MARCH 1, 1828.

BELLAMY'S BIBLE.

We gave in No. 40 some extracts from this wonderful production. We did design to make some comments of our own ; but, fortunately, having had the strictures of a learned Jew, (Hymian Hurwitz,) put into our hands, an extract from this work will supersede the necessity of any other comment at present.

"It is well known, that by far the greater part of Christians and Jews derive their religious knowledge from the translations of the sacred writings. Unable to approach the original fountain of truth, they drink of its invigorating waters by means of aqueducts ; entertaining a well-founded confidence, that the translations, however they may differ from each other, or from the original, in difficult passages, or in unimportant points, convey, substantially and in the main, the word of God. Destroy this confidence, persuade them that the translations are full of errors and inconsistencies, and you deprive them at once of their religion. When, therefore, Mr. Bellamy, the author of the New Translation, so repeatedly charges all existing translations with errors, inconsistencies, and contradictions, and with containing 'passages that deny that God is a being of love and mercy ;' and, 'accounts of things that are as opposite to truth, as light is to darkness'—he doth, as far as his influence extends, a most serious injury to religion. Such, at least, is the tendency of his publication ; and that such too will be the effect, may be well feared, when we reflect in how many instances the weakness of the writer is made up by the previous inclinations of the reader. For can it be supposed, that, with such impressions, the illiterate classes of society will continue to practise religious tenets derived, as they are told, from such corrupt sources ? Is it not more likely that they will reject them altogether ? Or, is Mr. B. so infatuated as to imagine that having once destroyed the authority of the established versions, mankind will give greater credence to his whimsical interpretations ? Will they believe him inspired ? or that he possesses more wisdom and learning than all the learned of former ages ? Assuredly they will not ; and consequently they will be deprived of all religious instruction.

"Great as this mischief is, it is not the only one that may be apprehended from his writings. Mr. B. indeed tells us, that the chief aim of his labors is to defeat Deists, and to promote the sacred cause of religion ; but I hope to prove, in the following work, that so far are his writings from being calculated to produce such desirable objects, that they rather tend to produce the contrary effect. Whatever therefore his motives may be, they cannot justify the means he has taken ; and I must tell him in the language of a Hebrew philosopher, 'KUNTE RTSUE ABL MOSHIK AINM RTSUIM' *Intentio tua accepta est, sed opus tuum non est acceptum.*' Further, that he has proved the truth of the proverb, that a bad advocate often spoils the best of causes ; and that blundering officiousness is equally detrimental, whether it intends to injure or to benefit.

"To counteract the mischievous tendency of Mr. Bellamy's publication, is the object of the following sheets. I hope to prove to the satisfaction of the reader : First, that after the intellectual labor that has been bestowed on the sacred books for the last two thousand years, there is very little probability of our finding out any truth, or point of doctrine, not known to our learned predecessors. Still less probable is it, that any man should now discover in them an entire new sense : Secondly, that Mr. B.'s attempt to give a new sense to various parts of scripture is not only absurd, but replete with dangerous consequences to religion : Thirdly, that the serious charges which he has brought against former Translators and Commentators, and their important works, are unwarranted and groundless : Fourthly, that whilst he charges others with inconsistency, he is himself most inconsistent, always reckoning on the ignorance of his readers, and often quoting works which he never could have read. And, lastly, as has been already stated, that he has committed so many gross errors in those few books which he has already translated, as to prove clearly, that he is totally unfit for the important task which he has undertaken."

We have read this work with care and attention, and can only say, that, notwithstanding Mr. B., as we believe, has corrected some important errors which are found in the common version, yet Mr. H. has fully proved what he attempted, that Mr. B. has rather made the scriptures say what he thinks they ought to have said, than what they *actually* say ; so that, on the whole, his translation (if such it can be called) is by no means to be preferred, as a *translation*, to the common version.

Speaking of the "Sacred Volume," by

* Thy intention is acceptable ; but thy work is not acceptable. EDS.

which he means only the Old Testament. Mr. Hurwitz says "It not only embraces every thing that concerns our present state of existence, but reaches far, very far beyond it." And then, in a note on the above, he says,

"There have been learned Christians, I know, who have denied this position. But an attentive perusal of the Old Testament, particularly the prophetic books and the Psalms, will, I am persuaded, convince every impartial mind that the doctrine of a future state was not only known to the ancient Israelites, but known as one of those grand truths that admitted not even a shadow of a doubt. Indeed a revelation unaccompanied with this necessary knowledge, appears to me incomprehensible. Without this important truth, all the wonderful events, all the miracles, nay, the law itself, could not have had an adequate object.

"I owe it however to truth, to remark, that the denial has been the opinion of individuals only in any church denomination. At all events, the contrary is maintained in the strongest language by the established church of England."

Now, kind readers, having heard something on both sides of this question, you must judge for yourselves. We have our own views of this subject, which, perhaps, we shall give to the public in due time.

EDITORS.

From the New-York Inquirer.

A warning to avaricious Priests.

"We recently copied an account of the Rev. Mr. Freeling, of Aquackanonk, N. J. having committed suicide by cutting his throat. We since learn that a Mr. Boyd, an attorney, of Hackensack, has put a period to his life in the same manner. It is stated, that they were both executors of the will of Mr. Abraham Ackerman, a wealthy inhabitant of their neighborhood who died about the first of this month, and who left legacies to both of them."

We shall only add here that they were both Calvinists. The Reverend Mr. Freeling was highly esteemed by his Congregation. We shall give the particulars in our next, so far as they have come to light, accompanied with a few comments.

PREDESTINATION.

The ways of God are impartial ; and in the end will be found to be equally and universally good to all his creatures ; if not to the same degree, that is, if his goodness is not equally manifested to all, and to the same extent, it is the like in kind. Hence,

if all moral beings, as man, are destined to an eternal existence, in which they will be susceptible of pain or pleasure, whatever he has done for one, in relation to this eternal state, we may rest assured he has done for all. A contrary supposition would suppose him to be capable of infinite and eternal cruelty! With this view of the divine character, the following testimony of the apostles, must give the greatest comfort and consolation to all. Eph. i. 2—12 inclusive.

"Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;

"According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;

"Wherein he hath abounded toward us in all wisdom and prudence:

"Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; &c."

Let us be assured of the truth of the above testimony, and it must be perceived that it makes no difference to us whether we are gathered in as the "first or last fruits of his creatures."

Predestination does not depend in the least degree on man, but on the "wisdom which is from above," which is "without partiality." To apply such testimony therefore, to a part of mankind, is very improper. It is in this way that the scriptures are often wrested to our own destruction—to the destruction of that peace and comfort there is in believing. K.

Extract from a letter to the Editor, dated

Pittsburgh, Feb. 16; 1828

REV. AND DEAR SIR,

Your letter, accompanied by an interesting number of the Olive Branch, has been duly received. I am truly gratified that my expectations are confirmed, by ascertaining you to be the gentleman with whom, in my youth I formed a partial, though an agreeable acquaintance.

I rejoice, sir, that you have found, in the middle section of the Union, a field in which

you can enforce successfully that religious doctrine, and publish those moral truths involved in it, which will ultimately be taught and embraced throughout the world. Before this consummation of the united assent of mankind to the doctrine of Universal Salvation can be brought about, there must be a material and general change in the moral education of youth. It is equally surprising and lamentable to observe what an influence the force of habit has in diverting reason from its natural tendency, trammelling the intellectual faculties, perverting the judgment, and, at length, constraining the mind to view the moral relation existing between man and his Maker in a light equally abhorrent to right reason, and derogatory to the divine attributes.

So absolutely dependent is the youthful mind upon the instructions of others, for the communication, if not the suggestion, of ideas, and the enforcement of just principles, that, without this agency, it would remain as it is at first, a blank, and never be able, unless by dint of native, unperverted reason, to form any just, or exalted conceptions of God, or of his moral government. But in what manner is the education of youth generally conducted; and what are the principles upon which it is based? What is the moral pobalum with which the minds, the feelings, and the affections of the rising generation in Christendom, are fed, nourished, and animated? For an answer to these enquiries, it is sufficient merely to refer to the factitious formularies and creeds, which are forced upon them by parents and others, as the doctrinal institutes, which must regulate and form their minds in the incipient stage of their education. What! Constrain children to yield their assent to mystical propositions, and abstract and abstruse speculations which neither their parents nor their teachers can comprehend, much less explain, doctrines got up and foisted upon the world by interested theologians, and which militate against the true spirit of the bible?—doctrines which detract from the attributes, the honor, and the glory of heaven, and which, if embraced, are directly calculated to render mankind wretched, contrary to the design of God as manifested in the works of creation, and in the revelation of his will. Such a process of juvenile education is as preposterous, as the attempt to enforce it is, I had almost said *criminal*; I will say *culpable*; yet such is the manner in which the minds of our youth are formed; such are the means adopted, by parents and teachers, to prepossess them upon subjects of vi-

tal importance to their happiness, but which in consequence of erroneous pre-conceived opinions, become as they increase in years, the source of disquietude, and frequently of misery. From these considerations, sir, the force of habit is obvious, which becoming settled and confirmed, seldom yields to the counteracting force and influence of right reason. Hence the necessity of a change in the mode of educating youth, in order that their minds may be left free from the trammels of error, and the influence of bigotry and superstition. Until such a change shall be effected, the doctrine which you espouse and publish, the only true basis of the Christian's hope, will meet with opposition from various quarters. But it will ultimately prevail; for *si deus est pro nobis, quis contra nos?* The interest I take in this subject, has led me to say more upon it than I at first intended.

The specimen of a modification of the English alphabet inserted in the Olive Branch, would, if introduced in the place of the alphabetical scheme now in use, certainly tend to compress the language: and whatever would have this tendency must be considered an important desideratum.

I wait, with great anxiety, the last revision of your translation of the New Testament; though it appears to me you have already done great justice to it. With respect to the word *eternum*, a classical Calvinistical clergyman in this section of the country, derives it from the adverb *et*, (*semper*), and *ens*, (*ens*), i. e. *always being*; and he has succeeded in impressing many with the belief that the derivation is correct. I have written and published one essay, to prove the absurdity of it; but as my time is engrossed by other subjects, I should like to see, in the Olive Branch, an investigation of this point from your pen: I think it would do good. Again, another Clergyman declares and insists that the second verse of the 12th chapter of Daniel, of itself, upsets the whole doctrine of universal salvation.*

If you will acquaint me of the terms of the Olive Branch, I believe I can procure you a number of subscribers in this quarter.

UNION SCHOOL BILL.

From our Correspondent at Harrisburg, Pa.

It will be recollected that we published one or two letters on this subject some time since. As the bill has received its quietus, we shall extract the following, dated February 13, 1828.

Dear Sir,—On Friday last the bill for

* Remarks on the above in our next.

the incorporation of the Sunday School Union was under consideration in committee of the whole Senate. Mr. Duncan advocated the measure. Col. Powel and Dr. Burden opposed it. The committee rose without a vote on the bill.

The next day the committee sat: Messrs. Brown and Rowland spoke in favor of the bill, Col. Powel and Mr. Wise against it. The committee again rose without a decision.

On Monday the bill was again in committee, and was negatived without debate. On agreeing to the report of the committee, the yeas were 21, nays 9. No question before this Legislature ever produced greater excitement. The lobbies, galleries and extra benches, were crowded. The Methodists, Catholics, a large part of the Episcopalians and Lutherans, as also many of every christian denomination were opposed to the bill.

By a curious coincidence the same bill was re-acted on, on Monday, in the House of Representatives, and was indefinitely postponed by an increased vote without discussion. The debates on the subject in Senate were conducted in a manner suitable to the dignity of a deliberate body. There was nothing said to wound the feelings or prejudices of any person connected with the society, and although the members of the Senate are of very different religious opinions, there appeared nothing directly or indirectly of a sectarian character. As representatives of a people of all denominations, the senators appeared to act as guardians of civil liberty, whilst they advocated the principle "to judge of no man's servant," but to leave matters of religious opinion to the only legitimate authority, to Him who has created and to whom all creatures are accountable.

The decision of the Pennsylvania Legislature, in a matter with which they are intimately acquainted, will meet the approbation of all liberal men of every sect, and will, perhaps, have the effect of calling the legislative authorities of other states, to a close attention to such ecclesiastical measures as may be brought before them.

In matters of religion, it has always appeared to me that the Creator has laid before his creatures the table of his spiritual bounty, where each individual may partake and be nourished and strengthened. The food you eat is digested only by yourself, it does not satisfy the hunger of others. Each being partakes of that which he thinks suit-

able to him. Some have a liking to a particular kind of food, others partake of all kinds. Why should they grumble about such things, seeing that the bountiful Giver is pleased to continue his abundant supplies of comforts and blessings to every being he has pleased to create.

MR. BURDEN'S REMARKS.

In Committee of the whole, in senate, on the bill, to incorporate the Sunday School Union.

Mr. Burden said, he would reply to the observations of the gentleman from the city, (Mr. Duncan) and he could do no better than speak his own language. Mr. B. here read extracts from the report of Mr. Duncan, relative to corporations, senate Journal, 1824, 1825.—"The assumption of a neighboring state to legislate over the soil of Pennsylvania, is an invasion of the sovereignty of the state, and the consequences of a submission to this interference with the internal policy of our law, involve considerations of so much moment, that your committee has cautiously perused its investigations on the subject," &c. How well the gentleman writes; he shows you that New-York had no right to legislate over the people of this state, yet this day he is willing to incorporate a company whose jurisdiction will extend from Florida to Michigan, and from ocean to ocean—Hear him again "the incorporation of associations to carry on a business, within the reach of individual capital and property within the scope of individual enterprise, by conferring on them extraordinary privileges and exempting them from the ordinary personal liabilities, is not only inconsistent with the dictates of sound political economy, but at open war with the free principles of a free government, instituted for the purpose of promoting the common welfare by the security of equal laws, equal privileges and equal rights. The very object of such corporations is to give the members composing them an artificial power which they would not have in their individual capacities—and the necessary effect of this artificial power is to create an inequality in the condition of the members of the community, which the provision of a wise and free government are established to guard against; and to render more unequal the division and distribution of property, which it never can be the policy of republican institutions to encourage"—so much for the gentleman's opinions in black and white. He has talked to day much about republican principles—he wrote like a republican in eighteen hundred and twenty five. But, why his sentiments differ now so much from his report in eighteen hundred and twenty five, he best can explain. Has his memory failed him, has he changed his opinions, or has the raven wing of prejudice brooded o'er his mind on this particular subject? He should say nothing more on this point, he had answered the gentleman in his own words, and he could find none better to show his own ideas on such corporations.

Mr. B. said, that he was opposed to the bill because it would create a monopoly in trade. There was one class of citizens that had been too much neglected by Legislatures, he alluded to the working classes, the bone, the sinew, the marrow of the community, the foundation of wealth and prosperity, a class pre-eminent in the annals of freedom in all ages, he said that tho' there was

no law in the statute books against this class, yet the courts had the power by the common law (a creature generated in the morasses, in the days of barbarism) to imprison working men for associating to regulate their wages—he said that he would watch over the interests of these men from this class he sprung, and he was not prepared to pass a law which would injure them; True, a few booksellers, wealthy booksellers, had recommended the incorporation, but where are the printers and bookbinders; why have not they put their names to the petition? booksellers might not for many years feel the injury, but the printers of small capital would find it difficult to compete with an institution of immense capital, derived from gratuitous subscription, and having the power, as it processes the design, of driving out of circulation all school books, by the cheapness of its own publications the enterprise of individuals would be paralyzed, and the market would be in the hands of the Union.—To be sure the book trade only, will, or can be affected, but where are you to stop, what right have you to single it out? he cared not whether the wedge were gold or iron he never would give his sanction to its entrance.

What do they want with an act of incorporation, cannot schools be taught without charters? There is a society the most ancient and extensive in the world, possessing a high reputation, holding property to a large amount—he alluded to the Masonic society, which never had asked the sanction of law and never was known to do injustice to individuals, this association is made up of men of all creeds and climes, of the virtuous and the vicious, and yet its transactions are honorable; it can subsist without a charter, what is the reason that the union of pious men cannot prosper, if subject to individual liability, can they not find an honorable and honest man for treasurer? can they not confide in their agents? he believed they could. What necessity exists for granting a charter to the union? In three years it has issued from its press, upwards of three millions of publications, it has prospered beyond the prophecies of men and the warmest anticipations of its promoters. Its managers tell you in their report, that if it continues to increase as it has done, during the last year it will overspread the land. Why then after a system of individual liability which has been attended with such prosperous results, why enable it to acquire a credit without a responsibility, that it may become a monopoly.

(Concluded in our next.)

INTELLIGENCE, SAGACITY, AND AFFECTION OF ANIMALS.—No. 6.

As tō he nācūral afēkñ ov brūts, ss an injēneus rītr, "he mōr í rēfēkt on it, he mōr í am astōnist at its efēkts. Nēr is he violēnc ov his afēkñ mōr wūndrfōl hān he sōrtnes ov its dūrāñ. Hūs évré hn in hr trn is he vírāgo ov he yerd, in propōrñ tō he hēlpśnes ov hr brōd; ā wil fli in he fāc ov ā deg or ā ss in dēfēnc ov hōs ēikns hōic in ā fū wēks dē wil driv bēfōr hr with rēlētñs krūiltē. His afēkñ sublims he pásñs, kōikns he invēññ

à sèrpns hie sagacété ov hie brút
kréañ. Hus á hn, just békum á
múhr, is no lèngr fiat placid brd sè
yúsd tó bé, but wih fèhrs stánding
on end, wips húvrip, á klèxiy nót,
sè runs abst lix wun posést.—
Dams wil hrò hemsélvz in hie wá
ov hie grátst dànjr in èdr tó avért
it fróm hìer prójéné. Hus á pèrt-
rij wil tumb! alòg bèsòr á spòrts-
man, in èdr tó drò awà hie degs
fróm hie hèlples kúvé.

560 ems reduced to 373.

N. B. hn *hen*, hi *her*, trn *turn*, brd *bird*.

H, in the new system, is not called *aytch*, but *he*; hence, to say, he en, spells hen, better than to say, he e en, which, if you give e the sound of its name, would spell *heen*! Likewise call r *ur*, and the propriety of dropping the sign of the vowel before it, where the sound cannot be mistaken, will be fully seen,

Some of our readers seem to think that this new system of orthography would be likely to corrupt the pronunciation of children, instead of improving it. This apprehension arises entirely from a want of understanding the power of the characters. So far from corrupting the pronunciation, it only shows them what words they have been in the habit of pronouncing wrong, and will serve to correct that habit: for it does not alter the pronunciation of a single word; but will serve to fix that pronunciation. We have hitherto followed Walker, in the pronunciation of most words, though not in all; and should we ever have a standard of pronunciation, established by authority, we will then conform ourselves to that standard. Hence we have pronounced *sitchuashun*; whereas we should prefer *situnashun*, and so in regard to a few other words. But the Key is perfect, and will answer for any standard, or mode of pronunciation, one as well as another. The object is, to write as we would speak; and then, if we should be understood in speaking, we certainly shall be in writing, for the words will be read as written; and the reader will know every sound just as well by the sense of seeing as he could by the sense of hearing. Every letter or character used in writing should be the sign of a certain definite sound, and should be invariably used for that sound and no other. The same as words are signs of ideas.

LIVERWORT.

A short time since, we noticed an inquiry in some of the newspapers for information concerning any practical benefit derived from the use of this celebrated plant.

In a late National Intelligencer there is an article signed by a gentleman of Washington, stating that the writer, after undergoing salivation three times for the cure of inflammation of the liver, experienced several attacks of bleeding at the lungs, which reduced him to such a state of debility as to induce a belief that his constitution was fast falling a prey to the ravages of pulmonary consumption. In this condition the patient determined on making trial of the Liverwort, as recommended by Dr. Here-

ford; and for the last three or four months has persisted in its use with manifest advantage—having derived signal relief from the most painful symptoms of this malady. He states that the discharges of blood have ceased, that his strength has rapidly returned, and that his frame is renovated in a degree far beyond his most sanguine anticipations. He recommends its use also for obstructions of the urinary passages—exhorts patients, in all cases, while taking the Liverwort tea, to be especially mindful of their regimen—observing that, for the last sixteen months, he has avoided every species of stimulating draughts. He appends the following directions for preparing and taking this medicine.

A double handful of the leaves of the Liverwort, after washing them clean, are to be put in a sauce pan, and half a gallon of boiling water poured on the same; (the roots are found to be ill adapted to the end in view, and are therefore to be omitted;) let the pan remain on the stove, and simmer for about an hour and a half; then pour the whole into a proper vessel to drink out of. When cold, it may be drank as often as the thirst or state of the stomach will admit. The keeping the leaves in the vessel, while using the tea, is necessary, to keep the same limpid.

OMNIPRESENCE OF THE DEITY.

Above—below—where'er I gaze,
Thy guiding finger, Lord, I view,
Traç'd in the midnight planet's blaze,
Or glistening in the morning dew;
Whate'er is beautiful or fair,
Is but thine own reflection there.

I hear thee in the stormy wind;
That turns the ocean waves to foam;
Nor less thy wond'rous power I find,
When summer airs around me roam:
The tempest and the calm declare
Thyself—for thou art every where.

I find thee in the noon of night,
And read thy name in every star
That drinks its splendor from the light
That flows from mercy's beaming ear:
Thy footstool, Lord, each starry gem
Composes—not thy diadem.

And when the radiant orb of light
Hath tip'd the mountain tops with gold,
Smote with the blaze, my wearied sight
Shrinks from the wonders I behold;
That ray of glory, bright and fair,
Is but thy living shadow there.

Thine is the silent noon of night,
The twilight eye—the dewy morn;
Whate'er is beautiful and bright,
Thine hands have fashion'd to adorn.
Thy glory walks in every sphere,
And all things whisper, "God is here!"

Proposals have been issued for publishing at New-Echota, in the Cherokee Nation, a weekly newspaper, to be entitled the 'Cherokee Phoenix,' for the exclusive benefit of

the Cherokee Indians. The Editor, Elias Boudenot, is a full blooded Cherokee, and was educated at Cornwall, Connecticut.

We understand that our Rev. Br. Edward Turner, Pastor of the First Universalist Church and society in Portsmouth, N. H. has been invited to the pastoral charge of the Unitarian church in Charlton, Mass. We are happy to see this liberality on the part of our Unitarian brethren extended towards a venerable and highly useful Universalist clergyman.

Fire.—The house of Wm. Sharpe, of Scipio, Cayuga co. was destroyed by fire on the 29th inst.—two children of his perished in the flames.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & M'Calla, \$1 00
Ballou's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00
A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANNFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in words, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Just received and for sale at this office,—
(Price 12 1-2 cents.)

UNIVERSAL GRACE;

A DOCTRINE WORTHY OF ALL ACCEPTATION

A sermon delivered at Munroe, (Conn.) by Rev. MENZIES RAYNER, as a farewell discourse, on resigning his pastoral office over the Episcopal church in that place.

Also—BEAUTIES OF DIVINE TRUTH: A discourse delivered before the First Universalist Society in Hartford, (Conn.) by Rev. ZELOTES FULLER.—price 8 cents.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$3 payable on the receipt of the first number. No subscription will be received for less than a year.

Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MARCH 8, 1828.

№ No. 43.

DR. BURDEN'S SPEECH.

(Concluded from page 235.)

Much had been said about the sectarianism incident to this institution, for his part he would not lift his finger towards heaven to change the religious belief of any man in Christendom, to make a Baptist an Episcopalian or any thing else, he thought the multiplicity of sects an advantage to the country, it tended to preserve our civil religious liberties, and each sect watched the other, and thus conducted to morality.

The gentleman from the city (Mr. Duncan) had been much frightened by the scare crow as he termed it, (i. e. a printed letter of quotations, from the Sunday School reports and Dr. Ely's sermon,) he thought the gentleman should have been thankful for it to those who sent it here, for it had afforded him a text for his speech.

Let us look for a few moments at what the report says: In the body of the report of eighteen hundred and twenty-five, and attached to the catalogue are the following words: "Whilst the committee feel the immense responsibility which *they* assume, in becoming dictators to the consciences of thousands of immortal beings, on the great and all-important subject of the welfare of their souls, while they dread the consequences of *uttering forgeries* or giving their sanction to misrepresentations of the glorious truths of the gospel, they are not backward to become responsible *arbiters* in these points, rather than tamely issue sentiments which, in *their* consciences, *they* believe to be false, or inconsistent with the purity of divine truth, however recommended by the means of illustrious saints or the sanction of the most angelical and benevolent societies." Pretty high ground—great assumption no doubt—but the city gentleman explains all away—"they were unguarded expressions" he is pleased to assure us. They were either unguarded or they were designed, he may take one view or the other, for they are at his service. If the first be the case, are we to trust men to keep our consciences, who write so unguardedly? and if the second, I think 'tis high time to relieve the committee of such high responsibility. He said, he heard, much of the infallibility of the Pope, (he meant no disrespect to him or any other dignitary of any church,) but 'twas a new thing for men to bow to the decrees of a tribunal, made of beings acknowledged to be as fallible as themselves.

The committee of publication, from which emanated these expressions, is made up—of whom? not the Rev'd Clergy whose education and calling, one would suppose, qualified them to judge of matters of faith; not of these, but of *five laymen* in the city of Philadelphia.—What a court of conscience! Are these laymen more pious than the clergy, are they more conversant with what constitutes the purity of divine truth, are they more free from sectarianism? Do tell us why they are preferred? He said, he had no doubt but the gentlemen were highly respectable and good members of society, but he did not consider on that account they were competent judges, and should have the immense power placed in their hands, to alter any school book to suit their tenets, and to drive all books out of circulation which did not come up to *their* mark.

Let us dissect this a little closer; this committee consists of five, a quorum of which (three) is to pass on all publications whatever, which issue from their press—To guard against sectarianism, three different sects must be represented in this committee; he would ask was this a sufficient guard, are there not persons of different nominations whose creeds are virtually the same? he could make out a committee of Calvinists or Armenians and not infringe on the letter of the constitution, and had read sufficient law reports to know the glorious uncertainties of judicial decisions. He was not prepared to give any man the authority to dictate to conscience. The Great Author of conscience had established it the strongest tie between man and his Maker, he had never interfered with it, and he knew of no human tribunal qualified or entitled to do it, much less that a committee of five men, in the city of Philadelphia, should have the great responsibility over the rising generation of the United States.

He said, he agreed with the gentleman who advocated the bill, that it was the duty of the Legislature to promote education, he was disposed to go all reasonable lengths, he looked on the youth as the property of the nation, he was willing to vote for general education at the public expense, not for college which are for the rich, but for common schools, whose aristocratic distinctions would be broken down, but he was not in favor of throwing the children on whom the future prospects of the country would depend, and to whom the charter of our liber-

ties would be committed, as pensioners on the bounty of any men, he was not disposed to commit their consciences to the keeping of any committee, who might by "unguarded expressions," obtain an undue influence over their minds.

The union has told you, that in ten or at farthest twenty years all the political power of the country will be in the hands of those who have been educated on the principles of Sunday Schools, that from them *must* be taken our future legislators, &c.—will our youth be taught this?

It is thought, that a union of church and state can never be effected in this country, that the idea of such a thing is visionary, perhaps it is, but still there can be no harm in guarding against it. The evils of ecclesiastical power originated from small beginnings. When the ceremony of marriage became a sacred ordinance of the church, who anticipated any danger, and yet look at the consequences which followed from the subtlety of the clergy. They became the tribunals in cases of divorce, legitimacy, wills and testaments; they gradually interwove their influence in all the relations of life; their power was felt from the fire side to the throne; princes were deposed and crowned at their pleasure, and clerical oppression gave rise to the most tremendous revolutions that have ever marked the annals of the world—man is the same being every where, and is not at this period sufficiently enlightened to be incapable of committing the same errors as his ancestors did—To guard against ecclesiastical power in this country, we should watch our civil and religious locum with a jealous eye. We know that at one period of our history, within the memory of man, that in some of our states a scheme was formed to give certain privileges to the clergy, it only failed from a peculiar combination of political circumstances—the fire is covered, but 'tis still burning—publications are spreading every where in favor of a religious party. Beecher's work, which was in my hands a few days ago, lands the British people because public opinion is controlled by the bayonet, and it ascribes all the immorality and irreligion of the United States in the fact, that men who have no right in the soil, and who have no capital at stake enjoy the right of suffrage, and that public men fear to be a terror to evil doers, least the universal suffrage of the people should hurt them from their seats.

The gentleman from the city, (Mr. Powell)

has read you, and commented on the sermon of Dr. Ely, that discourse deserves some consideration, as the Reverend gentleman is known as an active promoter and reporter of the union, and his sentiments taken in connection with the expressions, found in the Sunday School Magazine, are sufficient to put us on our guard. Had our fathers acted on such principles as are inculcated in these publications, the usefulness of such men as Franklin and Jefferson would have been lost, for they were not communicants, nor what are called professing Christians—exclude from every political station the men who are not professors, and you lose many who would be a glory and an honor to your country. He said, he had no objection to pious men, but he disliked that system which would class as irreligious and wicked, all who do not pray in the market places to be seen of men—who, when fire assails your dwellings, rush to save your property or lives—who, when the pestilence stalks through your cities, risk their lives for the comfort of the wretched—who, when your country is invaded, hasten to the battle field, in the defence of your liberties or cover themselves with glory on the ocean—the men stigmatized by certain writers, as the irreligious and wicked, because they practice much and profess little.

But we are called upon to aid religion. It wants no aid. When the Supreme Creator was pleased, in the chain of beings, to call into existence such a link as man, he gave him a portion of light suitable to his capacity; it differed in degree, but 'twas the same light and you might as well attempt to make men, with their natural eyes, see the same objects at the same distances, and with similar appearances, as to endeavor to enforce the same belief. Religion wants not the aid of law. The great founder of Christianity asked not the support of government, for "his kingdom was not of this world." He asked not for titles or powers, for the essence of his doctrine was humility—he required but a reasonable service, and he addressed the understanding.—So long as his followers followed in his steps, religion was spotless as the snow, and the messenger of peace and happiness to the human race. With no assistance but its truth, the angel of this religion winged its way, amid the blaze of worldly science, with an eye that never winked, and a wing that never tired, and dispelling the terrors of the human mind, its first message was *fear not* for I bring you glad tidings. But when it became connected with government, an adultery was committed, the offspring of which destroyed religion and freedom. After this, we see the Catholic imbruing his hands with the blood of the Protestant, and when the latter had power, the atmosphere blazed with fires, and the stakes were crowded with victims. Even in this country when the Protestants could find no Catholics to exterminate, the meek and inoffending quaker was brought to the gallows.

Look at those countries where there exists a union of church and state, and compare them with this country. What renders our clergy so highly respectable, so superior, to the same class in Europe? Because there is no government support, because ministers are maintained by the voluntary contributions of their congregations. So long as this system continues, you may expect to have a pious and useful clergy. Create a law church, and your pulpit will be filled by the vicious, the worthless and hypocritical.

Pause, therefore, before you incorporate this Union. Recollect a corporation lives forever; and however highly you may esteem the present conductors, you cannot prophecy who may succeed them; remember it is not the adult age which is to be managed by "this powerful engine," but the infant.

A wise Providence had so constructed our nature, that first impressions remain through life, and leave us only at the threshold of eternity. The mind is said to be like a sheet of blank paper; it may vary in color and porosity but still it will receive any impression. The prejudices of infancy lead the poor Hindoo to destroy himself under the wheels of Juggernaut's chariot—they lead the tender mother to cast her loved child from the nourishing bosom to the jaws of the devouring crocodile, to appease the vengeance of an idol god—they lead you to feel the influence of nursery tales, long after your reason has convinced you that apparitions do not exist; and if the mind can thus be turned back on the current of nature, will it be difficult in this country, to teach the children, that none but orthodox professors are fit for public stations, as Dr. Ely has said.

True, we have a constitution, but the majority can alter it; and are we not told; that a religious body *can govern the polls*? But, admit the letter of the constitution should remain unchanged, cannot the common law afford sufficient pretexts to worm around it? Read the few reports of this state, and think as you please.

We are told that education and bigotry cannot exist in the same soil. What say you of the Jesuits? They promoted learning; it was the lever of their power; they were the teachers of princes and people, and gained such an ascendancy over the mind, by presiding over education that nothing but a providential interposition prevented them from putting civil and religious freedom into a common grave.

The teachers of Sunday schools are directed to adopt the same kind of system as the Jesuits used, so far as this, that they are to report the peculiar bias of mind, circumstances, age, disposition and character of the scholar to make their impression in times of prosperity, and in seasons of affliction. The teachers, amounting to upwards of 24,000 in the United States, will have facilities of correspondence and promptitude of action,

equal for any emergency, they will truly be a "disciplined army when every one knows and has his place."

He begged it to be clearly understood, that he did not mean to impute such designs to the present managers, on the contrary, he believed they were high-minded patriotic and honorable men; but a corporation exists forever, and it was our duty to be watchful.

It had been said, that such a thing would never take place in our time, and he believed it; but if there was to be trouble, let me have it. Our fathers met trials for us, and it is our duty to hand down the charter of our liberties which they committed to us.

As to the limitation of the act of incorporation to five years, he had no faith in it. Let the Union be incorporated for five years and few will be found daring enough to oppose it; a mammoth monopoly is not easily assailed, and he would open his mouth against one which was garbed with what is called religion, would be held up to society as an infidel. If a public man, his political life would terminate. Already such is the dread of the Union, that the printer of the remonstrances was afraid his name should be exposed, (as Mr. B. was informed by letter, from a respectable citizen;) incorporate the Union for five years, and it will be re-charted without difficulty.

He said, that when he first occupied a seat in the House of Representatives, he was in favor of the corporation, and had intended to advocate it; but that fortunately one of the reports reached him, and he became convinced it was his duty to oppose it; he had no doubt, that many who signed the petitions were under the mistake which he at first labored under; he had seen with pleasure many signatures on the remonstrances, which had been placed without proper consideration, on the petitions, and some of these were the names of men high in society.

He had ascertained, that the respectable sect, the Methodists, who had been the pioneers of christianity on our frontiers, and who had been instrumental in a great degree in moralizing society, were not in favor of the Union, that they disliked national societies for religious purposes; that they had said to the public, "we are not partial to national combinations of an ecclesiastical character. They are to us like the armour of Saul buckled on David. They do not fit us." These people were contented with the prosperity and encouragement which God had given them, they wish no government aid to religion. Other respectable and numerous sects are of the same opinion, and they are right.

He said, that, as the subject had been handled with great ability by the gentleman who had preceded him, (Mr. Powell) and as the time of the committee had been occupied, he would content himself for the present, with recapitulating his objections in a few words—he would oppose the bill be-

cause he believed it improper to legislate over territory beyond the jurisdiction of the state. Because the interest of the working classes and the community at large were liable to injury from the creation of monopolizing-trading companies; and because there was a possibility, that influence would be exercised over the youth, incompatible with the rights which we are placed here to guard.

A DISCOURSE ON THE RESURRECTION OF JESUS.—By Dr. Priestley.

[Continued from page 332.]

Disappointed and dispirited as they had been before, to persist in the same scheme, and without this they would certainly have absconded, and have been no more heard of. They were neither orators nor warriors, and therefore were destitute of the natural means of success.

3. The objection that has been urged in the strongest manner, and to which I must, therefore, give the more particular attention, is, that after his resurrection, Jesus should have appeared as publicly as he had done before his death and especially in the presence of his judges, and of his enemies. This, they say, would have satisfied them, and the whole country, and of course all the world, so that no doubt would have remained on the subject.

But the resurrection of Jesus himself might not have conciliated those who were only the more exasperated at the resurrection of Lazarus, at which themselves were present, from whatever source their obstinacy and incredulity arose. The whole story, how well soever attested, might have been laughed at in Greece and Rome, where the Jews and every thing relating to them, were, without any examination into the subject, held in the greatest contempt. Besides, there would have been a want of dignity, and an appearance of insult, unworthy of our Saviour's character, in thus ostentatiously exhibiting himself before his enemies, as it were mocking at their attempts to kill him.

I would farther observe, that though Jesus did not appear to all his enemies, he did appear to one of them, and one whom no person will doubt to have been as prejudiced, and as inveterate, as any of them, viz. Paul. Now, as this enemy of christianity was convinced of the truth of the resurrection, by Jesus appearing to him in person, we cannot doubt but that, if it had suited the plan of divine providence, all the Jews might have been convinced by the same means, and have become christians.

But admitting that the consequence of such a public appearance of Jesus would have been the conviction of all that country, and of all that age, it would have been an unfavorable circumstance with respect to the evidence at this distance of time, and still more so in remote ages. And the great object certainly was, that this important event should be so circumstanced, as that it should preserve its credit unimpaired to the end of time.

If we suppose that mankind in the most distant ages of the world had been asked, what kind of evidence would satisfy them, with respect to the reality of an event which took place several thousand years before they were born, they would certainly say; that, to give satisfaction to them who had no opportunity of examining into the fact themselves, it should have been so circumstanced, as that besides a suffi-

cient number of persons attesting the truth of it, friends and enemies, believers and unbelievers, should clearly appear to have been sufficiently interested to examine into the truth, while the fact was recent, and therefore while it was in their power to investigate it thoroughly. And this could only be in circumstances in which some should believe and others not, and in which the believers should have every temptation to renounce their belief, and their enemies every motive to detect the imposture. But this could not have been the case if the resurrection of Jesus had been universally believed at the time, or in that age, and consequently there had been no early persecution of christians.

In these circumstances, it might have been said by unbelievers in remote ages, that, as no opposition was made to the progress of christianity, it did not appear to them that the reality of those facts on which the belief of it is founded had been sufficiently enquired into at that time, that it might have been found convenient (for reasons now unknown, at this distance inscrutable) to make a change in the religion of the country, and that, as the rulers of it adopted the measure, it might, for any thing that appeared, had been originally a scheme of theirs; and that when the governors of any country interest themselves to promote any measure, it is always in their power to impose upon the vulgar; that private orders, for example, might have been given, that Jesus, though suspended on a cross, should not be much hurt; that the sepulchre, being under ground, might have proper apartments adjoining to it, where there might be every accommodation that was requisite for his complete recovery and refreshment; and that a few leading persons being in the secret, the rest might be imposed upon to believe the story of the resurrection, or any thing else.

Thus the origin of christianity, it might have been said, did not materially differ from that of the several species of heathenism or Mahometanism, which the people first believed without any proper enquiry, and to which their descendants adhered because they had been received by their ancestors before them.

But the circumstances attending the actual promulgation of christianity were such, as that nothing of this kind can ever be advanced by any unbelievers, at all acquainted with the history of the time; because it is evident, that Jesus Christ, and his religion, on which the whole of it hinged, immediately engaged the closest attention of great numbers, and that thousands felt themselves interested in the highest degree to examine into the truth of it.

In the first place, the apostles, and other primitive christians, were certainly interested not to give up the case, their little fortunes, and their lives, for an idle tale. And, on the other hand, the chief priests and rulers of the Jews, who had been so much exasperated at Jesus as to procure his death, even with some risque to themselves, from his popularity with the common people, would feel themselves more strongly interested to suppress his followers, and his religion, after his death, and this they evidently did, without losing any time in the business.

Not more than fifty days elapsed between the crucifixion of Jesus and the most open publication of the account of his resurrection, an event spoken of even before his death, against any imposition with respect to which all possible precautions had been taken, and concerning which many rumours have prevailed from the

passover to the pentecost (for no secrecy was enjoined with respect to it) from the very day of his appearance. On the day of Pentecost, however, it was boldly asserted by such a number of persons, who were witnesses of the fact, that some thousands (who had themselves seen the miracles of Jesus) were fully convinced of its truth, and gave public testimony of their faith by being immediately baptized.

Observe in how full and explicit a manner Peter, on this occasion, gave his testimony, Acts. ii. 22, "Ye men of Israel, hear my words. Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him, in the midst of you, as ye yourselves also know him ye have taken, and with wicked hands have crucified and slain. This Jesus hath God raised up, whereof we all (and about one hundred and twenty were then with him) are witnesses."

The boldness of the apostles in giving this public testimony to the resurrection of Jesus, a testimony which his audience evidently could not contradict, exasperated the rulers of the country to the highest degree; and the event being then recent, they would, no doubt, do every thing that men in power, could do in order to discover the cheat, if any such had been used.

This endeavor to suppress christianity began in the very country, and in the very city, in which it was first promulgated, where Jesus had always appeared in public, and consequently where himself, and all that he had done, were known to thousands. And this violent opposition, than which we know of nothing in the history of mankind more violent, and which began as early as it was possible for it to begin, was continued by the Jews, with very few interruptions, till it was taken up by the Romans, who were alarmed at the rapid spread of the new religion, which soon appeared to be hostile to all the old ones, on the observance of which it was universally imagined that the temporal prosperity of states depended. And this persecution of christianity did not end till about three hundred years after its promulgation that is, till all farther scrutiny into the facts was equally impossible and needless.

Did not this situation of things strongly invite all persons to make the most rigorous inquiry into the truth of the facts on which christianity was founded, and especially that of the resurrection of Jesus? Would not all the five hundred as long as they lived (and according to Paul many of them were living in the year 52, and the apostle John, it is supposed, did not die till about A. D. 90.) be continually speaking of it, and examined concerning it. This would certainly be the case if any such event had happened at this day, and human nature, we cannot doubt to have been the same in all ages.

What, then, could any of those who are now unbelievers in christianity have done, if they had been living at the time of the promulgation of it, more than other unbelievers then did, who, whatever else they might do, or say, could not discover any marks of imposture. No other facts in the whole compass of history, we may safely venture to assert, ever underwent a thousandth part of the investigation that, from the nature of the circumstances, these must have done; and, what is of particular consequence, at the time when the investigation was the most easy.

Though Jesus did not appear in public after his resurrection, the miracle of the decent of the

holy Spirit, enabling the apostles and other disciples to speak intelligibly languages which they had not been taught, and also many other miracles wrought by them, were as public as possible; and every miracle wrought by the apostles was, in fact, a proof of the resurrection of their master. If his mission, confirmed by, and implying the truth of, his resurrection, was not from God, neither was theirs; for both were part of the same scheme, and therefore they imply one another.

(To be concluded in our next.)

CASUAL BENEVOLENCE.

(Continued from page 328.)

"Oh, it is papa," exclaimed a lovely child, as we entered a forlorn apartment, and now mamma will soon be better, and so will little Henry too! My Henry, why have you been so long absent from us?" sighed forth a female in tremulous accents, "my heart foreboded some new misfortune, and trembled with apprehension"—"my life! my love!" exclaimed the affectionate husband, pressing the object of his tenderness to his throbbing breast. "Providence surely suggested the means of preserving your precious existence; but let me not waste the present moment in describing it. I will hasten and procure you that nourishment, which I know to be so requisite." "Mamma told me just now she was very faint, papa," said the little cherub, who had occosted him upon his entrance, "yet she would not eat one morsel at breakfast, but gave me the last bit of bread." Be grateful to our benefactor, my love!" rejoined the agitated father, pointing to me, as he quitted the apartment. The child instantly embraced my knees, whilst the expressions of thankfulness on the part of the mother, drew tears from eyes which, on no common occasion, ever wept. I instantly seated myself by

her side, and intreated her not to wound my feelings by the term *obligation*, assuring her of my readiness to serve her husband, if he would candidly disclose his situation. Upon the husband's return, which was in a few minutes, I repeated the proposal. Never did I behold such a sudden transition in any countenance; and, after loading me with expressions of gratitude, he began his short, but afflicting history, in the following words. "Though you behold me, sir, forlorn and destitute, I trust I am neither depraved nor worthless, and though the severest of human misfortunes have overtaken me, they were not brought on me by the commission of crimes. I am the youngest son of a respectable clergyman, whose income was too small to make provision for his children, but whose abilities enabled him to compensate for the want of fortune, by the liberal education he bestowed upon us

all. At an early age I was so completely master of the dead languages, as to be tho't capable of undertaking the office of preceptor; and, accordingly, was engaged in a family of some consequence, as private tutor to the son, and heir. In this employment I obtained the affection of my pupil, and the esteem of his father: time flew rapidly away, and each moment seemed to increase the happiness of my situation. Eliza, who at my first entrance into the family, was a child whom I played with, soon became an accomplished young woman; the admiration of her friends and acquaintance, and the pride of her parents. My heart too acknowledged the power of her attractions, yet carefully did I conceal the flame in my own bosom: but the suppression of my attachment soon produced an alarming effect upon my constitution. The gentle Eliza not only sympathized in my sufferings, but too easily discovered their origin; for the passion, which threatened the destruction of my earthly prospects, was soon communicated. Her father's suspicions were roused; his indignation was excited, and to me his cruelty was carried to excess;—in short, he represented me as a wretch, who artfully contrived to seduce the affections of his daughter, and taught her a lesson of disobedience. Cruel as the assertion was, and detrimental as it must inevitably have proved to my character, yet I could have suffered with manly fortitude, had not my Eliza become the victim of his displeasure; but upon her refusing to marry the man he had selected for her, his indignation became ungovernable, and all that parental authority could inflict, she patiently suffered for several successive months. The dread of being actually dragged to the altar, at length induced the exhausted sufferer to place herself under my protection. I took a small lodging for her in one of the most private streets in the city—and we were married.

(Concluded in our next.)

INTELLIGENCE, SAGACITY, AND AFFECTION OF ANIMALS.—No. 7.

In the tim ov nidéfexån, he most febl brds wil aselt he most rapaðus. ðl he hîrundins* ov á vilij er up in erms at he sit ov á hòk, hwiç há wil pursù til it lèvs ñat distrikt. A veré exákt obsérvr has ðfm rémerkt ñat, á pêr ov ràvns néstlig in he røk ov Jibrøltr wòd súfr no vùlçúr ðr ègl tò rst nèr hêr stån, but wòd driv ñm fròm he hil wið

* The word is *hirundines*; but, we confess, we do not know how to pronounce it.

amàsig fùré: èvn he blú hrud at he sèsn ov brèdij, wòd dert út fròm amùg he klefts ov he røks tò èaç awà he kèstril ðr spáro-høk. If yò stand nèr he nst ov á brd ñat has yug, dé wil nèt bé indùct tò bétrá ñm bí an inadvértant fòndnes, but wil wát abut at á distanç wið mét in hr mûh fòr an yr tøgéhîr. He flî-xàçr bilds èvré yér in he-vinz ñat grò on he wòls ov mí hus. A pêr ov hês litl brds had wun yér inadvértantlé plàçt hêr nst on á nà-
kd bu, perhåps in á sàdé tim, nèt bèij awêr ov he inkonvénèenç ñat félod; but á het sùnè sèsn kumij on befòr he brød wos hef-flejd, he reflèxû ov he wòl békam insupòrtabl, á must inévètable hav déstròd he tén-dr yug, had nèt afèkû sug-jèstd an expédèent, á pròmtð he pàrent brds tò hùvr ðvr he nst ðl he het yrs, hwið wið wigs expàndð á mûh gepij fòr bréh ñá skrènd of he hét fròm hâr súfrig ðfsprig.

A fêrhîr instanç i wunç sè ov nòtabl sagacèté in á wilo-ren, ñat had bilt in á bakx in mí fèlds. Hîs brd, á frend á misèlf had obsérvd as dé sat in hr nst; but wer pertixùrlé kèrfwl nèt tò distùrb hr, hò wé nù dé sè us, á id us wið sum dégrè ov jélusé. Sum dás áftr, as wé pást ñat wá wé wer désirus ov rémer-
kip hû hîs brød wnt on; but no nst kòd bé fund, til í hápnd tò ták á lørj bündl ov grèn mès as it wer kèrlslé hròn ðvr he nst, in èdrð tò doj he i ov èné impérténnt intrùdr.

920 ems reduced to 802.

(F This is the greatest difference we have found yet, nearly 53 per cent. The same saving, or nearly, would also be made in writing; in time, paper, pens, and even ink! yea, in every thing that comes from either pen or press; and yet, after all, whether such a system, a system so plain and simple, can ever be bro't into general use, is altogether problematical. O, prejudice! what mischief in the world dost thou not do?!!

Sporting Anecdote.—Some eager sportsmen in Cumberland the other day, having come to that part of the chase called a check, inquired of a country lad, if he had seen the hare go that way? After grinning, and scratching his head, he asked "had hur a brown back?" Yes, eagerly. "Had hur long legs?" Yes, yes, violently. "Had hur a bit o' white under her tail. Yes, yes, impatiently. "Had hur big ears?" Yes, have you seen her? No, zur. I han't seen burry



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MARCH 8, 1828.

REMARKS ON THE WORD *ΑΙΩΝ*.

We shall comply with the request of our correspondent from Pittsburg, as promised in our last ; in doing which, we can do no better than to give an extract from our Reply to the Rev. Mr. Empie, an Episcopalian clergyman in Wilmington, N. C., who undertook, in a pamphlet of 140 pages, to counteract and prevent the supposed deleterious effects of a few sermons which had been preached in that place, on the doctrine of universal salvation. We replied to him in a pamphlet of 64 pages, entitled "Ancient Universalism," as taught by Christ and his apostles, &c.

It will be perceived by the following extract (pp. 39—41,) that we admit that the word *αἰών* may be derived from *αἰ* (*semper*) and *ων* (*ens*); but then the admission makes nothing in favor of the opponent as is clearly shown in the extract which here follows.

"Having proved the doctrine of the Universalist false, if bold assertions, misrepresentations, and even (what appears to us to be) barefaced falsehood are positive proofs ; and having proved 'the orthodox doctrine of endless future punishment' by arguments equally conclusive, positively true ; Mr. E. proceeds to 'answer the main arguments in favor of Universalism.'

'To all the arguments of the Universalist in order to prove their scheme from scripture,' says Mr. E. (p. 93,) we answer as follows :

'1st. Their reasoning about the meaning of scripture proves nothing, and yields no support to their doctrine ; because it is fallacious and false reasoning.'

'Reply. The Universalists do not prove their doctrine from 'reasoning about the meaning of scripture ;' but from plain and positive Scripture testimony, such as we have stated in the first part of this work ; Scripture that cannot possibly be reconciled with the doctrine of 'endless future punishment.'

'2. Their interpretation of Scripture passages cannot possibly be the true, but must necessarily be a false interpretation, because it is contrary to the sense in which the inspired writers and teachers understood, and intended them to be understood. Our answer is then in brief.—Their reasoning is false ; their interpretation of scripture is false ; therefore their whole system is false.'

'Reply. If the words of the inspired wri-

ters do not express their meaning, How shall we know what they mean ? And our interpretation of Scripture should have been shown to be erroneous, before such a charge of falsehood should have been made.

"Mr. E. Remarks, (p. 96,) 'Aionios *always* means endless duration, except in those cases where, from the nature of the subject, it necessarily must have a limited signification.' Now this definition will suit our argument as well as any other ; because it must then be proved that punishment is endless in its nature, like time indefinitely, or the nature of God, or immortality, &c. or else it will follow that punishment, being designed for the good of the punished, must be limited of course. But directly contrary to the definition of Mr. E., is the fact. For the Greek adjective, *αἰωνιος*, coming from the noun *αἰων* age, which is limited in its nature, as it is often used in the plural number, *αἰωνες* ages is *always* limited, though expressing an indefinite or unknown period, unless it be connected with something that is endless in its nature ; as God, immortality, life given us in Christ Jesus, &c.

"As proof of the above, we observe, *Αἰων* is a compound word, composed of *αι* *semper*, *always*, *continually*, *from time to time*, *for ever*, and *ων* *ens*, *being*, *existing*, the present participle from *αιω* *sum*, *to be*. Its whole force, therefore, depends on the meaning and use of the word *αι*, of which, we shall examine its use in the New Testament.

"Mark xv. 8. The multitude began to demand that he (Pilate) would do as he had *αι* *always* done for them.' How long had Pilate been in the habit of releasing a prisoner at the Jewish festival ?

"Acts vii. 51. Ye *αι* *always* resist the holy spirit ; as your fathers did, *αι* *do ye*.' How long had the Jews who stoned Stephen resisted the holy spirit ?

"2 Cor. iv. 11. For we who are *αι* *continually* exposed to death.' Were they exposed to death 'after death,' or not ?

"— vii. 10. As grieved, yet *αι* *always* rejoicing.' This, also, can only mean *continually*, or *from time to time*.

"Tit. i. 12. The Cretans are *αι* *always* liars. Did any of them lie after they were dead ?

"Heb. iii. 10. They *αι* *always* err in heart. When ? While they lived ? Or after they were dead ?

"1 Pet. iii. 15. And be ye *αι* *always* ready to *απολογεισθαι* *apologize*, or *make a defence*, &c. Will it be necessary for believers to apologize for their hope in another world ?

"2 Pet. i. 12. I will not be negligent to remind you *αι* *always* of these things.'

"Here are all the places in which the Greek word *αι* is used in the New Testament. Now, we ask Mr. E., we ask the candid reader, we ask every person of common sense, has any one of these passages any reference to a future state of existence ? No, they have not. But it is an indisputable fact, that they contain, every one of them, all that is expressive of time, naturally ; in either the noun *αἰων* age, or the adjective *αἰωνιος* age-lasting. It will be seen, therefore, that these words are limited in their nature, and that they are always confined to time, unless they are connected with things which are otherwise known to be eternal.

"The Universalist, therefore, does not depend on these words to prove the *eternity* of a future life. For although they are frequently applied to that life, yet they do not prove its

duration. But to do this, we must have something expressive of the nature of the thing, which will prove it to be eternal. This we have in the following passages :—

"John v. 26. 'For as the Father hath life in himself, so he hath given to the Son also ; to have life in himself.' This life then, must partake of the nature of the life of God.

"— xvii. 2. 'As thou [the Father] hast given him [the Son] authority over all flesh, that he may give *αἰωνιον* life to—*να* *all* whom thou hast given him.' If Jesus gives life, it must be a portion of the life which the Father hath given him ; which is the same as the Father hath in himself ; which, of course, is strictly eternal. For Jesus, our great high priest, (Heb. vii. 16.) 'was made not according to the law of a carnal commandment, but according to the power *ἐκ* *αυτου* *of an endless or indissoluble life*.' Now we challenge, and we do it fearlessly ; all our religious opponents, to produce any thing like the above in proof of either the *indissolubility* or *endless perpetuity* of punishment."

As it respects the passage in Daniel, we shall only say, that, when it can be shown that that passage has any reference to a future state of existence, (compare Dan. xii. 1, with Matt. xxiv. 21,) then, we have only to refer to Ezek. xvi. 60—63 ; inclusive, to show that the everlasting *shame*, yea *confusion*, or even *contempt* of sinners, will be in their own bosom, arising from the knowledge and manifestation of the goodness of God towards them. But the comparison, to which we have alluded above, will show that the passage has no reference to a future state.

K.

An extract from Broten's History of Universalism.

"The Rev. Elhanan Winchester of the Baptist order, when at the age of 30 years, came out boldly in support of Universal Salvation, and continued to preach it during his life.

"As he and his followers were destitute of a house for public worship, the trustees of the Pennsylvania University freely allowed them the use of their Hall. Here, Winchester delivered for the first time, his sentiments plainly, from Gen. iii. 15. of the seed of the woman bruising the serpent's head.

"The opposition to his meeting was general and bitter. The weak-minded were appalled at the audacity of a man who dared to deny infinite wrath and endless torture ; the bigotted abhorred what was to them so entirely new, and the preachers, who drew their support from the common doctrines, were very ready to join in the hue and cry. Some called his doctrine Deism, and pro-

dicted that he would soon become an Atheist, and others, that he would abandon himself to the most infamous licentiousness.

"All manner of evil was said of him, as of Murray, and as had been said of Relly, in England. Many ministers, who were opposers of the doctrine which Winchester preached, who were thought to be very good men, now showed what a spirit they were of, by the spirit of persecution they manifested.

"Winchester found himself, however, attended by a respectable congregation.—Nearly half of his late church followed him, and with him were excommunicated. And there were some of the first men in the city who were not afraid to countenance him: among these were Dr. Franklin, Dr. Rush, and Dr. Priestley, who were Universalists; and the most celebrated character of all I have yet noticed, I may mention General Washington, who countenanced both Winchester and Murray. He honored the latter with marked and uniform attention. I have said before that men of great minds have generally disbelieved the doctrine of hell torments. It has been mostly the ignorant, or those who have not had strength of mind sufficient to overcome the prejudice of education, i. e. what they have heard from their parents and preachers, and read in books, when children, or from their mother, to the press, and from the press to the pulpit, this doctrine of the wrath of God, and everlasting misery, has been taught for hundreds of years past, to the disgrace of the Christian religion, or the mild and merciful religion of Jesus.

"It is not likely that if Gen. Washington had believed in the doctrine of eternal torment he would have appointed Murray chaplain in the army, and besides made him such offers, that had Murray accepted, he might have been independent; which when Washington was informed he refused, he said, "Mr. Murray will live to be old, and repentance will be the companion of his age." Murray lived to see the prediction fulfilled as to age, but, "it is well known that he was accustomed to withdraw from the approaches of affluence." But to return to Mr. Winchester. He continued in Philadelphia about six years, occasionally preaching in the country; after which he travelled extensively, first in England, where he went in the year 1787, and continued there upwards of six years and a half, preaching to large assemblies; and then returned to America, where he continued tra-

velling and preaching till about the first of April, 1797, when he delivered a sermon under strong impressions that it would be his last,—from Paul's farewell address to the elders of the Ephesian church. He never entered a pulpit again. His death was fast approaching, and he contemplated it with calmness and joy. On the morning of his decease, he requested two or three women, who were sitting by him, to join in singing a hymn, (the Christian's farewell, or dying saint's song,) observing at the same time, that he might expire before it should be finished. He began with them; but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted, and paused; but he, reviving, encouraged them to proceed, and joined in the first line of each stanza, till he breathed no more. This was at Hartford, Conn. on the 18th of April, 1797. His funeral was attended, on the 21st, by his numerous sorrowing friends, and sympathizing people. The Rev. Mr. Strong preached a funeral sermon from Heb. ix. 37. Though an opposer of Winchester's sentiments, Mr. Strong gave him an excellent character for piety, and for his faithfulness in preaching the doctrines he believed. The truth is, Mr. Winchester was so benevolent, kind, and charitable, that he was not only beloved by those of the same faith with him, but by all who knew him, however much they might be opposed to his doctrine.

From the (London) Monthly Repository, for December, 1827.

TRIAL OF R. TAYLOR FOR BLASPHEMY.

The past month has been signalized by another, and one of the most remarkable, trials for blasphemy—those judicial attempts at patronizing Christianity in its humble character of a "parcel of the law of England." The peculiarity of the display which took place on this prosecution, conducted by the officers of the city of London, against the Reverend Robert Taylor, and the feeling by which the scene has been received by nearly the whole periodical press of England, will we trust occasion this to be the last of such exhibition.

First of all appeared in this performance, in the character of prosecutor, (as Mr. Recorder Kowles assures us,) not Mr. Alderman Atkins, but the late Lord Mayor himself. This gentleman calls himself a dissenter, we have understood; he holds his high corporate office, therefore, either by conforming or by the connivance of the law, and has only been marked by the public, in his official career, as the prosecutor of those who believe less than himself, and (if we are to believe Mr. Smith, the street preacher) as the obstructor of those who choose a different course from his, of propagating even his own creed. The funds for the prosecution are supplied by the corporation of London, than

same corporation which petitioned last session in favor of religious liberty, avowing itself the enemy of persecution; while not a member of the body has been found willing to raise his voice against a practice which even the Crown and the Bridge street Society have abandoned.

The trial was opened by Sir James Scarlett, the new whig Attorney-General; who drops very easily into the track of his predecessor; extols the press, liberty of conscience, &c.; and has the adroitness to rest his case entirely on the mode of the attack made upon religion. It was, in truth, as proved, as scurrilous, low, and self-destructive an attack as could well be, and the natural and obvious remark that would occur to every one on the subject would be, that it might be very safely left to its own condemnation and that the only way in which it could be likely to do mischief, would be in its affording a pretence for revival of the dangerous doctrines of legal persecution, under the pretence of attacking not opinion, but the mode and fashion of expressing it.

The accused, who appeared in full canonicals, delivered an oration, great part of which reads very well. But the affectation of its delivery, the theatrical demeanor of the orator, and the manifest indecency of the matter, the subject of the charge, took away all appearance of simplicity or sincerity. There is, in truth, so much in all this unfortunate man's movements and actions, which can only be accounted for on grounds which would make him an object of sincere pity, that we cannot too strongly express the folly of those who, by endeavoring to fix upon him a load of crime and malignity, give him the opportunity of appearing in the character of a martyr, and, perhaps, of misleading his own ill-directed mind into the belief that he really is so.

Lord Tenterden's exhibition, in charging the jury, was in the first style of the old school of blasphemy-hunters. We know what used to be said, but were not prepared to find it, could still pass for sense. England he eulogized as a country where people were permitted, by the laws, to entertain what opinions they pleased on these subjects, provided they did not express them. Happy country! His Lordship was not contented to rest on the wily position assumed by the Attorney-General. He chose to stand on the broad ground, that "Christianity is part and parcel of the law of England," and, therefore, not to be impugned; a principal that equally involves in criminality all attacks upon the established opinions, although it may be thought convenient or politic to select for punishment, at present, only those which are expressed with decorum, and are, therefore, the least to be dreaded.

The Jury found the defendant guilty.

This proceeding (so disgraceful to the character of the great body by which it is instigated) closed, so far as the corporation is concerned, by its Recorder (himself a judge, and therefore bound to act with some degree of moderation and neutrality, the more so because the salaried servant of the prosecutors) officially presenting the prime mover in these disgraceful operations in terms of the strongest eulogy, for the kind manner in which he had been pleased to protect Christianity, and of bitter invective against the accused, at the very threshold of the court where he was yet to appear to have his case calmly considered for the purpose of punishment.

LETTER,

Written by Elias Hicks, in reply to one addressed to him by Thomas Willis, of Jerico, L. I. on the subject of the miraculous conception and birth of our Lord and Saviour Jesus Christ.

Jericho, 10th Mo. 1821.

Thine of the 27th inst. I have duly considered, and although like thyself, I was brought up and educated in the historical and traditional belief that the conception of Jesus of Nazareth in the womb of Mary his mother was effected by the power of God, and this has been my belief, as far as history could produce a belief, for more than fifty years; and although I read or have heard the scriptures read, many times over, yet as I read them or heard them read under the prejudice of a traditional belief, I never observed any thing that appeared to militate against it; but having in the compass of a few years past, been led into an examination of the ancient history of the professed Christian church, wherein I discovered, that many who made profession of the Christian name, believed otherwise; and these at times stood foremost in esteem; but as these different views for want of keeping in the forbearing spirit of true Christianity introduced divisions and disputes among them, first in words only, they began to persecute one another, by calling each other heretics; and which finally terminated in cruel and bloody wars, carried on between ministers, each having a party on their side, aided by the secular power; and after many years struggle and much bloodshed, the bishop of Rome gaining the ascendancy, and getting the civil power into his hands subdued all Europe, and brought them to submit at his will although no doubt he was the worst of them all as in him was comprehended the beast that John in his revelation, saw rise up out of the sea, that is, out of the unstable multitude of people.

Now in his creed, to which he made all the nations of Europe bow, by the dint of the sword was this the miraculous birth; therefore, all children for several hundred years were brought up and educated in the belief.

Finding this to be the case, I examined the accounts given on this subject by the four Evangelists, and according to my best judgment on the occasion, I was led to think there was considerable more Scripture evidence for his being the son of Joseph than otherwise; although it has not yet changed my belief, are the consequences which follow much more favorable; for as the Israelitish covenant rested very much on external evidence, by way of outward miracle, so I conceive this miraculous birth was intended principally to induce the Israelites to believe he was their promised Messiah, for the great prophet Moses had long before prophesied, of that which should come, like unto himself. But, when we consider that he was born of a woman that was joined in lawful wedlock with a man of Israel, it would seem that it must shut the way to the enforcing any such belief, as all their neighbors would naturally be led to consider him the son of Joseph, and this it appears very clear they did, by the scripture testimony; and although it has not, as above observed, given cause as yet to alter my views on the subject, as tradition is a mighty bulwark, not easily removed, yet it has had this salutary effect, to deliver me from judging my brethren and fellow creatures who are in that belief, and

can feel the same flow of love and unity with them, as though they were in the same belief with myself; neither would I dare to say positively that it would be my mind, they should change their belief unless I could give them much greater evidence than I am at present possessed of, as I consider in regard to our salvation, they are both non-essentials; and I may further say, that I believe it would be much greater sin in me, to smoke tobacco that was the produce of the labor of slaves, than it would be to believe either of these positions; and I may further add, any advice from a brother that wishes thee well, that thou would observe the advice of the wise king, "leave off contention before it be meddled with." I conclude with a desire for thy establishment on the sure foundation.

Thy friend,

ELIAS HICKS.

To Thomas Willis.

LETTER,

Written by Elias Hicks, in reply to one addressed to him by Dr. N. Shoemaker, of Philadelphia, on the subject of atonement, and the benefits resulting to mankind from the coming in the flesh of our Lord and Saviour Jesus Christ.

Jericho, 3d Mo. 31, 1823.

Dear Friend,

Thy acceptable letter of the 1st Mo. last, came duly at hand, but my religious engagements, and other necessary concerns, have prevented my giving it that attention that its contents seems to demand.

Thy queries after my views of the suffering of Jesus Christ the son of God, and what was the object of the spilling of his blood on the cross, and what benefits result to mankind by the shedding of his blood &c. My answer is a very simple one, and as all truth is simple when we free it from those gross absurdities and as well as from the improper bias of tradition and education, which rests as a burdensome weight on the minds of most of the children of men, and very much mars the unity and harmony of society.

By what means did Jesus suffer? The answer is, by the hands of wicked men. Query. Did not the Father send him into the world on purpose to suffer by the hands of wicked men? By no means; but by a righteous and godly life, which was designed as a perfect example to such of mankind as should come to the knowledge of him and his perfection. For if it was the purpose and will of God that he should die by the hands of wicked men, then the Jews by crucifying him must have done God's will, and of course, would have stood justified in his sight, which could not be. But it was permitted so to be, as it has been with many of the prophets and wise and good men that went before him, who suffered death by the hands of wicked men for righteousness sake, as examples to those that came after, that they should account nothing too dear to give up for the truth's sake, not even their own lives.

But the shedding of blood by the wicked scribes and pharisees, had a particular effect on the Jewish nation, as by this, the top stone and weight of all their crimes was filled up—the measure of their iniquities, which put an end to that dispensation together with its law and covenant. That as Jesus' baptism summed up in one, all the previous water baptisms of that dispensation, and put an end to them, which he

sealed with his blood, so this sacrifice of the body of Jesus Christ, summed up in one all the outward atoning sacrifices of the shadowy dispensation, and put an end to them all, thereby abolishing the law, having previously fulfilled all its righteousness, and, as saith the apostle, 'blotted out the hand writing of ordinances, nailing them to his cross.' Having put an end to the law which commanded them, with all its annexed penalties, so that all the Israelites that believed on him, after he exclaimed on the cross, "it is finished" might abstain from all the rituals of the laws, such as circumcision, water baptism, outward sacrifices, seventh day sabbaths and all other holy days, and be blameless, and the legal sins that any were guilty of, was now remitted and done away by the abolishment of the law that commanded them, for "where there is no law, there is no transgression." But those that did not believe on them were destroyed by the sword, and the rest were scattered abroad on the earth. But, I do not contend that the crucifixion of the outward body of flesh and blood of Jesus on the cross, was an atonement for any sins but the legal sins of the Jews; for as their law was outward, so their legal sins and their penalties were outward, and these could be atoned for only by an outward sacrifice, and this outward sacrifice was a full type of the inward sacrifice that every sinner must make, in giving up that sinful life of his own will, and by which he hath from time to time crucified the innocent life of God in his own soul, and which Paul calls, "the old man with his deeds." "Know ye not" says the apostle, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into the death, that, like as Christ was raised up from the dead, outwardly, by the glory of the Father, even so we, "having by the spiritual baptism witnessed a death to sin, shall now be raised up spiritually and walk in newness of life."

But the primitive Christian church having soon after the apostle's days, turned away from their true and only guide, the spirit of truth that Jesus commanded his disciples to wait for, and not attempt to do any thing until they had received it, but assured them that when they had received it, it would be a complete and sufficient rule, to lead and guide them into all truth. But believers, by too much looking to their old traditions, soon lost sight of their inward guide and turned their attention outward to the letter which always killeth those who lean upon it as a rule. Hence the successors of those humble and self-denying followers of the meek and lowly Jesus, apostatized from the simplicity of the gospel by which the unity was broken and they soon became divided into sects and parties, and persecuted each other, and inverted and promulgated inconsistent and unsound doctrines, such as original sin, certifying that all Adam's offspring was condemned to eternal punishment for one mis-step; for they don't appear to have been guilty of but one failure, and that it appears they made satisfaction for, at the time of their first arraignment by their benevolent Creator, manifesting sorrow and repentance, which seems to be fairly implied by the sequel of the interview between them; for it is said he clothed them with coats of skin to hide their nakedness, which is an emblem of durable clothing, and as their nakedness was an outward one, but a nakedness of soul not being able to conceal their sin from the all-penetrating

ting eye of divine justice, so when he had bro't them to see their error and to repent of it, he was reconciled to them, and clothed them again with the holy spirit.

And thus do all those idle promulgators of original sin believe they are made righteous without their consent, nearly two thousand years before they had an existence, and this, by the hands of cruel hands of wicked men, Are they not aware that this is an outrage upon every righteous law of God & man, as the scriptures abundantly testify?

Surely it is possible that any rational being, who has a just sense of justice or mercy, would be willing to accept forgiveness of his sins on such terms! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, than the innocent should suffer? Nay, was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love,—and shew himself to be a poor selfish creature, unworthy of notice!!

Having given thee a sketch of my views on the subject of the queries; how far thou may consider them correct, I must leave to thy judgment and consideration; and may now recommend thee to shake off all traditional views, that thou hast imbibed from external evidences, and turn thy mind to the light within as thy only true teacher: wait patiently for its instruction, and it will teach thee more than men or books can do; and lead thee to a clearer sight and sense of what thou desirest to know, than I have words clearly to convey it to thee in. That this may be thy experience, is my sincere desire; and with love to thyself and family I conclude,

Thy affectionate friend,

ELIAS HICKS.

Dr. N. Shoemaker.

For the Olive Branch.

☞ CALVINISM—IN PRACTICE. ☜

A Calvinist believes that the elect will certainly be saved, and go immediately to heaven when they die—and every believer in Calvinism believes himself to be one of the elect.* Now what is there to prevent such a Calvinistic priest, in whom a man should place confidence to write his will, and who was to receive a salary out of the man's estate, from writing *eleven hundred dollars*, instead of *one hundred*?—What is there to prevent a Calvinistic lawyer from conniving and assisting in the same, and thereby obtain a legacy also for himself? When the man is dead, and the will produced, it appearing so differently from what the testator had ever talked among his friends, and apprehending that the fraud is coming to light, what is there to prevent this Calvinistic clergyman (one of the *elect of God*, in his own estimation, being strong in the faith) from committing *suicide*, thereby exchanging an earthly for a heavenly inheritance? And the lawyer too, be-

* We are sorry to be obliged to say, that these remarks will apply to one class of Universalists, just as well—for they believe that they shall go right straight to heaven, immediately when they die. It may be well for such brethren that they are not very strong in the faith; not so strong but that they esteem a bird in the hand, present life, worth two in the bush—immortality! EDS.

ing of the same faith, and hearing what the minister has done, what is there to prevent him from following the same example? We should be sorry to impute such motives to any man, either clergyman or layman, and it is with pain that we allude to such an event; but if the orthodox will be constantly harping upon the dangerous tendency of Universalism, they must expect to have these things occasionally brought home to themselves. In what respect, we ask, is Calvinism better than Atheism?

INVESTIGATOR.

SUMMARY.

A bill has passed the legislature of Louisiana, appropriating \$10,000 to defray the expenses attending the reception of Gen. Jackson on the 8th of January.

Aaron and Alden Coon, brothers, were drowned in Long Pond, Rensselaer co. on the 20th of Feb. by falling through the ice.

Abner Quitterfield, of fort Edward, was killed on the 14th of Feb. by the explosion of a rock on the canal at that place.

Moses Lloyd Hill, Esq. was lately drowned in North Carolina, in crossing a ford.

A girl named Adeline Joy, aged 14 years, who lived in the family of Mr. Andrew Lovell, of Starks, Maine, has lately confessed herself the murderer of an infant of Mr. L. aged three years, and has been committed to prison.

The Legislature of Kentucky have passed an act, adopting a general ticket for choosing Electors for President and Vice-president—the election to be held of the first Monday in November next, when each voter will vote for 14 Electors.

A letter from Vienna, dated Jan. 4, says that "the Emperor of Russia has written to the other courts, that notwithstanding the departure of the ambassadors from Constantinople, he is anxious to maintain the continental peace. A general persuasion exists, that the winter will pass in negotiations."

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCalla, \$1 00
Balfour's Inquiry, 1st. and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00
A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANNFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

POETRY.

[SELECTED]

TO THE BIBLE.

Go, holy book—

Tell them whom many woes assail,
On thee to look;
They'll find how weak it is to wail,
Though every earthly comfort fail.

The Orphan's tear

Go wipe away, and bid his heart
To be of cheer;

Heal thou his bosom's surest smart,
And gild with hope misfortune's dart.

Say thou to those,

Shut out from every good on earth,
Lost to repose,

Baptized in sorrow at their birth,
That worldly joy's of little worth.

The poor soul tell—

The poor, lone, wretched man,
Though his heart swell,
The ways of God he must not scan,
But trust the universal plan.

Tell poor disease

Bravely to bear the piercing pain,
eternal ease

Waits on those who do not poorly plain:
And worldly loss is heavenly gain.

Tell those who sigh

O'er some dear friend's untimely doom,
That all must die!

He whom they saw laid in the tomb,
In God's own paradise may bloom.

Go, say to those

Doom'd still to groan, and till the soil,
That soon repose

Shall wipe away their drops of toil,
And stay for age, the weary moil.

Tell those who pine

In the damp dungeon's dreary gloom,
There yet will shine

Through their dark melancholy gloom,
A light to guide their footsteps home.

Tell the Pilgrim,

When storms are black'ning round his head,
'Tis good for him;

What though his thorn-trod feet have bled,
The heart's blood of his God was shed!

The Mariner,

Who bides the tempest's fiercest blar,
Bid not to fear,

Though thunders "hurle in the air,"
The launcher of the thunder's there.

Tell those who fear

Their crimes can never be forgiven,
To be of cheer;

If they have call'd on God and thriven,
There's mercy for them still in Heaven.

MARRIED,

By the Rev. Mr. Kneeland, on Thursday evening last, Mr. ADDISON GOLDSMITH to Miss CATHERINE ELEANOR BEATTIE.

Cries Sylvia to a reverend Dean,

What reason can be given

(Since marriage is an holy thing)

That there is none in heaven?

"There are no women," he replied—

She quick returns the jest—

"Women there are, but I'm afraid

They cannot find a priest.

Swift

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MARCH 15, 1828.

|| No. 44.

From the Christian Intelligencer.

FRUITS OF UNIVERSALISM.

The doctrine in which we believe has been so long misrepresented by its opponents, the influence which it is calculated to have over the hearts and lives of those who sincerely embrace it, has been so generally declared to be bad and they who defend it, are so frequently scouted, traduced and maligned as enemies to religion and dangerous members of society, that we deem it a duty which we owe to the cause of truth no less than to those with whom we co-operate, to say that as erroneous as our faith may be, we fear not to have its claims to a scriptural support examined side by side with those of any other creed, and as bad as the effect of it is represented to be upon those who embrace it, we shall never shrink from a fair comparison between the moral conduct of universalists, and that of the members of any other communion. Far—very far, from us be the disposition to take a particle from the weight of merit which justly belongs to honest and virtuous people of other denominations, and equally unwilling are we to commence the disgusting strains of the pharisees, or to employ our pen in self-praise. God knows that we have errors and follies and sins to repent of; whether as much can be said of our traducers is not for us to assert: Him alone, who knows the hearts of his creatures belongs the right of judgment, and may it never be our ambition to claim the exercise of this prerogative. But surely we may act in self-defence; we may, in justice, raise an arm to shield an innocent and abused people against the aspersions of those who are employed in bringing reproach and obloquy upon them.

It is probably to a very great degree the case among the people of other denominations, many of whom are well-meaning people too—that whenever the word Universalist is mentioned, it revives in their minds associations at which they almost instinctively revolt. They can hardly think that a Universalist can look, and speak, and think, and act, like other people; and if they can be persuaded that he has not a cloven foot or an horrible horn on his head outwardly, they will not give up the idea that he has a devil in his heart. For us to attempt to combat such prejudices would be entirely useless. Unfortunately reason and common sense have too long been the victims of superstition

to encourage the hope that they are to regain a just ascendancy over the mind in one day, or even in a single generation. But however much the statement may surprise others, we shall take the liberty to say, that Universalists have as firm a sense of moral right, are as ardent friends of good order, and exhibit among their fellow men as much of what is truly religion—practical goodness, as their neighbors. We do not say they have not bad men among them; the proportion of such may be as great among Universalists as among other sects—we know it is not greater. The doctrine in which we believe, is, as all must and will admit, a benevolent one indeed. Who will say it is not the most benevolent faith that is known in all christendom? It begins and ends in the love of God, asserting that the plans of Deity commenced and will terminate in universal benevolence. It embraces God as the Father of all his creatures, and looks upon his Son as the Saviour of the world. It maintains our equal relationship to, and dependance upon, him and holding that "we have all one Father, that, consequently, "all we are brethren." It teaches us to love him supremely and our neighbor as ourselves. Wherever this faith has been embraced, and has had its own benevolent influence on the heart, it has uniformly rendered men more kind, charitable and forgiving among their fellows. The spirit of their faith has had a thrilling operation upon their souls, causing them to rejoice in the ways of heaven, and to desire the happiness of his creatures on earth.

Let any one make an unprejudiced examination as to the truth of our statement in the circle of his acquaintance and see how the account stands. When a time comes for people to prove the genuineness of their religion "by their works," do the works of Universalists give evidence that their faith is bad and that their hearts are corrupt? When a neighbor is stretched upon the bed of sickness and distress, in need of the friendly aid and sympathies of others, do you find the people of that despised and abused sect, cold-hearted and negligent, more than others? When the poor and destitute make their piteous applications, for relief, are the enemies of Universalism the only ones who open their hearts and their hands to supply their wants? When any objects of public utility are to be accomplished, is it thought hopeless to apply to them for assistance?—Will you

not in short, find as much generosity, as much faithfulness and as much public spirit among them as among those who seek to make them contemptible?

Such inquiries will help to show how much truth there is in the hackneyed charge, that the fruits of Universalism are and must be bad. We thank God, we are able to say, that Universalists, so far from being backward in acts of goodness, are very often the first ones to whom applications for benevolence, with the hope of success, are made. They may not, it is true, give so much to missionary societies, &c, as do their opponents, and we rejoice that they do not. The streams of their benevolence, we trust, are directed to more useful and practical purposes. They are the friends of the unfortunate—the friends of the poor; and the record kept in heaven will show how great, in comparison with other sects, has been their sum of that sort of religion which has done the most good in the world. However bad they may be supposed by others to be, there is one thing which, after a pretty extensive acquaintance among them, we can say in truth; if ever the time comes when we shall be obliged to supplicate the generous charities of life—we shall not regret to have our "lot cast among that people."

A DISCOURSE ON THE RESURRECTION OF JESUS.—By Dr. Priestley.

[Concluded from page 340]

Thus our faith does not rest on the testimony of the four evangelists, Matthew, Mark, Luke, and John, who wrote the history of Christ, and of the promulgation of christianity. We have, in fact, the testimony of the age in which they lived, to the great events recorded by them. These books, or ever so many of the same nature, could never have been received, and transmitted to us, as authentic histories, in the circumstances that I have described, if the contents of them could have been questioned.

The inconsistencies that we discover in the accounts of the four evangelists imply no defect in the evidence; being no greater than are usually found in the narratives of any important event written by different persons; who will always attend chiefly to what is most essential to the story, and less to the minute circumstances of it; and these narratives were all written a considerable time after the event. But the most important consideration is, that these histories were not the cause of the belief of the resurrection of Jesus, but were themselves among the consequences of that belief, the proper evidence having produced its full ef-

fect long before they were written; so that it could not have been deficient in any material respect.

That all mankind were not immediately convinced of the truth of christianity may be sufficiently accounted for; as, from the little interest that great numbers take in any thing relating to religion; from the aversion which the greatest part of mankind have to examine into any thing that is new, when it is hostile to that which is old, and their listening to any idle tales to the prejudice of those who teach it, which we see every day. And if the powerful, and learned, and the polite, whose prejudices, especially against any thing that originates with the *illiterate*, are well known to be as strong as any prejudices whatever, would not read or think seriously on the subject (which was evidently the case with the generality of the Greek and Roman philosophers, and other persons of distinction at that time) many would be influenced by their example, and join in blind opposition to what they had never considered, from imagining that it was not worth their while to consider it.

Besides all this, we are to consider the great numbers who were, directly or indirectly, interested in the support of the old established systems of religion, who would feel themselves exasperated, and, therefore without any inquiry into the merits of the case, would, with all their might, oppose the progress of the new religion. Such would be the case with many persons of eminence and influence; and the lower orders, the mob, might be inflamed by any idle tales. This, is nothing more than the common fate of all reformers, and all reformatations in matters of religion. It flows from the common principles of human nature, which are the same in all ages and which operate in the same manner in all similar circumstances.

In this state of things continued as long as they possibly could, the friends and the enemies of christianity being equally interested to discover the truth, while the facts were at all recent, and most easy to be investigated; and the new religion established itself gradually, as, if founded on truth, and unaided by power, it naturally would do in such circumstances. The attention of the more dispassionate and disinterested was gradually gained, and converts were in time made of some men of learning, who were capable of writing in defence of christianity, and whose writings made other converts both philosophers and others.

At length the converts to christianity in all places, and especially in those that were the nearest to the scene of the transactions were so numerous, that the old religion sunk into general contempt and neglect; and in less than three hundred years after the promulgation of christianity, we see that, notwithstanding the deep rooted attachment of all the heathen world to the religion of their ancestors, Constantine could safely declare himself to be a christian, without any apprehension from his competitors, who endeavoured to avail themselves of the circumstance. None of them, however, were able, by this means, to throw any considerable obstacle in his way, and he reigned almost in peace, and a longer time than any of the emperors after Augustus.

This is a clear proof of the preceding spread of christianity, and of the hold which it had got on the minds of the people in general; and this was in the most disadvantageous circumstances that can be imagined, if it had been an

imposture. But this most striking evidence of the truth of christianity we could not now have had, if the evidence of the resurrection of Jesus had been such, as to have convinced all the Jews and all the world as soon as he appeared. What had been the most satisfactory to them would have been (from the nature of the thing) the least so to us.

When the persecution of christianity began, the facts on which it was founded were recent, so that it was in the power of men of sense and inquiry to satisfy themselves concerning them; and we have seen that they were sufficiently interested so to do. But if one whole generation should have been, as we say, *infatuated*, so as to have taken up the belief of these facts without any sufficient reason, the next generation might have been sensible of this, and have made more diligent search (and then it was not too late) and not have thrown away their fortunes and their lives for nothing, as their fathers had done before them. But notwithstanding this, every inquiry continued to make more converts, till, without any aid from power, or from learning in the first instance, the new religion completely established itself on the ruins of the old, and was embraced by persons of all ranks without distinction, the rich and the poor, the philosophers and the vulgar.

If all this could take place without there being any truth in the history of the miracles, the death, and the resurrection of Jesus, it must have been more extraordinary, nay, strictly speaking, more miraculous, than those events themselves. For human nature was the same then, that it is now; and that men, such as we now find them to be, should in the circumstances that I have now described, have been impressed as the early converts to christianity were, that they should have been induced to believe a story which they might easily have discovered to be destitute of all foundation, and have sacrificed so much as they did to their belief, must have been the greatest of all miracles; no natural cause being adequate to such an effect. It must also have been so stupendous a miracle (operating on the minds of men, which is more extraordinary than any effect that is apparent to the senses) without any rational end or object. Nay the Divine Being must have wrought this miracle with no other view than to puzzle and confound his creatures, and to involve some of the most deserving of them in the greatest calamities. On the other hand, the miracles which gave birth to christianity had the greatest and noblest of all objects, the instruction and reformation of the world. In fact, the proof of christianity supplies the only probable method of accounting for past and present appearances, and therefore what a true philosopher whose object it is to inquire into the causes of things, will adopt, in preference to any other.

It was, however, you clearly see, of the greatest advantage to the evidence of the truth of christianity in distant ages, that the bulk of the Jewish nation should from the beginning have been hostile to it; while at the same time the belief of such numbers of them, prejudice as they must all have been against it, is an abundant proof of its truth. But when, by the long continued enmity of the Jews to the christians, it shall be sufficiently evident, that it was no scheme of that nation in general, and that, so far from giving it any aid in its infant state, they discountenanced it as much as it was in their power to do it; if ever they should be conver-

ted to christianity, before or after their return to their own country (both which events are foretold in the scriptures) it will be such a clear fulfillment of prophecy, as it seems probable that no power of incredulity will be able to resist; and then, as Paul says, Rom. xi. 15. "If the casting away of the Jews be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

I shall conclude this part of my discourse with observing, that the truth of christianity is founded upon plain facts, such as any persons who had the use of their senses might be judges of. Opinions of other kinds men may become so fully persuaded of, as even to die for them, as well as christians have done for their religion; but then the nature and ground of their faith have been different; they having been either misled by an *implicit faith* in persons who they thought could not mislead them, or by reasoning wrong. That Mahomet, for example, or Swedenborg, had divine missions, many might be induced to believe on their own confident assertions, having a good opinion of the men; or they might imagine that the conquests of Mahomet and his followers, could not have been so great and so rapid, if his pretensions had not been well founded. But is this such kind of evidence as that on which we believe the truth of christianity, which neither requires that implicit faith be given to any person nor any reasoning, except the plainest of all, viz. that if any person do such works as God only could enable him to do, he must be empowered by God to do them, and the evidence of their own senses that such works were done? The truth of christianity rests on the evidence of such visible marks of divine power as the instant curing of the most dangerous disorders, and the raising of persons, and especially of Jesus himself, from a state of actual death, with respect to which men had only eyes, ears and other natural senses, could not possibly be deceived; whereas no visible miracle of any kind was so much as pretended to by either Mahomet or Swedenborg.

We also see the great difference of the ground of belief in these cases in the time that was requisite to produce their effect. Mahomet was several years in persuading any besides a very few persons, particularly connected with him, and who had a prospect of being gainers by his success, of his divine mission, and it was thirteen years before he had followers enough to venture to take the field with them, so as to attack a caravan, to which they were led by the hope of plunder. As to Swedenborg, though he died several years ago, his followers are only just now beginning to make themselves conspicuous. On the contrary, it is evident that Jesus might, if he had been so disposed, have mustered as large an army as he chose within a month or two after he appeared in a public character.

Some are so incredulous as to say, that, admitting all the facts recited in the gospel history, viz. that the apostles, and other disciples of Jesus, had no doubt of his resurrection, and that their previous incredulity was overcome by the most satisfactory evidence; yet that it was more probable that their senses, that of feeling, as well as those of seeing and hearing, were repeatedly imposed upon, than that there should have been a proper resurrection of a man who had been dead. But such a deception as this could not have been effected without a miracle, and for what end could such a miracle have

been wrought? As it had all the effect of a real resurrection, it is liable to all the same objections, and therefore if the one was produced, the other might be also.

If any person will say either that the appearances recorded in the New Testament are no proofs of a real resurrection, or (which has also been said) that the real resurrection of Jesus would be no proof of his divine mission, and of the truth of his religion, so that we could not thence infer the certainty of our own resurrection, they must be so constituted, as that no evidence whatever can produce that conviction in their minds. The Divine Being himself (and I must in this argument suppose that there is such a being) could not do it. For all that he could do to attest the divine mission of any person could only be his enabling him to work miracles, or to do such things as only he himself, the author of nature, could do. But no person, in the age of the apostles, or any subsequent one, ever believed the facts, and doubted the conclusion so that the miracles were fully adequate to the purpose of them; and since all men are no doubt constituted alike, the present objectors must be under the influence of a prejudice that nothing can overcome, and must be a case exactly similar to insanity.

I now proceed to show that the solution of such difficulties as these, respecting the truth of revealed religion, may assist those who have similar difficulties, with respect to *notaral religion*; and all great moral truths have, directly or indirectly, a connexion with each other.

Now it seems to be impossible for any person to be convinced by historical evidence, which is the most intelligible of all evidence whatever, of the miracles, the death, and resurrection of Christ, and at the same time to have any doubt of the being and the providence of God, because the one evidently implies the other. If Christ actually wrought miracles, and, after dying, rose from the dead, there must have been a power that enabled him so to do; and this must have been an intelligent, or a designing, and a benevolent power, the laws of nature having been changed for great and good purposes.

It is in vain for any person to say, as some however have done, that till we are satisfied with respect to the being of a God, which, in the order of nature, is the first of all religious truths, it is to no purpose to inquire into the truth of christianity. For though it be most convenient to *teach*, and to *consider*, any system of truths in a certain order, the *discovery* of them is altogether independent of that order. In this case, the first may be last, and the last first.

An Englishman, for example, may say, and plausibly enough, that he ought to understand his own country, before he explores any other.

But it may happen that he shall be carried to Asia, Africa, or America, before he can have seen much of his own country, and thereby have a better opportunity of exploring them than his own. Or, considering the sun as the centre of our system, he might fancy that, till we know what that great body is, it is absurd to give much attention to the *planets*, which depend upon it. But in this way he might live and die without acquiring any knowledge of them at all. Even the several propositions in geometry may be learned in a very different order, as the different treatises on that branch of science evince, and yet be all equally well understood at the last. In like manner may men attain to the knowledge of God, and of his pro-

vidence, without beginning with the study of them.

An atheist is a person who believes that there is no Being who established the present order of nature, but that all things have always been as they now are, and that all deviations from this order are absolutely impossible, and therefore incredible. Consequently, any clear proof of an actual deviation from this order of nature overturns his whole system. The atheist says, since we may suppose something to have been *uncaused*, we may just as well content ourselves with saying that the present visible system had no cause, as suppose that something still greater than this system, and the cause of it, had no cause; since by ascending higher, we get no nearer to the solution of our great difficulty, viz. the *cause of what exists*. But the proof of any miracle is decisively in favor of the actual existence of a power unquestionably above the common course of nature, and different from it. This is no less than a demonstration, that the reasoning of the atheist, however specious, is in fact wrong; and that, difficult as it may be to conceive the self-existence, as we say, of a Being greater than the visible universe, such a Being certainly does exist. I shall endeavor to make this argument still plainer by an illustration.

Let a person unacquainted with clocks, watches, and other machines, be introduced into a room containing many of them, all in regular motion. He sees no maker of these machines, and knows nothing of their internal structure; and as he sees them all to move with perfect regularity, he may say, on the principles of the atheistical system, that they are *automata*, or self-moving machines; and so long as all these machines continue in regular motion, and he knows nothing of the making of them, or the winding of them up, this theory may appear plausible.

But let us suppose that, coming into this room again and again, and always attending to the machines, he shall find one of them much out of order, and at length its motion shall entirely cease; but that, after continuing in this state some time, he shall again find it in perfect order, moving as ever. Will he not then conclude that some person, whom he has not seen, but probably the maker of the machines, had been in the room in his absence? The restoration of motion to the disordered machine would impress his mind with the idea of a *maker* of them in a much more forcible manner than his observing the regular construction, and uniform motion of them. It must convince him of the existence of some person capable of *regulating*, and therefore probably of *making*, these machines, whether he should ever see this person or not.

Thus do miracles prove the existence of a God in a shorter and more satisfactory manner than the observation of the uninterrupted course of nature. If there be a Being who can control the course of nature, there must be one who originally established it, in whatever difficulty we may still be left with respect to his nature, and the manner of his existence. We are compelled by a greater difficulty to admit a *maker*, though acknowledged to be great. At *events*, we see in miracles that there certainly exists a Being superior to ourselves, or any thing that is the object of our senses.

And thus is demonstrated the wisdom of the general plan of divine providence, in ordering that the laws of nature should not always proceed without interruption, but in providing that

the attention of mankind should sometimes be arrested by miraculous events; since they are eminently calculated to lead the minds of men to the consideration of a superior Being, as the cause of all events, ordinary and extraordinary. Thus also is evident the folly and ignorance of those who think all miraculous events to be so absurd, as to be in their own nature incredible, and therefore that no evidence in their favor can deserve the least attention. If the reverence of mankind for their maker be of any use, or of any consequence to their happiness, which undoubtedly it is, occasional miracles have the greatest propriety, and therefore great antecedent credibility, though all the particular facts require very circumstantial evidence, because they are not of frequent occurrence.

I now come to draw some practical inferences from the doctrine of the resurrection of Jesus.

Such is the evidence of the resurrection of Jesus, exclusive of the general evidence of christianity, or of the miracles of Jesus, and those of the apostles after him, which are also another confirmation of the truth of this one great event. And, surely, it appears that the circumstances attending the resurrection of Jesus were so ordered by divine providence, that it is not in the power of man to imagine any change in them that, according to the known laws of evidence, would make it more credible than it is with respect to distant ages. Every objection that has hitherto been made to this evidence has led to a more rigorous examination of the circumstances; and the consequence of this, has always been an addition of light upon the evidence, and a greater confirmation of it. We are therefore abundantly authorized to consider our faith as *founded upon a rock*, which no future objection will be able to shake.

Since, therefore, we may consider it as a certain and unquestionable fact, that *Christ is risen from the dead*, we may likewise, with the apostle, consider him as *the first fruits of them that sleep*, or that his resurrection is a pledge and assurance of our own, which it is the greatest object of christianity to enforce. Christ is called *the first fruits*, and these are the fore-runners of a general harvest. *Afterwards*, says the apostle, *they that are Christ's, at his coming*. For Christ has only left the present scene for a time. If there be any truth in the facts the evidence of which has now been laid before you, he will certainly come again, and that *with power and great glory*, to raise the dead, and to give unto every man according to his works.

Let us, therefore, my christian brethren, be continually looking for this great event, this *great day of God*, as it is sometimes called. For to all of us it is *nigh, even at the doors*. Long as the sleep of death may really be, it will appear to each of us to be only a moment. In death we, as it were, only shut our eyes upon this world, and immediately open them in another, with the brightest and most glorious prospects, if our conversation has been such as becomes the gospel, but with the most gloomy and dreadful ones, if this great light *hath come into the world, and we have loved darkness rather than light, because our deeds were evil*.

The mere profession of christianity will avail us nothing, because it lays us under stronger obligations to a virtuous life, and therefore will aggravate our condemnation if we do not live as, by ranking with christians, we profess to live. Better, far better, would it be for us, at the day of judgment, to be able to say we had

never heard of Christ, than naming the name of Christ, or professing his religion, not to have been thereby led to depart from iniquity, and to be to him a peculiar people zealous of good works.

Christianity is much less to be considered as a system of doctrines, than as a rule of practice. Nay the doctrines themselves (the chief of which is that of a future state of retribution) have no object than the regulation of our lives. What the great duties of a christian life are, we are all sufficiently acquainted with. They are comprehended in two great precepts, the first of which is the love of God with all our hearts, implying an entire and cheerful devotedness to his will, in doing and in suffering, in life and in death. And the second is the loving of our neighbors as ourselves, implying a readiness, in all cases, to do to others as we should think it right that they should do to us. We should all habitually consider one another as brethren, the children of the same great universal parent, the care of the same benevolent providence, as training up in the same school of moral discipline here, and as heirs together of the same glorious hope of eternal life hereafter.

To fit us for these devotional and social duties, we should also be careful to exercise a constant government over our appetites and passions, that, as the apostle says, we may preserve ourselves as the unpolluted temples of the spirit of God.

Thus, my christian brethren, knowing our duty, happy shall we be if we do it; that when our Lord, after his long absence, shall return, to take an account of his servants, when our eyes, and when every eye, shall see him, we may have confidence, and not be ashamed before him at his coming; but having duly improved the talents committed to each of us, may hear from his mouth the joyful sentence, *Well done, good and faithful servants, enter ye into the joy of your Lord.*

* It will be perceived that Dr Priestly, though he believed in the restitution of all things, was a believer in future punishment. EDS.

From the Gospel Advocate.

SOCIAL COMMUNITIES.

The following communication is asserted by the request of the gentleman whose name is attached to it. We have been informed that he is an intelligent member of the Society of Friends, though at present actively engaged in carrying into practical operation the "social system." Whether Mr. U. is a disciple of Mr. Owen or not, is not known; and to us it is a matter of little consequence. We are free to acknowledge a strong predilection in favor of some system of the kind; though we are fully persuaded that no principles can be inculcated to so much advantage in societies of that kind, as those of universalists. But if any thing can be done to remove the evils now so prevalent in society—to effect the great objects of philanthropy, and to produce the practical fruits of brotherly kindness and good will among men; we care not so much by what means, or under what name this improvement may be brought about. We would have it understood that we do not, by giving publicity to the following, embark in defence of any principles therein expressed; and that we do it only for the gratification of the members of the Kendal Society and the friends of those institutions, many of whom we consider as among the most respectable of our brethren in the faith.

KENDAL, Jan. 12, 1828.

Mr. Editor:—Will you give the following an insertion in your paper—"Kendal Social Community" commenced January 1, 1827, and hundred and eighty members including children. A part of the "Forrestville Commonwealth" of Coxsackie, Green Co. N. Y. have united, and are included in the above number.

The Kendal Community possesses about 2200 acres of excellent land, situated on an extended plain, three fourths of a mile from the Ohio Canal, elevated about eighty feet above the Canal. On the premises are two mill sites, one now occupied by a Woollen Factory which is doing considerable business, and a saw mill; the other is not occupied. The site which is occupied, has a fall of 23 feet, and the other 14 feet. The stream is a very valuable one though not large, flowing from a Lake, and fed by a great number of springs. It is very uniform in its size.

There are on the land belonging to the community two invaluable quarries of Free Stone, one on the canal and the other near the village. There is also a bed of excellent stone coal—One good two story brick house, and several other buildings—barns, shops, &c. It lies in the county of Stark, township of Perry, about 60 miles from Cleveland, one hundred from Columbus, the seat of government.

A stage runs from Pittsburg and Philadelphia through this place, and a petition is now before the Legislature for a great State Road through here to the west part of the state. A great amount of business will be done on the canal here, as it will be the only place from Akron to Bethlehem, a distance of 25 miles. The Community need an additional capital of say fifteen thousand dollars to enable them to extend their business so as to make it profitable to have an addition of members. The property of purchasers lies mostly in farms which they find it difficult to sell to advantage.

Persons of good character, having small capitals, and hearts devoted to the system, can deposit it here and be made quite secure, and find a place where candor and sincerity are encouraged, where the causes of evil are inquired out and where charity is not only preached but practiced—where the Jew or the Christian—the Deist or the Materialist are each valued not by their opinions, but by their moral characters the only test by which any are justly estimated. Much good feeling has prevailed in our debates—no sectarian prejudices interfere with the natural senses of the mind. Truth is considered the Elder; and from our own organization, from the arrangement of our various senses, together with a comparison of these impressions, we seek to draw correct conclusions respecting men and things.

Many of us would express our doctrine in the following "Creed," 1. Man is, loves life, and seeks happiness. 2. Man is, and wishes to avoid misery. 3. Man is born ignorant, i. e. without innate ideas, and learns from observation all the knowledge he has of good and evil. 4. Man is averse to evil, and inclined to good. 5. Mankind follow evil wholly from ignorance and passion. 6. Wisdom would, if possessed, control all the passions; therefore, ungoverned passions are the effect of ignorance. 7. Education comprehends all the impressions either objective or subjective which we feel. 8. All our opinions arise from education. 9. In infancy, we believe falsehood without hesitation when told it by those we love. 10. Mankind at the present day are wiser than at any former

period, and better. 11. This is proved, 1st, From their inventions and discoveries in the physical world; and 2d, from the decrease of sectarian and sectional animosities, and the increase of good feeling.

Your Friend,
SAML UNDERHILL.

JEREMY TAILOR'S IDEA OF AN ATHEIST.

Who in the world is a verier fool, a more ignorant, wretched person than he that is an atheist? A man may better believe there is no such man as himself, and that he is not in being, than that there is no God; for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knows not that he is; and so it is every night with him when he sleeps; but none of this can happen to God; and if he knows it not, he is a fool. Can any thing in this world be more foolish, than to think that all this rare fabric of heaven and earth can come by chance, when all the skill of art is not able to make an oyster? to see rare effects and no cause; an excellent government and no prince, a motion without an immovable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from itself, and therefore not to perceive there is something from whence it does begin, which must be without beginning: these things are so against philosophy and natural reason, that he must needs be a beast in his understanding that does not assent to them. This is the Atheist, the fool hath said in his heart there is no God: that is his character. The thing framed says that nothing framed it; the tongue never made itself to speak, and yet talks against him that did; saying that which is made is, and that which made it, is not. But this folly is as infinite as hell, as much without light or bound as the chaos or the primitive nothing. But in this the devil never prevailed very far: his schools were always thin of these lectures. Some few people have been witty against God, that taught them to speak before they know how to spell a syllable: but either they are monsters in their manners, or mad in their understandings, or never find themselves confuted by a thunder or a plague, by danger or death.

AN ORTHODOX NATION.

We perceive by the National Intelligencer, that the missionaries among the Cherokee Indians have succeeded at last in their real designs by creating a new nation, and giving it a constitution or form of government agreeably to their wishes. Among the provisions of the constitution, it is declared that none but the regenerate or church members shall participate in the government of the nation—that "no person who denies the being of God, or of a future state of rewards and punishments, shall hold any office in the civil department of this nation." So there is now one orthodox nation in America. Give the societies which send their missionaries out to establish their dogmas among the Indians, the same power to deceive and control the civilized whites which they have over the wild and ignorant tenants of the forests, and it would not be long before the constitution of the United States would be destroyed, and one made to take place as anti-republican and exclusive as that which they have given to the benighted and credulous Cherokees.

Ch. Intel.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MARCH 15, 1828.

For the Olive Branch.

SCHOOLS OF INDUSTRY.

That there is a defect some where, in the plan at present adopted to give the most useful instruction to the children of the poorer class of people, must be admitted by every one who seriously reflects on the subject, and who notices the many who are not only growing up in ignorance, but who are also growing up in idleness, without either the requisite knowledge or the means of obtaining a comfortable subsistence. People are too apt to think that money expended to school the children of their neighbors is a grievous tax on themselves. Not so: it is as much a man's interest that his neighbor's children should be properly educated, so far as is necessary to make them both useful and happy, as is the education, to the same degree, of his own children. It is the interest of every man to have all around him, the children of his neighbors as well as his own, sober, honest, industrious and happy. And what can be more conducive to make them such than that of a virtuous education? If a man wishes to give his own children more learning than is necessary for the above purposes, then let him do it at his own individual expense; but thus far ought to be done at the public expense. And if the money now expended in punishing vice, and in attempting to reform the vicious, should have been expended in public schools of industry, where children of both sexes should have been taught to work, as well as to acquire the elements of literature, there would undoubtedly have been much less vice, either to punish or to reform. Besides, it is much more laudable to prevent vice, if it can be prevented, than to punish it after it has been committed. The object therefore which we are about to propose, we conceive to be of the first importance, and worthy of the consideration of all. It is an undertaking which will require some capital, in the outset, even to try the experiment; but should it succeed, of which we have no doubt in the end, it would be attended with the greatest utility. It will teach the very poorest of our citizens that, with

proper management, they may make themselves independent of the rich.

Let then an institution be established; if it cannot be at the public expense, for the sake of the experiment, let it be done by individuals; if it cannot be tried with many branches of business at first, try it with one branch, or at most two, say shoemaking and gardening. This would occasionally afford a change of labor, which would be more conducive to health. Let a place be rented for the purpose, if it cannot be bought, and begin with a dozen, twenty, or thirty poor boys; those who are so poor that their condition can hardly be rendered worse, but may be improved. Take those however who have not yet been disgraced. Let a discreet, humane, kind, but enterprising person take the charge of them; teach them how to be industrious, healthy, good, and happy. In a short time these boys, notwithstanding all their poverty, will more than support themselves; besides paying all expenses. Let them know from the commencement that a portion of their earnings, say one half, or two thirds of the net proceeds, shall be passed to their credit every year, and paid to them at the age of twenty-one; the other half, or third, to remain for the benefit of the institution, thereby increasing its funds and enabling it gradually to extend its operations. If these boys can thereby be saved from the commission of crimes, saved from the house of refuge, or the penitentiary; and not only so, but furnished with a good trade, trained to virtue and good habits, their minds imbued with good principles, and sent into the world with means to set themselves up in business, it would teach the world a lesson of the highest importance. For what can be done with twenty boys, can be done with one or two thousand equally as well. If one drop of impure water can be made pure, it shows that the whole from the same source can be equally purified. It may be objected, here, that it would be easy to find employment for children; but where would you find a market for their labor. In a great measure they would make their own market, only let the principle be extended. One class might be employed in making shoes, another in making hats, another in a cotton factory, another in a woollen do., another in weaving another in plain sewing, another in the tailor's department, and so on, and by these means you might make employment for girls as well as boys. Now they must all be fed and clothed; and as much as they wanted for their own consumption, they

would want no better market. And for the overplus, more than they wanted for themselves, there would always be the same market for them as for any one else. A variety of other kinds of business might be profitably carried on, both by boys and girls, which I have not named. Such an institution would differ from all other kinds of apprenticeship, in this respect. In the present system the apprentice labors for his master. All he gets is his trade, and often not even half of that. But here, the apprentices and the pupils, are the only ones truly interested, in a pecuniary point of view, in the concern. The masters and the teachers are the hired servants. They, as well as the founders of the institution, would have an interest, it is true, but their interest would be of a more noble kind than that of making money. It would consist in teaching and showing the tender twigs of the youthful mind how to shoot, and training their own species to industry and virtue. It should be both founded and conducted by men who either have already money enough, or else are contented with merely supplying their natural wants.

Thus we have given the outlines of a plan which might in its operation, and that in a very few years, save hundreds, perhaps thousands of poor children from absolute ruin—save them from the commission of crimes, at much less expense than it will cost to punish them, and to support them while receiving their punishment, after they once shall have become so bad as to stand in need of being punished. Your punishment only takes effect after the children are disgraced; they become thereby discouraged; they have no character to lose, and they think it is a forlorn hope to attempt to gain one. The system which we propose, is designed to give them a character; to take them, or rather to incite them to come, or their parents to send them, before they are disgraced with either crime or punishment, to insure them that they will not labor for naught; but that their labor is all their own; and the small portion kept back, is to go to help other poor children, in the same way, who stand in the same need as themselves. This will inspire them with laudable ambition, and make them think, and justly too, that they are creatures of some importance. Their masters and teachers, whilst they superintend and govern, as well as instruct, should not appear to do either; but only to consult with them, as though the concern was all their own, how it was best to manage it so as to make every thing turn to the best account; hence they should seem as though they were taking advice from them, and should treat them with all the respect due to equals, whilst they are giving them the best of counsel. If these suggestions should be the means of exciting public attention to the subject, and should call out some one who is more capable of doing the subject justice, it is all that the writer expects from the fruits of his pen; but not all he hopes to see effected by the pen of another.—CANDIDUS.

For the Olive Branch.

MESSES. EDITORS.—When we reflect upon the many fantastic schemes of religion, which have been propagated & believed by numerous adherents in various parts of the world, we are less astonished at the absurd notions of some sectarians professing the religion of Christ, and as the Chinese religion was established long before that of Christianity, it will not appear strange that the spirit of many of the extravagant dogmas of the former should, in some measure, be incorporated into the latter.

As an article of curiosity, I have extracted a few of the leading tenets of the religion of China, from a history of that country, probably little known to most of your readers, which, if you think proper, please to insert.

F.

Of the Religion & Worship of the Chinese.

In the empire of China there are three principal sects; the sect of the learned, who follow the doctrine of the ancient books, and look upon Confucius as their master; that of the disciples of Las-kien; and that of those who worship a divinity called Fo.

The first of these sects only make profession of being regular students, in order to advance themselves to the degrees and dignities of the empire, on account of merit, with learning proper for the conduct of life, and government of the empire. They are taught to fear and honor the Creator of the world, and to live agreeably to the law of nature written in their hearts.*

It appears that the drift of these classical books was to maintain peace and tranquillity in the state by a regulation of manners, and an exact observation of the laws.

The chief object of their worship is the Supreme Being, whom they worship under the name of Chang-ti that is Supreme Emperor, or Tien, which signifies the same thing. "Tien," say the interpreters, "is the spirit that presides in heaven, because heaven is the most excellent work produced by the first cause;" it is taken also for the material heaven, but this depends upon the subject to which it is applied. The Chinese say, that the Father is the Tien of the family, the viceroy the Tien of the province, and the Emperor the Tien of the kingdom.

From the beginning of the monarchy, they applied themselves to astronomy, in or-

der by their observations of the stars, to become acquainted with their motions, and to solve the appearances of the visible Tien, or heaven.

It is still further observable, that they attribute nothing to Chang-ti, which does not become the supreme Lord of the world; they attribute to him power, knowledge, justice, goodness, clemency; they call him their father and lord, they honor him with worship worthy the supreme Being, and by the practice of every virtue.

Of the Sect of the Tao-sea.

Lao-kien is the name of the philosopher who gave rise to this new sect, and if you credit his disciples, his birth was very extraordinary, he not coming into the world till forty years after his conception. His books are still extant, but, as it is supposed, much disguised by his followers, though there still remain maxims and sentiments worthy of a philosopher upon moral virtue, the avoiding honors, the contempt of riches, and the happy solicitude of a soul who, raising itself above terrestrial things, believes that it has a sufficiency in itself.

Among the sentences, there is one that is often repeated, especially when he speaks of the production of the world: "Tao, says he, or Reason, hath produced one, one hath produced two, two hath produced three, and three hath produced all things."

The morality of this philosopher and his disciples is not unlike that of the Epicurians; it consists in avoiding vehement desires and passions capable of disturbing the peace and tranquillity of the soul; and, according to them, the attention of every wise man ought to be, to pass his life free from solicitude and uneasiness, and to this end never to reflect on what is past, nor to be anxious of searching into futurity.

These Tao see were the persons who introduced into the empire the multitude of spirits till then unknown, whom they revered as deities independent of the supreme Being, and to whom they gave the name of Chang-ti; they even deified some of their ancient kings, and paid them divine homage.

This sect in time became formidable by the protection of the princes, and by the passion of the grandes whom it flattered by the expression of wonder or terror that is made upon the minds of the people.

The compacts of their ministers with demons, the lots upon which they cast, the surprising effects of their magical arts, infatuated the minds of the multitude, and they

are still extremely prejudiced in their favor; these ministers are generally called to heal diseases, and drive away demons. They follow the trade of divination; though they never have seen the person before who consults them, they tell his name and all the circumstances of his family, where his house stands, how many children he has, their names and age, and a hundred other particulars which are strangely surprising to weak and credulous minds, such as the vulgar are among the Chinese.

[To be continued.]

From the (New-York) Telescope.

"HOUSE HUNTING."

Of all the impositions to which the poor inhabitants of New-York are subject, there are none so distressing as that of the exorbitant, unconscientious, taxes levied upon them by landlords. They scruple not to ask three times as much interest for the money expended in the erection of buildings, as the law allows. And then to see the name of a landlord lauded to the skies, in some of the sectarian prints of the day, and called an honorable, upright, worthy, useful, benevolent, (and such like) man! and to see it so plainly printed—\$10 donation to this Foreign Mission, and \$20 to that—\$100 for the education of lazy young paupers to the ministry, at such and such a "Mill"—and "forty dozen," other "magnificent donations," to as many "truly benevolent institutions."—All this reads very fine in their paper, which never gives but one side of the history. But look at the other side, a moment, and you will find that this money has been torn from the hands of the poor and needy—the helpless widow & the starving orphan, whom it would have been a genuine act of charity to assist, unseen of men.

Rents have arrived at such a pitch, that a man must labor hard six months to enable him to pay the rent of a year; and I do not mean the rent of a house!—No—a room or two is all that can be obtained even at that rate. A house must be literally filled, from cellar to garret, to so divide the enormous sum, that each may be able to pay his part. Some persons make a practice of renting an entire house—dividing off into as many tenements as there are dwelling-rooms; and letting a part of these rooms at such a rate, as to enable them to keep a tenement for themselves without paying any rent at all for it! To avoid being thus imposed upon, it would be well for such as wish to obtain part of a house to make strict inquiry—and be certain that no such snare is laid for them.

There is no other city known in which rents have been raised to the preposterous height that they have been in this; and I do most sincerely hope that ere long, some remedy may be found to put an effectual end to this most distressing imposition. As it now is, landlords, for perhaps more properly, *deputy house landlords*, as it is seldom owners themselves, attend to the letting of tenements, make a practice of "raising the rent" of a house ten or twenty dollars a year—particularly if it be a store; and the tenant has by attention to his business, obtained a good run of his custom—then "raise the rent" in proportion. Such conduct is mean

* Of this we find traces in their ancient and valuable books, which the Chinese call, by way of eminence, "The Five Volumes," the canonical or classical books of the highest rank, which they look upon as the source of all their learning and morality.

and ungentlemanly, to say the least of it, and I would also add dishonest.

What, may I ask, is the reason that rents have been for some years getting higher and higher, until they have arrived at their present unconscionable height? It certainly cannot be that building three thousand houses a year would produce such an effect; No—it is the fault of the tenants themselves. There is generally, soon after the February quarter-day, a report set on foot by landlords and their minions, that “rents will raise the next year.” This flutters about until it is by many believed to be matter of fact—the gossiping portion of tenants get hold of it—the contagion spreads from street to street, and from house to house—all order and employment is laid aside—and a scene of bustle and confusion ensues. The consequence is, they commence “house hunting” two or three months before they want them—and fearful lest they should be the loser if they do not immediately close a bargain, they hire a tenement, and pay whatever sum is exacted.

A few days since, I heard a woman in the street, bitterly lamenting her hard fate, when, upon inquiring into the circumstances of the case, I was informed that “the rents were so high she could not find a place to suit her;” and “she had to move, for the landlord had raised her rent higher than it was last year,” and “O! la! what should she do.” She appeared to be almost crazy. And only to think! there was nearly three months yet to expire, before she wanted a place, at all!

Things have gone on long enough in this way; and it remains with tenants to do themselves justice. Let them remain quiet, and make no inquiries respecting rents, or tenements, until a week or fortnight before the first of May, which would always allow them plenty of time, as some hundreds of new houses will by that time be added to the list of “tenements to let,” which are now but just commenced, and hundreds more will have bills on them, which I have understood, the landlords have agreed not yet to ornament in that manner, believing that too many bills up at once would have a tendency to reduce the rents.

Many are the sleepless nights passed by poor tenants, while endeavoring in their minds, to devise means whereby honestly to obtain money to pay their rent. And many poor creatures are obliged to abridge themselves and family of a sufficiency of food, for the purpose of upholding usurers in their evil ways. But it is time that a discerning public should set their faces against such gross impositions; and declare at once their determination, to be no longer the dupes of agents and sub-agents of *deputy house lords*!! W.

CASUAL BENEVOLENCE.

(Concluded from page 340.)

“In every plan that I have adopted to support my beloved Eliza,” continued the unfortunate man, “her inveterate father has interfered; and by representing me as a wretch undeserving the notice of any man of integrity, he has been the means of having me discharged from those situations, which seemed to promise sustenance and comfort. The last sixpence I had, was spent last night, expended in the purchase of a small loaf; and when my child this morning implored some milk for its breakfast, in a frame of mind bordering upon distraction, I

rushed out of the house, and pursuing my way until I was completely exhausted by acute sufferings, committed my beloved wife and children to the protection of an Almighty God. The result of that ejaculation you are too well acquainted with, sir, to require a repetition of it.” The impression of truth was too deeply indented upon the narrator’s countenance, for me to doubt the veracity of what I had heard; and as, in the course of the relation, I had learnt where the father of Eliza resided, I determined to try whether remonstrance could make any impression upon his feelings. Without disclosing my intention, yet promising to return in a few hours, I stepped into the first coach I saw upon the stand, and in the space of half an hour arrived at the place of residence—A physician of eminence, whose person I knew without being acquainted with him, was in the act of stepping out of his carriage; I unceremoniously followed him into the invalids’ apartment, and, as I expected, found him stretched upon the bed of sickness. The doctor evidently supposed I was one of the family; and the servants, that I was another physician: I waited, however, until the former had quitted the chamber, and then approached the bed. I commenced my discourse by reminding him of his situation; and then demanded how he could appear in the presence of his Maker, murderer, as he actually almost was, of a lovely, amiable child! The sympathetic and distressing emotions, which I had so recently experienced, gave poignancy to my expressions, and authority to the tone of my voice: at length the alarmed sufferer faintly articulated: “In mercy spare my feelings, and let me pronounce *forgiveness* to my dear—my suffering child!” I darted out of the room with the rapidity of lightning—sprung into the coach, which still remained in the street—promised the fellow an additional reward if he would drive with rapidity, and I found the object of parental vengeance with her husband, taking a cup of tea. When I disclosed to Eliza the effect of my embassy, she fell prostrate at my feet, from which I with difficulty raised her, and hurried herself and children, (for I insisted that both should accompany us,) into the coach with me. It would require the pencil of a master, to portray the scene which followed. In vain might language attempt to describe a meeting too exquisitely affecting for imagination to conceive!—The trembling Eliza was immediately locked in the arms of her forgiving parent; and the delighted Henry soon after received a summons to street. Every past affliction is now forgotten, except when gratitude recalls the recollection of them from the sight of me.

From the Christian Intelligencer.

Mr. Jefferson’s Opinion of Missionaries.

We notice in the Richmond, Inquirer, an original and hitherto unpublished letter of the late President Jefferson, written under date of

March 6, 1822, to Dr. Morse of Charlestown, Mass. declining to serve as an officer of a missionary Society, and expressing in strong terms his disapprobation of the attempts of such societies, to flatter the principal men in our country into a consent to lend the sanction of their names to give weight to their sectarian, and as he believed, dangerous designs.

“Observe too” says he, that the clergy will constitute nineteen twentieths of this association, and by the law of the majority, may command the twentieth part composed of all the high authorities of the United States, civil and military.”—“Thinking as I do, that this wheel within a wheel is more likely to produce collision than aid, and that it is, in its magnitude, of dangerous example, I am bound to say, that, as a dutiful citizen, I cannot in conscience become a member of this Society. I feel with awe the weight of opinion to which I may be opposed, and that for myself I have need to ask the indulgence of a belief, that the opinion I have given is the best result I can deduce from my own experience, and that it is sincerely conscientious.”

(Signed)

TH: JEFFERSON.

Miscellaneous.

NU ØRHØGRAFI.

Sum hð hav aknølejd ðe impertang ev ðis sistm, kod it bð brøt into yðs, hav øbjektð to ðe pronunçiãñ ev sum wrðs, ð dð net admit Wðkr as ð stãndrd. Vèri wel: ðe sistm wil ànsr just as wel fðr èni mòð ev pronunçiãñ hðtèvr, as it wil bð percèvd ðat i hav ølrèdi adøptð ð difrnt mòð in ðis ørtikl.

His is ðe mòð hðic i sðd prèfèr: viz. to yðs o, instèd ev ø, in ðe preposiðñ to; pronunçiãñ, instèd ev pronundèãñ; nàtúr, skriptúr, ðs. instèd ev nàcúr, skripçúr, ðs.; çãriti, faciliti, abiliti, ðs. instèd ev çãrètè, facilitè, abiletè, ðs. He diffrñ in ðe hré last wøð herdli bð percèvd in ðe pronunçiãñ; as i has exãktli ðe sãm sund as é, ønli ð lid sèrtr in its køèntiti; ðat is, é sunds ð litl løngr ðan i; ð bèsids, ðe fðrmr léttrs (iti) økúpi ls røð ðan ðe làtr (étè,) ð há ølso vãri ls frøð ðe kømun ør prèstnt mòð (ity.)

It is ølso hèt ðat hðtèvr mît bð sãvd in ritig, hàvig fúr léttrs to rit, wøð bð lè-t agèn in màkig ðe àcents. Net so: it is net proposð to mæk èni àcents in ritig, nør èvn to det an i, ør krøs ð t. Øn ðe hol, hèrfør, i am plèd with ðe sug-jèsçun ev mí frènd, ð unlès i kan bð kønvinçt ðat it is røg, ðal adøpt it in fátur.

Extract from a letter written by a gentleman in Pennsylvania.

"The Presbytery lately met in Erie, and there decreed that if any member of their churches should go to hear a Unitarian or Universalist preach they should be turned out of their churches, and that they would do all in their power to stop the spread of their doctrine."

Now we advise the presbytery of Erie, to learn wisdom by experience. John Calvin intended to stop the progress of truth by burning Servetus, and persecuting others. Now only about three per cent of the preachers in and about Geneva, the place where Calvin flourished, are Calvinists. "Vinegar catches no flies." If they intend to encourage the spread of liberal principles, let them persecute, and their object will be accomplished. R. Inq.

Foolish Adventure.—Major General Wm. Collamer, of Barre, Vermont, on the 14th ult. shot an apple from the bare head of Mr. Henry Ingraham, at the distance of *twenty-seven yards*, with a rifle. Collamer then took his turn, and Ingraham, at the same distance, shot an apple from his head. It was done in the presence of a number of respectable gentlemen, who, after fruitless attempts to stop the parties, had the satisfaction to see them come off in safety. The apples were so handsomely cut by the balls that the juice and pomace remained in considerable quantities on the hair of their heads.

FANATICISM.

The following foolish article appeared in the "New-York Observer," as taken from the "Anti-Universalist." We give it a place in the Olive Branch, in order to show our readers to what subtrefuges the opposers of the doctrine of God's equal goodness to his creatures will resort to build up a tottering cause.

UNIVERSALISM IN THE HOUR OF DEATH.

[Communicated from Douglass, Mass.]

Some time in the month of November last, O. T. of N—— when lying on his death bed, and a few hours before the close of his life, in the full possession of his reason, became alarmed, and sent for the Rev. Mr. W. of U——. On his arrival, Capt. T. stretched out his hand, and thus addressed him—"I am a dying man; I shall soon be in eternity. My views and feelings are essentially altered. For several years past I have followed Wood and Ballou, Universalist preachers, and believed as they did. But I now find it all a delusion. Such sentiments

will do to lull the conscience to sleep while living, but will not stand the test in a dying hour. Tell my old acquaintance and friends not to trust in such refugees of lies, but to repent and be converted."

This is but one instance of a thousand, which might be adduced, of the dying confessions of Universalists, relative to the fallacy and wretchedness of their scheme.

Query. Did you ever know a person, on a death-bed, become a Universalist, who had previously lived in the belief of orthodox sentiments?

We do not stop to inquire who this "Capt. O. T." is, whether he is now living or dead, or whether such a man ever existed or not; because, in either case, the foolish story answers the purposes of orthodoxy (falsely so called) equally as well. Neither shall we inquire after the "Rev. Mr. W.;" because if he is weak enough to believe that the relation of such a story can help his cause, nothing would be gained by making him a convert to Universalism. The dying man says, "I believed as they (Wood and Ballou) did." We ask, as which of them did? For there is a very wide difference between the sentiments of the two. If when he "believed as they did," as he supposed, he believed, that there was no occasion for a sinner to "repent and be converted," the man was only to be pitied for his ignorance, and we are not surprised that he "became alarmed!"

Ten thousand such conversions can do the cause of orthodoxy any good, they are perfectly welcome to them

The Editor of the Gospel Advocate is surprised to learn that the first volume of the Olive Branch has met with so little patronage. We have the happiness to inform him that we deliver a considerable many more papers every week to subscribers, than were delivered of the SEVENTH VOLUME of the *Gospel Herald*. And as to the other paper of which he speaks, and of which he says, should it be "as badly sustained, it would excite our astonishment," we fear his astonishment will have to be excited, when the truth shall be told. From the last accounts we have received, we can number among our patrons more than *two to one*. We hope, however, its patronage, as well as that of the Olive Branch, may increase; for we will rejoice at the dissemination of truth through whatever channel it may flow. Its terms being equal to the Olive Branch, at \$4 per annum, will be an objection with some. Now our brother editor will excuse us, if we should express a little surprise also; viz. that his *numerous and over-*

flowing patronage will not afford him with something a little better than *brown paper*; for his paper is so dark, and his ink so pale that his work is hardly legible.

POETRY.

[SELECTED]

THE SOLDIER'S INFANT.

Poor babe! that bosom now is cold,
Which pillows still thy little head;
No more her arms will thee infold—
Thy mother, sweet one, now is dead.
Thy father too, sleeps by her side,
Her icy arms his neck entwined,
And thou—O hadst thou with them died!
A happier fate, lone babe, were thine.

And yet, how calmly, sweetly thou
Dost sleep amid this scene of death!
No sorrow marks thy infant brow—
As lightly thou dost draw thy breath,
As though no battle-field were near—
No blood and carnage round thee spread,
Undonscious, that thou'rt slumbering here,
Upon the soldier's gory bed.

The moon-beams on thy features rest—
And on thy lips, there plays a smile;
As angels, hovering o'er thy breast,
Inspired thy gentle dreams, the while.
Poor orphan! it were meet that they
Should watch o'er innocence like thine;
Of all bereft—some kindly ray
From heaven on thee, must surely shine.

Thou wak'st—no mother's voice is near,
To hush, as it was wont, thy cry;
A soldier's Orphan, art thou, here!—
Thy parents dead beside thee lie—
A Soldier's!—then thou shalt be mine,
Henceforth from harm, thy part I'll guard,
And if but gratitude be thine,
"Tis all I ask—a sweet reward! OTRO.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCalla,	\$1 00
Balfour's Inquiry, 1st, and 2d. (each)	\$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined,	\$1 00
A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSELL CAMPBELL.	75
Greek Testament, according to Griesbach,	\$2 50.
Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3	
English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 12 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.	

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MARCH 22, 1828.

|| No. 45.

SKETCHES OF MURRAY.

[Continued from page 332.]

There are, no doubt, many generous, well disposed men among you, who would be glad to hear the gospel preached in its purity; but as the poor have the gospel preached unto them, so the poor in general are the preachers of this gospel. They cannot go a warfare at their own expense, they must be helped on their way. If a preacher should visit you, in your circumstances, he must be a burden on one, or a few individuals, but this is not right, why should the few act for the many? This is not reasonable, this is not just; we should be just as well as generous; but if you are connected in church fellowship with an increasing fund of your own, the necessary expenses attendant on a visit from a messenger of peace, could be defrayed out of the common stock. Do you say, the ministers of Jesus Christ having freely received, should as freely give; they should not sell the gospel, seeing they did not purchase it? your remark is just; it is a heinous sin to make merchandise either of the gospel, or the people to whom they are commanded to preach. But, although the messengers of peace have no right to sell the gospel, they are not obliged to give their time and the bread of their families to you; if they labor in sewing unto you spiritual things, it is a light thing that they reap at your hands carnal things; and, suffer me to add, if you do not consider the former more valuable than the latter, to preach to you, would, I fear, be to very little purpose.

But you say, "It is against the conscience of some individuals, to pay any thing for the support of any religion." There may be those who are of this description, and, perhaps, they would be glad to have it in their power, to avoid giving or paying any thing on any occasion; but it is never against the consciences of persons who thus express themselves, to receive all they can obtain in every way. Indeed, the very reason, why so many are loath to part with their property, operates in favor of their getting and keeping all they have a chance of grasping. But I have as much right to expect your people to come and till my land, and sow, and reap it for me, bearing their own expenses all the time, as they have to expect laborers to come among them, to labor for their profit, at their own charge. I confess it would give me, as an individual, and, I doubt not, many others much gratification, to be able to go through the country preaching the word of the kingdom, bearing my own expenses; but, I am inclined to think, there would be as much pride as piety in this mode of procedure. He that laboreth in the gospel, should live by the gospel; besides, there is no evidence that our labors are beneficial, if we do not see the hearts of the people enlarged; and if faith does not take

place in the hearts of our hearers, then have we labored in vain.

You have expressed a wish, that I would visit you; I am solicitous to know if the spirit of my divine Master, has been taking of the things of Jesus and showing them unto you. A view of your order would exceedingly refresh my heart. I want to know how you are; I hear from many, that the doctrines of God our Saviour prevail much throughout the Union; but from some examples which have come under my observation, I am apprehensive, that he who was a liar from the beginning, has been practising upon the minds of the credulous, that under the name of the christian doctrines, he has imposed heresies as far from the scripture testimony of the everlasting gospel as this arch deceiver can possibly fabricate. There may be as much anti-scriptural, irrational, inconsistent stuff, propagated under the name of the Universal, or, as some choose to term it, Murray's doctrine, as there can be under any other name. I have sometimes imagined, that a few dreamers have taken their ideas from our enemies; and, believing we defended those detestable doctrines with which our calumniators reproach us, they undertake to support them, though, in thus doing, they do as much violence to divine revelation, as any of the advocates of a partial salvation.

The adversary being convinced, that he cannot hurt the cause of truth by his own disciples, who are our inveterate foes, has, therefore, raised up some advocates for some truths, that, through their instrumentality, he may therefore the more effectually injure the cause of truth, and still retain the ransomed of the Lord in his kingdom.

Permit me to point out a few of the errors, which are preached and received by some individuals who call themselves Universalists.

First, Because our Saviour hath finished the work which was given him to do for us men, and for our salvation, it is asserted that we, who are saved by the Lord with an everlasting salvation, have nothing at all to do! This is a vile, detestable error; it is contrary to reason and revelation. Indeed, whatever is opposed to reason, is equally opposed to revelation. It is true, we have not that to do in order to save ourselves, which was done by Jesus Christ; but, being completely saved in Jesus Christ, we have much to do. Ye are, saith the Spirit of truth, bought with a price; therefore, glorify God in your bodies and spirits, which are his. Let those who believed be careful to maintain good. Good what? Good words? No truly—good works. But, in what respect can works done by us be good? Can they be profitable to God? No; but they can be pleasing to God, because profitable unto men. In this view, they are good works; for, as all men are dear to, and beloved by the Lord, in doing

good unto all, according to our ability, we may be said to glorify and please God. But, it is said by some, "We have nothing to hope in consequence of thus doing; nor have we any thing to fear from the neglect of acknowledged duties; the doctrine of rewards and punishments is a legal, and, therefore, in this gospel day, a justly exploded doctrine; we know that Jesus, being made under the law, hath redeemed us from the curse of the law, and, therefore, hath become the end of the law for righteousness, to every one that believeth." That Jesus was made under the law, for the purpose of redeeming them that were under the law, that he hath accomplished the work he came into the world to do, by redeeming the lost nature, that he is, indeed, the end of the law for righteousness to every one that believeth, are divine truths, which we are neither able or willing to oppose. But, upon this truth of God, thus manifested, depends another truth. If Christ Jesus, hath redeemed us, then we are not our own; we have one Master, we have one Father, the Redeemer of men; if we obey not this Master, if we walk not according to the direction of this Father, he will visit our transgressions with a rod; though we are, indeed, redeemed unto God by the blood of Jesus, if we sow to the flesh, we shall of the flesh reap corruption; for whatsoever a man soweth, that shall he also reap. Though the human family do, indeed, constitute the fulness of the Saviour's body, they are delivered from condemnation, only while they walk not after the flesh, but after the Spirit; and though the faithfulness of the just God, as the Saviour, can never fail, yet he shall reward every man according to his works. That work of God which was wrought by the head of every man, will be rewarded by the eternal salvation of all men. The work of the mere creature, being, according to the nature of the creature, shall have its reward. If, therefore, the ransomed of the Lord, following the direction of their Lord and Master, act consistent with their character, shall they not be rewarded? Assuredly they shall; they shall be most amply rewarded; we have the promise of our blessed Master guaranteeing the reward. Who so giveth even a cup of cold water to a disciple, shall have a disciple's reward. Who so giveth unto the poor, lendeth unto the Lord; and look, what he layeth out shall be paid him again. God is not unmindful of our works of faith, and labors of love. What, because we can not purchase heaven by our doings, or destroy death and hell by our labors, does it follow that we have, as dwelling in this world, nothing to hope and nothing to fear? Because Jesus died for all, are all, therefore, to live unto themselves? Nay; but he dying for all, all who live are, therefore, bound to live, not unto themselves, but to him who died for them. Let it, indeed, be proved that Jesus did not die for

them, that they are not bought with a price, then they are still their own; and if they be their own, they may still live unto themselves. But no one of the human race hath a right thus to presume to live unto himself, inasmuch as Jesus gave himself a ransom for all, and, by the grace of God, tasted death for every man. Assuredly, my friend, the ransomed of the Lord will find it as much their interest as it is their duty, to glorify their God in their bodies and their spirits, which are his; they will find it their interest, if they have much, to give abundantly; if they have little, to do their diligence, gladly to give of that little; for, thus doing, they will lay up for themselves a great reward.

The reward to which the man of Christ Jesus is entitled, in consequence of the works he wrought, is the eternal salvation of Jew and Gentile, as his inheritance. So that all the Father had, being given unto him, they may be ultimately with him, to behold his glory.

Secondly, It has been affirmed, that the day of the Lord, commonly called the last day, or the day of judgment, is past. Our Saviour having said, "Now is the judgment of this world," such who are ever doing the work of the adversary, in proving one part of divine revelation false by another, affirm there can be no future judgment; those who are taught of God, pursue a different method; they study to point out the consistency of divine revelation, in order to establish its authority. The scribe, instructed in the kingdom of God, rightly divides the word of truth; he clearly distinguishes between the judgment of all men, in connexion with their head, where the offended, divine nature was the judge; and judging according to law, and eternal truth and justice, did not spare, but inflicted the threatened, deserved death, on the guilty world, so that, one dying for all, all were dead. I say, he who is taught of God, can readily distinguish between this judgment, and the judgment so frequently spoken of in divine revelation, as yet in future. In the former judgment, the whole human family were judged; but they were gathered into one. The angelic Nature is also spoken of in this judgment; but in the singular character, the Prince of this world is cast out. But, in the future judgment, believers in Jesus Christ who have judged themselves, shall not be judged. Judge yourselves, saith the Holy Spirit, and you shall not be judged; but the rest of mankind shall be subjects of this judgment, when our Saviour shall be revealed from heaven in flaming fire, taking vengeance on them who know not God, and who obey not the gospel; and they shall then be punished with everlasting destruction, from the presence of the Lord and the glory of his power; the consequence of which shall be, they shall then be made to know God, and obey the gospel; for, although until this period they will, as unbelievers, suffer the punishment consequent on the revelation of the everlasting destruction, yet, it is not said, they shall be everlastingly punished with destruction. Were it possible to find a culinary fire that never could be extinguished, but which was, in the strictest sense of the word, everlasting or eternal; should any member of your body pass through that flame, though but a moment of time had been spent in thus passing through, yet, even in that moment, it would suffer the pain of eternal fire. Those who build on the foundation laid in Zion, wood, hay, stubble, their works shall be burned in this fire, and they, consequent thereon, shall suffer loss; but

they, themselves, shall be saved, though it were as by fire. Were they, themselves, to be lost, being God's workmanship, then God would also suffer loss; but they, bad as they were, ignorant as they were of God, disobedient as they were in not obeying the gospel, (and surely they must be very ignorant of God, and very disobedient to the gospel, to build with such perishable materials,) yet they, themselves, shall be saved, as it were, by that fire in which the Lord Jesus shall be revealed, when he comes to take vengeance upon such characters.

Yes, the books shall be opened, and the dead both small and great, shall be judged out of the things written in the books. Every mouth shall be stopped, and all the world become guilty before God; and while conscious of guilt, but ignorant of a Saviour, and that the Saviour is the only wise God who is just even as a Saviour, they shall call upon the rocks and mountains to fall upon them, that they may, beneath the covert of the falling mountains, be hidden from the wrath of the Lamb. But in this judgment, the Judge is the Saviour. Here all judgment is committed unto Jesus, because he is the Son of man, the Son of the offending, suffering, affrighted nature. In that future day upon which God hath appointed the judgment, it is the Prince and the Saviour who is appointed to judge the world in righteousness, even that man whom the divine Nature ordained. Here, instead of head and members being judged together by the head of Christ, the divine Nature, the members are considered, in their distinct characters, as good and evil, or believer and unbeliever, as children of light and children of darkness, and judged by their own head, for the head of every man is Christ.

Again, the business of this judgment may be considered, in some sort, different from the former. That, was to suffer the wages of sin; this after suffering the consequence of unbelief, which is the torment of fear, to stop every mouth, that the Lord alone may be exalted, and to bring every one into a state of willing obedience unto the gospel. In the former judgment sin was put away from the lost nature, by the death or sacrifice of the Saviour as the second Adam, so that God may behold the once lost and polluted nature as saved in him. The last judgment is to bring each member into the same state in themselves. Once more, as in the former judgment, the prince of this world, who also is called the god of this world, was cast out, in the last judgment the whole of the angelic nature, who fell from their first habitation, and who are reserved in chains of darkness unto the judgment of this great day, will, in the character of goats placed on the left hand of the Shepherd of the sheep, be judged, and sent, as accursed, into the fire prepared for them. Then shall that wicked be revealed, whom the Lord shall consume with the breath of his mouth, and destroy by the brightness of his coming.

Thirdly, Some persons may seriously suppose, that all mankind will be on a level in the article of death. They conceive it cannot be otherwise, seeing that Jesus hath abolished death; and they believe, that in the dissolution of the body, the dust returns to the dust, and the spirit to God who gave it. But if Jesus, having abolished death, was sufficient to put all upon a level in death, it was sufficient to put all on a level in life also; but what is true in Christ, is one thing; and what is believed true, ano-

ther. Peace and reconciliation with God, is the consequence of what is true in Christ Jesus. Peace of conscience, and joy in the Holy Ghost is the consequence of what is true, as believed in our hearts. Neither in life nor in death, in the body nor out of the body, can any of the ransomed of the Lord be saved from misery until they are made acquainted with God their Saviour; and, although in death, the spirit does not descend with the body into the grave, and must be under the eye of the Father's spirits, yet where Christ is, that is in the fullness of joy; they never can be, till they have peace, and joy in believing. He who dies in unbelief lies down in sorrow, and will rise to the retribution of damnation, or, more properly, damnation. Blessed are the people who hear the joyful sound; it is they, and they shall walk in the light of God's countenance. Was not the case, where would be the necessity of preaching the gospel at all? If, in the article of death, every one for whom Christ was made acquainted with him, were made acquainted with him, frequently, with the peace that made peace, why trouble mankind, in life, with such matters? Why go forth as shepherds of wolves, suffer every thing that the men of blind zeal can inflict, in order to turn men from darkness to light, if the period to which we are all hastening, will effectually open the eyes of the understanding? If death destroys all distinctions, would it not be well to say, "Let us eat, drink, and be merry, for to-morrow we die?" "We are commanded to preach the gospel, and this is a sufficient reason why we should preach the gospel." Very true; but why are we commanded to preach the gospel? Is it not, that faith may come by hearing, and that, living by faith on the Son of God, we may finish our course with joy? But, if every one of the ransomed race are to be equally happy in death, then, although they did not live by faith, they, nevertheless, finish their course with joy, nor shall any individual arise to the resurrection of condemnation. This may be consolatory, but it is not scriptural. These Sectarious, aware of this error, support it by another, and, therefore deny a future judgment.

Blessed, saith the Holy Spirit, are the dead, who die in the Lord, they rest from their labors. But if all are alike in death, it may be said, Blessed are the dead, who die in their sin, that is in unbelief, for they rest from their labors; but this cannot be, since it is only those who believing the word of the gospel, put on the Lord Jesus, and having received him as their righteousness, sanctification, and redemption, so walk in him, that can be said to die in him. These, and these only, have part in the first resurrection, on whom the second death can have no power. These, in the resurrection shall meet their Saviour with transport; they shall rise to the resurrection of salvation; they shall come to Zion with songs; they shall rejoice, while the many who are, nevertheless, re-deemed, yet unacquainted with the things, which make for their peace, and who rise in the second resurrection, shall be filled with anguish. It is from these unhappy, despairing beings that the Lord God will wipe away all tears; it is from these benighted beings, that the hand of divine benignity shall take away the veil. Those, who live and die in faith, shall have no tears to wipe away, no veil to remove. Tears, weeping, and wailing, will continue as long as unbelief, the procuring cause shall remain. These evils will be done away together,

not in the article of death, but in the day of the Lord, when every eye shall see, and every tongue shall confess to the glory of the Father.

Fourthly, There are many, who, because the scriptures are said, and with the strictest propriety, to testify of Jesus, believe that they testify of nothing, or of no one else; hence under the influence of this error, they apply to the Lord, what the Holy Spirit applies to the Saviour. In defending these absurdities, they sometimes blaspheme the name of God, and cause the way of truth to be evil.

There are in this class of men, who will tell you, that Jesus Christ was not the bridegroom, who had not on the wedding garment! and consequently cast out into outer darkness.

Thus, I presume without design, they have made a schism in the body of Emmanuel, they have separated the bridegroom, the head, the king, the bride, his body, his kingdom; they separate what God had joined together, although the continuance of this union depends on our faith; if we were not crucified and buried with Christ as his fulness, we shall never have the kingdom of God reign with him. There is something repulsive in fixing any character upon Christ, which indicates inherent pollution; but there are among those expounders, to whom I allude, who are fond of making their hearers stare, and wonder at their ingenuity; also, poor souls, the subtle deceiver is abundantly more ingenious than they themselves are; but they are not sufficiently acquainted with his devices.

The scriptures testify of the divine and human natures—of those natures united in One—of men and of angels—of good angels, who never fell—of angels who kept not their first estate, of believers in Jesus Christ, who glorify his name, of some who believe, but who make no open profession, because they love the praise of men, more than the praise of God, of wicked men, who have not the knowledge of God in all their ways, and of arrogant, self-righteous Pharisees, who, thank God, they are not like other men. Among this great variety, the man, who is under the influence of the spirit of truth, will find Jesus, as the skillful miner finds the vein of gold in the mountains.

The scriptures abound with striking figures, calculated to give us an acquaintance with the principal characters therein, and dreadful work will be made in explaining these figures, who hath not the spirit of the Saviour. The Redeemer of men is exhibited under the characters, Father, Brother, Friend, Prophet, Priest, and King, Shepherd, Sheep, and Lamb, Light, Life, and Peace, Bread, Wine, and Water, Fruit, Balm, and Flowers. These, and many other characters and figures, by which Emmanuel has been pleased to make himself manifest all indicate grace, mercy and peace.

The adversary is represented under the character of a beast of prey, seeking to devour, a prince of darkness, a murderer, a liar, a deceiver, the accuser of the brethren, the vulture, the serpent, the goat; and when the people of God of old are said to have worshipped devils, they worshipped them in the form of goats; hence the fallen angels, in the twenty-fifth of Matthew, are represented under the figure of goats, while the human nature is represented under the figure of sheep. All we like sheep have gone astray. Under this figure of sheep there are, and will be, until the kingdoms of the world become the kingdoms of God and of his Christ, two characters. Sheep, that hearing

the voice of the shepherd, follow him, and are denominated his sheep; and others who are not of this fold, who still wander in the wide waste wilderness, where there is no way; these other sheep, the shepherd and bishop of souls must bring in, that there may be one fold under one shepherd, that of all the Father gave him none may be lost, save the son of perdition; but this son of perdition was never the offspring of God: God is not perdition.

Fifthly, There are many, who willing to speak peace for themselves, where there is no peace, affirm, that it is not sinners, but sin, that will be brought to the judgment, that it is unbelief, and not the unbeliever, that is damned, that it is the sins, that are on the left hand in the great day, to whom the judge is supposed to speak, but this is absolutely ludicrous. What is sin distinct from this subject? Or how can sin, in an abstract point of view, be the subject of rebuke or punishment? Upon this principle our Saviour suffered in vain, nothing more was necessary, than to have laid our sins upon the cross, and made them suffer death; but every reflecting person must see and feel the absurdity of such stuff as this. Sins are never spoken to, they are frequently spoken of, and there are some very striking figures, by which they are represented, as the tares of the field, sown by the wicked one, while the sower of the seed, as an accountable, intelligent being, is the proper subject of the judgment; the seed is spoken of as offensive, and like other weeds given to the devouring flame. Sometimes the iniquities of our nature are spoken of as chaff, which closely cleaves unto the grain while growing, but is finally doomed in the consuming fire. Sometimes sin is spoken of as flesh, as dead flesh, as a body of sin and death, and in this character, the birds of the air are summoned to the supper of the great God, to eat the flesh of all men. Our Saviour, when explaining unto his disciples the parable of the sower, informed them, that the birds of the air were the wicked ones, they are at last called to feed on the carcasses of the abominable and detestable things; but I do not recollect, that, in any part of divine revelation, sin is spoken of in the character of an accountable being; we have already seen, there can be but two characters, the proper subjects of the judgment angels and men: the one on the right, the other on the left hand of the judge; who is emphatically styled, the Saviour of the world. [Angels on the left hand! Ed.]

We have, during a series of years, been charged with propagating the above absurd and truly ridiculous fancies. However, I conceived this folly was found only in the mouths, for I could hardly think it was in the hearts of our calumniators to believe, that there were any, who held such principles. I was induced to think, these falsehoods were laid to our charge, in order to prejudice the public against us, for as I never conceived of such a doctrine, as either scriptural or rational myself, so I never believed any one else did. But lately I understand, that this

sentiment hath its advocates, and I have the mortification to learn, that these advocates rank with Universalists! Surely, surely, such teachers are not taught by the spirit, that dictated to the men of God, what stands recorded as divine revelation. We conceive that in this particular at least they are yet to learn.

(Concluded in our next.)

Of the Religion and Worship of the Chinese.

(Concluded from page 350.)

The thinking people however among them laugh at these stories as so many fictions.

Of the Sect of Fo, or Foe.

Sir George Staunton, in his account of the embassy of Lord Macartney to China, observes, that the Chinese interpreter of the embassy, who was a most zealous Christian of the Roman Catholic persuasion, and himself a priest of that communion, saw, with regret, the English curiously examining the images, or attending to the ceremonies of the religion of Fo, lest they should perceive the resemblance between its exterior forms and those of his own church. The missionary premise could account for this resemblance no otherwise than by supposing it to have been a trick of the devil to mortify the Jesuits. One of them observes, that the likeness is so strong between the worship of many of the priests of Fo, and that which is exhibited in churches of the Roman faith, that a Chinese conveyed into one of the latter, might imagine the votaries he saw were then adoring the deities of his own country. On the altar of a Chinese temple, behind a screen, is frequently a representation which might answer for that of the Virgin Mary, in the person of Shimnod, or the sacred mother, setting in an alcove with a child in her arms, and rays proceeding from a circle, which is called glory, round her head, with tapers burning constantly before her. The long coarse gowns of the Ho-shung, or priests of Fo, bound with cords round the waist, would almost equally suit the Friars of the order of St. Francis. The former live, like the latter, in a state of celibacy, reside in the monasteries together, and impose, occasionally, upon themselves, voluntary penance, and rigorous abstinence.

The temples of Fo abound with more images than are found in most Christian churches; and some that bear a greater analogy to the ancient worship of the Romans.—One figure, representing a female, was tho't to be something similar to Lucina, and is particularly addressed by unmarried women wanting husbands, and married women

* Where do they thus testify? E.D.

wanting children. The doctrine of Fo, admitting of a subordinate deity particularly propitious to every wish which can be formed in the human mind, would scarcely fail to spread among those classes of the people who are not satisfied with their prospects, as resulting from the natural causes of events. Its progress is not obstructed by any measures of the government of the country, which does not interfere with opinions.

There is in China, no state religion.—None is paid, preferred, or encouraged by it. The Emperor is of one faith; many of the manderines, of another; and the majority of the common people, of a third which is of Fo. The last class, the least capable from ignorance, of explaining the phenomena of nature, and the most exposed to wants which it cannot supply by ordinary means, is willing to recur to the supposition of extraordinary powers, which may operate the effects it cannot explain, and grant the requests which it cannot otherwise obtain.

No people are, in fact, more superstitious than the common Chinese. Besides the habitual officers of devotion on the part of the priests and females, the temples are particularly frequented by the disciples of Fo, previously to any undertaking of importance; whether to marry, or go a journey, or conclude a bargain, or change situations, or for any other material event in life, it is necessary first to consult the superintendant deity. Yet they oftener cast lots to know the issue of a projected enterprise, than supplicate for its being favorable; and their worship consists more in the thanksgiving than in prayer.

Few Chinese are said to carry the objects, to be obtained by their devotion, beyond the benefits of this life. Yet the religion of Fo professes the doctrine of the transmigration of souls, and promises happiness to the people on conditions, which were, no doubt, originally intended to consist in the performance of moral duties; but in lieu of which are too frequently substituted those contributions towards the erection or repairs of temples, the maintenance of priests, and a strict attention to particular observances. The neglect of these is announced as punishable by the souls of the defaulters passing into the bodies of the meanest of animals in whom the sufferings are to be proportioned to the transgressions committed in the human form.

Ming ti introduced a new sect into China still more dangerous than the former, and has made a much more rapid progress.

This prince happened to dream one night,

and among other things there occurred in his mind a sentence which Confucius often repeated, viz "That the most holy was to be found in the West;" upon this he sent ambassadors into the Indies to discover who this saint was, and to seek for the true law which he there taught; the ambassadors supposed they had found him among the worshippers of the Idol Fo or Foe, and they transported this Idol into China, and with it the fables wherewith the Indian books were filled.

This contagion, which began in the court, soon got ground in the provinces, and has spread through all the empire, wherein magic had already made too great havoc.

It is hard to say in what part of the Indies this idol was, and if the extraordinary things that its disciples relate of it are not so many fables purposely invented, one would be apt to believe, with St. Francis Navier, that he was rather a demon than an ordinary man.

They relate that he was born in that part of the Indies which the Chinese call Chung tien cho, that his father was the king of this country and that his mother was called Mo ye, and died soon after he was born; when she conceived she almost constantly dreamed that she had swallowed an elephant, and hence arise the honors that the kings of the Indies pay to white elephants, and often make war to gain possession of this animal.

Hardly (say they) was this saint separated from his mother; but he stood upright and walked seven paces, pointing with one hand to the heaven, and the earth: nay he likewise spoke and pronounced distinctly these following words, "There is none but myself in the heaven or on the earth that ought to be adored."

At the age of seventeen he married three wives, and had a son called by the Chinese Mo heou lo; at the age of nineteen he forsook his wives, and all earthly cares, to retire into a solitary place, and put himself under the guidance of four philosophers called by the Indians, Joghi; at thirty he was wholly inspired by the divinity, and became Fo or pagod, as the Indians call him, looking upon himself as a god; he then applied himself wholly to propagate his doctrines, the devil always helping him out at a dead lift, for by his assistance he did the most wonderful things, and by the novelty of his miracles filled the people with dread, and procured himself great veneration; the Chinese have described these prodigies in several large volumes, and represented them in several cuts.

It is scarcely credible how many disciples this chimerical god gained, for they reckon eighty thousand who were busy in infecting all the East with his tenets; the Chinese call them Ho chang; the Tartars, Lamas; the Siamese, Talapins; the Japanese, or rather the Europeans, Bonzes: Among this great number of disciples there were ten of greater distinction as

to rank and dignity, who published five thousand volumes in honor of their master.

However this new god found himself to be mortal as well as the rest of mankind, for at the age of seventy-nine the weakness of his body gave him notice of his approaching end, he declared to his disciples that till that moment he had made use of nothing but fables, that his disciples were so many enemies, that for more than forty years he had concealed the truth under figurative and metaphorical expressions, but being about to leave, he would communicate his true sentiments, and reveal the mystery of his doctrine: he then (said he to them) that the principles of things is emptiness and nothing; from all things proceeded, and into nothing they return, and that is the end of all things; but his disciples adhered only to his fables, and their doctrine is directly opposite to his.

However his last words laid the foundation of that celebrated distinction, which is the basis of his doctrine into exterior and interior, of which I shall speak hereafter: His disciples did not fail to disperse a great number of fables after his death, and easily persuaded a simple and credulous people that their master had been born eight thousand times, that his soul had successively passed through different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c.

This was plainly done with a design to establish the worship of this pretended god under the shape of various animals, and in reality these different creatures, through which the soul of Fo was said to have passed, were worshippers in several places; the Chinese themselves built several temples to all sorts of idols, and they multiplied exceedingly throughout the empire.

Among the great number of disciples that the chimerical deity made, there was one more dear to him than all the rest, to whom he trusted his greatest secrets, and charged him more particularly to propagate his doctrine; he was called Moo kia ye; he commanded him not to amuse himself with bringing proofs and tedious arguments to support his doctrine, but to put, in a plain manner, at the head of his works which he should publish these words, "It is thus that I have learned."

This Fo speaks of a master more ancient than himself, called by the Chinese, O mrito, who the Japanese, by corruption of the language, have named Amida; it was in the kingdom of Bengal that this other saint appeared, and the bonzes pretend that he attained to such great sanctity, and had such great merit, that it is sufficient at present to invoke him to obtain pardon for the greatest of crimes; on this account the Chinese of this sect are heard continually to pronounce these two names, O mi to, Fo; they think that the invocation of these pretended

deities purifies them in such a manner that they may afterwards give a loose to all their passions, being persuaded that it will cost them nothing but an invocation to expiate their most enormous crimes.

The last words of Fo, when he was dying gave rise to a sect of atheists, but the greatest part of the bonzes could not lay aside the prejudices of their education, and so persevered in the first errors their master had taught.

There were others who endeavored at a reconciliation between them, by calling one the exterior doctrine, and the other the interior; the first was more suitable to the capacity of the people, and prepared their minds to receive the second, which was suited to none but elevated minds, and the better to convey their thoughts they made use of the following example:

The exterior doctrine, say they, is with relation to the interior, what the frame is with respect to the arch that is built on it; for the frame is only necessary to support the stones while the arch is building, but as soon as it is finished it becomes useless, and they take it to pieces: in the same manner the exterior doctrine is laid aside as soon as the interior is embraced.

What then is the exterior doctrine which contains the principles of the morality of the bonzes, which they are very careful to enforce?—They say there is great difference between good and evil; that after death there will be rewards for those that have done well, and punishments for those that have done evil; that there are places appointed for the souls of both, wherein they are fixed according to their desert; that the god Fo was born to save mankind, and to direct those to the way of salvation who had strayed from it; that it was he who expiated their sins, and procured them a happy birth in the other world; that there are five precepts to be observed, the first is, not to kill any living creature; the second is, not to take what belongs to others; the third prohibits impurity, the fourth lying, and the fifth drinking of wine:

But especially they must not be wanting to certain charitable works which they prescribe. Use the bonzes well, say they, and furnish them with the necessities of life; build their monasteries and temples, that by their prayers and the pittances that they impose for the expiation of your sins, you may be freed from the punishments that are due. At the funeral obsequies of your relations burn gault and silver paper, and garments made of silk, and this in the other world shall be changed into gold, silver, and real habits. By this means your departed relations will want nothing that is necessary, and will have wherewith to reconcile the eighteen guardians of the infernal regions, who would be inexorable without these bribes, and if you neglect these commands you must expect nothing after death but to become a prey to the most cruel torments, and your soul, by a long

succession of transmigrations, shall pass into the vilest animals, and you shall appear again in the form of a mule, a horse, a dog, a rat, or some other creature still more contemptible.

It is hard to conceive what an influence the dread of these chimeras has over the minds of the credulous and superstitious Chinese.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MARCH 22, 1828.

NEW ARRANGEMENT.

N. B. The Subscriber has bought the Printing Establishment of the New York Universalist Book Society, and will continue the *Olive Branch*, after the completion of the present volume, under his sole management and responsibility. The office will be kept, after the first of May, at No. 527 in Pearl-street, and the Printing Establishment removed to the corner of Pearl and Collect-street.

The Editor hopes that his faithfulness in his profession, and vigilance in the discharge of his duties in whatever he is concerned, will not only enable him to retain the present patronage to the *Olive Branch*, but that he will be able to render the paper so interesting to all, that an increase of patronage may be expected. A Prospectus will be issued in due time to receive new subscribers, when our views and object will be more fully set forth; and every favor will be gratefully acknowledged by the public's obedient and very humble servant,

ABNER KNEELAND.

We have received the second number of the "*Hesperus*," which is a semi-monthly paper, of the size and form of the *Olive Branch*, printed at Pittsburg, (Penn.) and as a miscellaneous and literary work bids fair to be very useful; as it contains a variety of matter both pleasing and instructive, particularly to young people. And it is to the youthful mind whom we must look for much improvement. Early prejudices, if taken in season may be removed; but when they become riveted and confirmed by age, it is much more difficult to eradicate them.

N. B. In transcribing the list of names of our country subscribers into a separate book, several were omitted. This is the on-

ly apology we can make for their having been neglected. We hope to be more particular in future. Also—owing to a change of carriers, it is possible that some of our city subscribers will be neglected, but there have been so many complaints of our late carrier, in this respect, that we have been compelled to dismiss him. We shall rectify all these errors as soon as practicable; and, as there was no intentional neglect on our part, claim the indulgence of our patrons.

THE TEACHING OF UNIVERSAL GRACE AND SALVATION.

Tit. ii. 11, 12. "For the favor of God, which bringeth salvation to all men, hath appeared, teaching us, that, denying ungodliness and worldly desires, we should live soberly, and righteously, and religiously, in the present world."

The above text in the common version reads, "For the grace of God which bringeth salvation, hath appeared to all men, teaching us," &c. But the words of the apostle will hardly admit of such a construction; and if they would, it is evident that such is not the true construction. If by salvation we are to understand, not only a deliverance from sin, but also a deliverance from corruption, by being made partakers of a future life of immortality, this grace had not appeared to all men, when the apostle wrote, neither has it yet been so extensively manifested. If all men were made acquainted with this grace, there would be no occasion to send Missionaries among the heathen to preach it to them; for they would know it already. But it was true, even then, that the grace (or favor) of God, he soterios pasin anthropois, *which bringeth salvation to all men*, hath appeared. It had appeared to the apostles, or as the apostle says, "is now made manifest to his saints." How was it made manifest? "By the appearance of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i. 10. Now if this grace was made manifest by the appearance of Jesus Christ, it had not been made manifest, or not so manifest before; neither was it then made manifest to any except to those who had the knowledge of this appearance, notwithstanding salvation was brought to all men, as much as to any, as all were embraced in the everlasting covenant of divine grace. Now if this text means what it says, (and the marginal reading of great bibles will justify the rendering which we have given of the passage,) then, so far as an argument is concerned, the question is settled; there is no

room for any dispute whatever; the same grace that brings salvation to any one, brings the same salvation to all men.

As therefore there can no longer be any dispute as to the impartiality and universality of divine grace, let us now see what this grace teaches. It teaches us, that is, those to whom it hath appeared, that denying ungodliness and worldly desires, we should live soberly, &c. Any grace, therefore, that teaches any other doctrine than that of strict morality, whatever grace it may be, it is not that grace which bringeth salvation to all men. And whatever pretensions men may make to religion, if they do not thus live, it is because they have not yet been taught by the grace of God—the grace of God which bringeth salvation to all men, or else they have been such dull scholars as to have made but little improvement by this divine teaching. How did this grace teach the apostle? He says “I keep my body under, bringing it into subjection, lest whilst I have preached the gospel to others, I myself should be a cast-away;”—a reprobate, that is, disapproved, for that is the meaning of the term. Paul certainly had no fear of future punishment, much less of endless misery, and yet his words certainly imply that he was liable of becoming a *reprobate*. The words rendered reprobate, or a cast-away, was used in the assaying of metals, “reprobates silver shalt thou call them,” saith God by the prophet, that is, *wanting in proof*. Now if it was necessary for the apostle to subdue his passions to avoid being a reprobate, it must certainly be equally necessary for ministers of the gospel at the present day; and not only for ministers, but also for all officers of churches or religious societies; for the higher the station any man holds, so much the more he ought to regard his minutest actions. Every man is capable of doing either good or harm, in proportion to his ability, the station he fills, and his influence in the world. This subject, however, may not only be brought home to ministers of the gospel, and officers of churches; but also to every professor of religion, whether male or female. And of all the denominations of Christians, there is the least excuse, and the least allowance will be made for Universalists of any. Those who believe in a partial God, and even in a partial salvation, although it is no justification, yet some little excuse can be made for them, even should they be as limited in their benevolence and charity as they are in their faith. It is but imitating the God they worship; and how can we expect any thing

better from them until they have more extended views of the divine character? Let them try their worst, and they cannot think worse of mankind than they believe God does; neither can they behave any more cruel towards those whom they dislike than they believe God will. And it is perfectly natural for them to suppose that their God hates those whom they hate; and as he has his favorites, so it is no more than we ought to expect if they have theirs! But no such plea or excuse can be made for the Universalists. We profess to believe in Him who is good to all, and whose tender mercies are over all his works. To be consistent, then, with such a faith, we should do good to all men as we have opportunity. Our charity should have no limits, and our benevolence should be bounded only by our means of doing good. This duty should begin first with ourselves, keeping ourselves “unspotted from the world;” secondly, with our families, providing for our own “household,” otherwise we deny the faith, and become “worse than an infidel.” Next our benevolence should extend to the “household of faith,” particularly those over which the holy spirit has made us “overseers, to feed the church of God,” &c., and we should set no bounds to our kind offices and good wishes till we can find it in our hearts to love even our enemies; for it is by these means, and these only, that we become characteristically, and in practice, children of our Father, who is in heaven. For such is the character of him who maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust.

These are the divine principles as well as moral precepts of Universalism, against which there is no law, and of which all good men must approve. These are the characters we wish to invite to our order, for none but such can truly adorn our christian profession. Others are welcome to hear the doctrines, & they are welcome to all the consolation they can find in believing it; but until they can, in a good degree at least, carry these heavenly principles into practice, if they love the doctrine, they will do well to say but little about it, lest they should strengthen the bands of our opposers. Here is our most vulnerable point; though even on this ground we should lose nothing by a comparison with other denominations, yet being in the right faith, in their own estimation, cancels every thing for them. They no longer attempt to meet us on the ground of argument or scripture testimony; for here they know they must fail. But they say it

is a doctrine that leads to licentiousness; and every immoral act done by those who call themselves Universalists, whether we own them or not, strengthens the ground of our opponents. They are perfectly right, but, forgetting the old adage, that those who live in glass houses should not throw stones at their neighbors, they let them go on on the mildness of our dispute, trusting that they will not be reproved; they should be, *imputed* righteous to all! Instead of losing time, in wounding the feelings of our brethren, though we might do so with their own weapons, let us employ ourselves in building up our own walls. And by our well-doing, and patience, let us put to silence the ignorant men.

Miscellaneous.

The following is extracted from Graham's descriptive sketches of Vermont. The spirit manifested is such as no liberal mind can condemn, though the act itself might have went too far—still it is believed to be a true story, and will furnish amusement for most persons who have not seen it before.

Miles' Register.

“The farmer in question was a plain pious man, regular in the discharge of his duty both to God and man; but, unluckily, he happened to live near one with whom he was not inclined to cultivate either civil or friendly terms. This troublesome personage was no other than a monstrous overgrown bear that descended from the mountains, trod down and destroyed the cornfields, and carried off whatever he laid his paws upon. The plundered sufferer watched him in vain, the ferocious and cunning animal ever finding methods to elude his utmost vigilance; and at last it had learned its cue so thoroughly, as only to commit its depredations on the Lord's day, when it knew, from experience, the coast was clear. Worn out with these oft repeated trespasses, the good man resolved, on the next Sunday, to stay in the field, where, with his gun, he concealed himself.—The bear came according to custom, he fired and shot it dead. The explosion threw the whole congregation (for it was about the hour of the people's assembling to worship) into consternation. The cause was inquired into; as soon as the pastor, deacon and elders became acquainted with it, they called a special meeting of the church, and cited the offending brother before them, to shew cause, if any he had, why he should not be excommunicated out of Christ's church, for his daring impiety. In vain did he urge from the scriptures themselves that it was lawful to do good on the Sabbath day, he pleaded before the judges determined to condemn him; and the sighteous parson, elders and church, *viva voce*, agreed to drive him out from among them as polluted and accursed. Accordingly he was enjoined, as is customary on such occasions, on the next Sabbath to attend his excommunication in the church. He

did attend—but not entirely satisfied with the justice of the sentence, and too much of a soldier to be scandalized in so public a manner for an action which he conceived to be his duty, he resolved to have recourse to stratagem; he therefore went to the appointment with his gun, loaded with a brace of balls, his sword and cartridge box by his side, and his knapsack on his back, with six days' provision in it.

"Service was about half over when he entered the sanctuary. He marched leisurely into a corner and took his position. As soon as the benediction was ended the holy parson began his excommunication, but scarce had he pronounced the words 'offending brother,' when the honest veteran cocked and levelled his weapon of destruction, at the same time crying with a loud voice, 'proceed if you dare,—proceed and you are a dead man!' At this unexpected attack, the clergyman shrunk behind his desk, and his opponent with great deliberation recovered his arms.—Some moments elapsed before the parson had courage to peep from his ecclesiastical battery; when finding the old hero had come to rest, he tremblingly reached the order to the eldest deacon, desiring him to read it. The deacon with stammering accents and eyes staring with affright, began as he was commanded; but no sooner had he done so, than the devoted victim again levelled his piece, and more vehemently than before, exclaimed, 'desist and march—I will not live in shame—desist and march I say, or you are dead men!' Little need had he to repeat his threats—the man of God leaped from his desk and escaped; the deacons, elders and congregation followed in equal trepidation—the greatest confusion prevailed, the women with shrieks and cries, sought their homes; and the victor was left undisturbed master of the field and of the church too, the doors of which he calmly locked, put the keys in his pocket, and sent them with his respects to the pastor. He then marched home with all the honors of war, lived thirteen years afterwards, and died a brother in full communion; declaring to the last, among his inmates, that he never tasted so great a dainty before."

ANECDOTE OF LIEUT. MANNING.

General Greene having expressed a desire to learn the strength and position of the British forces, who were encamped at no great distance from our army, lieutenant Manning offered to undertake the hazardous service. He left the camp, and the next morning arrived at a poor farmer's house: he had been there before, the family knew him, and readily obtained the loan of a shabby bit of clothes, and an old slouch hat of one of the sons, and, borrowing an old gun, the barrel of which was tied on with cotton strings, he set out apparently a hunting, and a few days came in sight of the British camp; the sentinel hailed, "who's there?" answered, "me!" several questions and answers passed; the sentinel demanded what he was after? he replied, "why, am looking for a turkey—law, what pretty little linnen houses you've got there;" coming towards the tents, the sentinel then stopped him and took his gun from him, when a disturbance arose between them: an officer came up, ordered the sentinel to take him to the general, where Manning sustain-

ed his assumed character, stating that his daddy had gone off with the Tories, as our neighbors call them, and had nothing to eat at home, so mammy had sent me out to shoot a wild turkey, but coming along here I was only looking at them little linnen houses, when that fellow, pointing to the sentinel, began to quarrel with me, and took my gun away; and now mammy will scold like all the world because I staid so long, and hav'n't kill'd a turkey yet, so give me my gun and let me go; as I darsent go home without it;" then noticing the epaulettes on the general's shoulder, he pointed at it, and said, "O, law, what a pretty thing you've got on your coat there, I guess it must have cost five shilling—if I only had some of them guns out there, may be I could'n't shoot a whole site of them turkeys," with many other clownish expressions. The young officers were amused, and all deceived too, while Manning's mind and eyes were busy; the general ordered them to dismiss him—he is nothing but an ignorant country boy. Manning was soon back to the house, returned his disguise, and hastened to camp, with a full account to Gen. Greene.

From the Hesperus.

On the consequences of parental neglect and unrestrained indulgence.

Many a youthful mind, like the glowing tints of the morning, or the fascinating blushes of spring, promising a delightful day, or a rich and copious harvest, has been depraved; and eventually destroyed, by the indecorous habits and guilty neglect of parents and guardians.—She who, perhaps but yesterday, was the fairest among the daughters of Eve, to-day beholds, in the mirror of her future life, nothing but sighs and tears, and shame and contempt. The wailings of female despair have responded to the howlings of the desert, and parental affection has been doomed to weep, but in vain, over the blighted charms of a lovely daughter, the victim of ruin!

In too many instances are the first indications of a vicious disposition in youth, construed as the auspicious omens of cunning and wit. Too often are indiscreet parents influenced, by an overweening fondness, to pass over the faults and impudence of their children without reproof; and, by this means, parental duty is frequently neglected. Behold the child, born to be educated under the direction of parents whom I will not suppose to be absolutely impious in the tenor of their lives, but only lax in the moral discipline of their children, and not over anxious to guard them against the fatal allurements of the world. Behold the child thus unhappily situated. Surrounded by the wicked and the worthless, and exposed to the contagion of evil example, the first word which he hears is blasphemy. He is taught wantonly to repeat that sacred name which should never be mentioned but with awe. A catalogue of unholy phrases becomes familiar to him. He

grows up in iniquity, till the habit of vice is too deeply fixed to be eradicated; and the reckless youth unites his fortunes with those of the openly vicious. Behold him, a stranger to virtue, avoiding the path that leads to honor and happiness—the slave of vice, pursuing that which terminates in infamy. From the haunts of dissipation and debauchery, thousands sally forth to welcome him to the midnight revel, and scenes of wanton pastime. He has never learned to distinguish between the pledges of genuine, virtuous friendship, and the salutations of the deceiver: he enters, therefore, without hesitation, the abode of wickedness, and yields himself a voluntary victim to the fatal enchantments of vice. Where is the father who begat him? Rescue, sir, rescue the deluded youth! Where is the mother who bore him? Fly, woman, fly to the deliverance perhaps of the first-born of thy affections. Where is the false friend who assisted in corrupting his mind? Let the force of humanity, if no other principle remain, prompt him to conduct the profligate from danger and from death.

GOOD REPUTATION.

The following wile was used by Francis Arctin to make his disciples sensible how much it concerns one to keep a fair reputation—when he found that the frequent exhortations he had made them to preserve a good reputation, prevailed nothing, he used the following stratagem: The butchers of Ferrara left their meat all night in the shambles; he went thither with his man before day, and having broken open their boxes, carried off all the meat; two of his scholars who had been reputed the most unlucky of his schools, were accused of that action and imprisoned. Arctin went to Duke Hercules to desire their liberty, taking the fact upon himself; but the more obstinately he maintained that he had done it, the more it was believed the prisoners were guilty, for nobody durst suspect such a thing of a professor whose gravity and wisdom was so well known. The matter being at last agreed on, he openly declared what end he had in this theft, namely, to show the weight and authority of a good reputation. *Baile's Dictionary Abridged.*

Singular Circumstance.

"On Monday the 4th ult.," says the Spectator, "Mr. George Sanders, a respectable industrious mechanic, residing in the vicinity of this city, ejected a snake from his stomach nine inches long, and about in the proportion of the common adder, but not resembling in color any snake heretofore seen in this country. The back a light brown, the belly red and green extending in two stripes lengthways, and the eyes white. Whether its color is owing to its confinement in the stomach or not, naturalists must decide."

Mr. Sanders has been troubled for more than a year past with unusual pain in his stomach, which gradually increased. For a month past it has been constant, and frequently severe, accompanied by motion like the crawling of some living animal. He often told his wife that he had a snake in his inside. She ridiculed the idea, thinking him hypochondriacal, but

he persisted. On the Saturday previous, he felt unusual pain in his stomach, which extended to his neck and head—he took a dose of medicine but got no relief. On Sunday he took a large dose, but still relief was not obtained. Monday morning, at breakfast, after swallowing a piece of meat, he felt such a nauseous sickness, that he left the house and commenced a severe vomiting, in the course of which he brought up a living reptile. It expired immediately, and is now preserved for the inspection of the curious.

Mr. S. is now enjoying good health and may emphatically be said to be “a new creature.”

POTTERY.

[SELECTED]

The following effusion is from a little volume entitled “My early days,” by Walter Ferguson, Esq.

A MOTHER'S GIFT.

Remember, love, who gave thee this,
When other days shall come;
When she, who had thy earliest kiss,
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above,
She chose a goodly one,
She chose for her beloved boy,
The source of light, and life, and joy.

And bade him keep the gift—that when
The parting hour would come,
They might have hope to meet again,
In that eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne;
She bade him pause, and ask his breast,
If he, or she, had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember! 'tis no idle toy,
A mother's gift—Remember, boy!

“O let the steps of youth be cautious
How they advance into a dangerous world:
Our duty only can conduct us safe—
Our passions are seducers.” MEDON.

ORTHODOXY.

“the sight of hell torments will exalt the happiness of the saints forever, when they see others of the same nature and born in the same circumstances, plunged in such misery, and they so distinguished, Oh, it will make them sensible how happy they are.”—Dr. Evans.

“While the sentence of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in view of the vessels of mercy, who instead of taking the part of those miserable ob-

jects, will say, Amen, Hallelujah, praise ye the Lord”—Dr. Emmons.

I am a thorough Calvinist,
I love the few elect,
And all belonging to this name
I'll treat with due respect.

All other parties, sects, or names
I boldly disavow;
Stand by thyself, come not near me,
I holier am than thou.

In my good Bible oft I find
These words of scripture true,
The Lord has many people call'd,
Yet chosen but a few.

This chosen few will be at last
Conducted safe to Heaven—
Will sing of Calvinistic joys,
With all their sins forgiven!

While on the other hand they see,
The reprobates in hell,
Oh! how it will increase their joys
To hear the dreadful yell!

What tho' their wives and children too
Are rolling in the fire!
It will increase their happiness,
As they are so much higher?

High in the Heavens among the blest,
No mortal tongue can tell,
The joys of saints, when looking down
On damned souls in hell.

What tho' they gnash their teeth in pain,
And horror does increase,
We shall in perfect bliss abound—
Enjoy the greater peace!

Who will not come and join this church
Of Calvinistic heirs,
And for our order earnestly
Unite their fervent prayers.

Lord, bring the elected people home,
Prepare them for the shout;
“Amen, Lord, hallelujah” when
The wicked are shut out.

BEMIS.

A BIGOT OF SECTARIAN CANNOT LOVE GOD.

If any man says I love God, and even says it with the utmost confidence, and hateth his brother (his fellow man) though he belong to a different society, or think, in religious matters diametrically opposite, or to none) which all will do more or less if he do not love him he is a liar, he affirms what is false although perhaps he may not know it to be so: for he that loveth not his brother whom he hath seen who is daily presented to his senses to raise his esteem, to him to exercise an act of kindness towards him in doing him good as he has opportunity especially when he can do it in safety and without disadvantage to himself, how can he love God whom he hath not seen and this commandment we have both from God and Christ, that he who loveth God, manifests the evidence of it, by loving his brother also, that in every one whatever his or her opinions may be or his modes of worship purely because he is the child and bears the image of his beneficent Creator, God, he is not called upon to love the iniquity of his brother no more than a parent is, to love

the wickedness of his child, notwithstanding the child is perverse, it is still the parent's incumbent duty to love the child, and give it that fatherly correction which will be productive of reformation (not endless torture) for there is no chance of reformation in that.—Bigotry is properly the want of this pure and universal love: in fine, a bigot only loves those who embrace his sect, his opinions, or belongs to, or goes to the same church, it is for that he loves them, not for Christ's sake. R. Ing.

John Hancock.—During the siege at Boston General Washington consulted Congress upon the propriety of bombarding the town of Boston. Mr. Hancock was then president of Congress. After General Washington's letter was read, a solemn silence ensued. This was broken by a member making a motion that Mr. Hancock might give his opinion on the important subject, as he was deeply interested in leaving all his estate in Boston. After he left the chair, he addressed the chairman of the committee of the whole in the following words: “It is true, sir, nearly all the property I have in the world is in houses and other real estate in the town of Boston, but if the expulsion of the British army from it, and the liberties of our country, require their being burnt to ashes, I sue the order for that purpose immediately.”

☞ We shall be under the necessity of curtailing our exchange papers. All editors of papers, therefore, who shall not receive the Olive Branch after the present number, may accept this as a token that there is no wish to exchange any longer on our part.

EDITORS.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCalla, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—
in four Books. Book I. Demonology. Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CASHFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$5 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Balloo's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Just received, and for sale at this office,

An Appeal to the Public, in vindication of Universalists and others. By S. R. Smith, Minister of the Second Universalist Church, Callowhill-street, Philadelphia. 12 1-2 cts.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MARCH 22,* 1828.

|| No. 46.

VARIETY.

DISTRESSING SHIPWRECK.

In the Journal du Havre, of the 18th Dec. we find the following particulars of the distressing shipwreck of the American brig Lydia, Capt. Sylva, bound to this port from Cork.

American.

Havre, 18th Dec.—The crew and passengers of this vessel, to the number of 36, arrived this morning by the Jean Baptiste, Capt. Aubert, who took them off at sea the 28th Nov. The statement of Capt. Sylva is subjoined. The Lydia sailed from Cork on 13 Oct. for New-York. On the 16th was overtaken by a storm which split his sails. On the 31st another storm, in which the mainmast was carried away, the pumps choked, and two of the best hands disabled. On the 4th Nov. fell in with ship *Christiana* of Baltimore, bound to Lima, who refused us all succor, though informed that each one on board was reduced to an ounce of bad bread for 24 hours. Fortunately the same day fell in with the French ship *Panurga*, from Charleston to Havre, from whom we received some sails, and a few provisions. When we reached the 6th deg. of long. the mate was no longer able to work, 13th November spoke brig *Ospray* from Salem, bound to Boston from Gibraltar, from whom we received a little bread and flour, 21st lost our other mast, and the vessel became unmanageable. Every body being exhausted by fatigue and want, despair was visible in every face, the provisions were exhausted—a dog then served for our food for three days! this last resource consumed, and famine staring us in the face, all thoughts were turned to another horrible resource. The exhausted and miserable wretches whose strength had failed them, became the victims of those who could yet work at the pumps! In this desperate situation, heaven sent to our relief on the evening of the 28th, the French brig *Jean Baptiste*, which restored hope to our worn out spirits. A boat was sent to us, and two of our passengers returned in her to communicate to the commander our frightful situation. M. Aubert said he was bound from Charleston to Havre, and would take us all on board: we were 36—but when in spite of the rough weather, the women and children were safely transported to the French brig, the Capt. said, that having a long route yet before him, he could not burden himself with so many people, but would

send provisions and sails to those left on board. The boat returned with the news, and a scene of terrible despair ensued. The separation of mothers from children, and brother from brother, seemed more terrible than death itself; and as the brig prepared to make sail, the most piercing cries of despair were uttered from both vessels. The generous Frenchman, touched by the scene, and listening rather to the dictates of human nature than of prudence, (since he only had on board the necessary allowance for his own crew,) resolved to receive all in his vessel; and each sailor emulating the example of his captain, shared with the shipwrecked sufferers, his bottle and his bread. To this generous devotedness do we owe our existence.

The following card is annexed to this extract:

The undersigned passengers and crew of the brig Lydia, of Haddam, shipwrecked on the passage from Cork to New-York, filled with gratitude for the humane and generous conduct of Captain Aubert, of the *Jean Baptiste*, towards them, thus publicly tender him their sincere thanks. Nothing could equal the generous care and attention of himself and crew during the 31 days we were on board his vessel.

Signed in behalf of the crew and passengers.—*John Sylva*, captain of the Lydia; *Daniel McCarthy, Sen.*; *Henry Leslie*, English captain; *Daniel McCarthy, jun.* Surgeon.

ROBERT BURNS.

It has been observed, by Sir Walter Scott that Burns had none of that chivalrous kind of honor, which places reason on the sword's point. He was moreover somewhat heretical in his opinions about the French Revolution. But Burns was nevertheless a brave man and a good citizen. When the threatened invasion of the French Republicans menaced our shores, he enrolled himself a member of a corps of volunteers, established at Dumfries, and was, during the short remainder of his life distinguished for his zeal in the cause of national liberty. Previous to one of the public meetings of his regiment, it was hinted to the poet, that something in the shape of a song or speech would be expected from him. Some effusion on the glory of Britain and patriotic ardor of old Scotland. Burns said nothing, and as silence gives consent, it was

generally expected that the lyre of the poet would be strong for the occasion. The day at length arrived; and the room was crowded with the civic soldiers, and their loyal townsmen. After the cloth was withdrawn, and the customary toasts pledged in bumpers, the poet was called upon. He stood up, the company rising simultaneously with him, and slowly lifting his glass, he said, with an arch indescribable smile, "Gentlemen, may we never see the French, or the French see us!" It is impossible to describe the disappointment which was painted on the countenances of the expectant volunteers. They dropt down into their seats, to use the words of our informant, like so many old wives, at a field preaching, though after confessed, that there was as much good sense and right feeling in the poet's toast, as could be found in the most splendid of his poems.

Quarterly Review.

Excess of ceremony shows a want of good breeding. That civility is best which excludes all superfluous formality.

Scientific Expedition.—The British are about to forestal the tardy movements of our own government by fitting out an expedition to the South Pole. The Chancieer of 10 guns, Capt. Henry Foster, is about to be despatched from England, on a scientific expedition to the southern hemisphere, and around the world. Capt. F. will probably penetrate as far to the south as is practicable. It is the opinion of the science, both in this country and Europe, that important discoveries yet remain to be made beyond New-Holland. South of that continent there are doubtless many islands, abounding with seals, birds, and plants, the waters around which also yield their tribute of marine treasures, whence a rich harvest of their produce may be produced, consisting of feathers, skin, oil, whalebones, fruits, and other valuable commodities.

From J. Q. Adams' letter to his son.
Be not a pedant or a bigot; nor to you up a conceited opinion of your own knowledge; nor make you intolerant of the opinions, which others draw from the same source, however different from your own. And may the merciful Creator, who gave the scriptures for our instruction, bless your study of them, and make them fruitful to you of good works.

* We publish two numbers this week.

SKETCHES OF MURRAY.

[Concluded from page 355.]

Sixthly, There are a class of Universalists more respectable than the former, who insist, that all mankind will finally be saved, they have much to perform or to suffer, in order to satisfy divine justice before this event can take place. All, say these Universalists, who have not a perfection of holiness in themselves in the present state, all who are not in this distempered state, pure in heart, must, before they can see God in glory, pass through a purgatorial fire, and there suffer some thousands of years, until they have paid the utmost farthing of the debt they owed the just God, according as the account stands in the book of the law; but when they have suffered the unjust, for the unjust then they shall come forth with pure hearts filled with fervent affection to him, who graciously condescended to let them pay their debt. These are called Universalists, and indeed they are Universalists in the strictest sense of the word, for as they do not conceive it is the blood of Jesus, which cleanseth from all sin, so they imagine, that the same mode of procedure, which is adopted for the salvation of all men, will equally apply to fallen angels, and they therefore believe in the salvation of devils. That our Saviour passed by the nature of angels, and took upon him the seed of Abraham, makes, in the view of these Universalists, no difference, for as mankind must after all suffer for their own sins; devils can do the same, and therefore be saved in the same way. What God will do with the fallen angels, after they are sent into the fire prepared for them, I know not, "Men are the books we ought to read; the proper study of mankind is man."

We go no farther in our inquiries than our own nature: as far as these Universalists accompany us; but leave us here, and we are better pleased to find them advocates for salvation any way, than that they were laboring for the eternal ruin of the greatest of God's offspring. Yet we conceive these sectarians cannot, with any degree of propriety, be called Universalists on apostolic principles; nor does it appear, that they have any idea of being saved by or in the Lord with an everlasting, or with any salvation. It is difficult to know what they will have to thank God for, at last, they having paid their own debt, and satisfied divine justice in their own persons. I wonder not that such Universalists as these are opposed, and with success by the partialists. Such Universalists have nothing to do with the ministry of reconciliation; the doctrines of the atonement and acceptance in the beloved is out of their plan such doctrines are considered by them as unfriendly to holiness; such Universalists as these are as far from the doctrines of the gospel on one side, as their opponents are on the other. These are Pharisaical Universalists, Universalists who are willing to justify themselves; and such Universalism as this will be much more

acceptable to an idolatrous generation, than the Universalism found in the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. We are very much at a loss to account for the suffering of Christ at all on the plan adopted by these Universalists; he either suffered for the unjust, or he did not; If he did not suffer for the unjust, he must have suffered very unjustly, inasmuch as he did not personally deserve sufferings, he in himself being holy, harmless, and undefiled. If he did suffer for the unjust, he either satisfied divine justice, or he did not; if he did not then his resurrection is not any justification, nor did he put away sin by the sacrifice of himself: then he cannot be the Saviour of the world, or of any other individual in the world; nor can God be just, if he justifies the ungodly, and, of course, with respect to sinners, as their Saviour, he died in vain.

If he did satisfy divine justice, and make reconciliation for iniquity, then this man is our peace, and we have the atonement, and God is well pleased for his righteousness' sake; then he hath redeemed us from the curse of the law, and is just although a Saviour. The inconsistent plan, adopted by this class of Universalists, is supported like all others of the same complexion by false views of some divine passages in the book of God. When they considered the tares and goats as wicked men, sent into everlasting fire to do what Jesus Christ by the grace of God, came to do, and which by a single word, he can and will show them he hath done; they must of course continue in this everlasting fire, until the business be done, until complete satisfaction be made.

The truth is, Jesus is now the Saviour of all men, especially of those who believe; all that was necessary on God's part for the complete salvation of all men, was finished, when Jesus accomplished what the prophets prophesied of him, saying, He shall finish transgression, he shall make an end of sin, he shall make reconciliation for iniquities, and shall bring in everlasting righteousness. Nothing more is now necessary, than for God to say, let there be light, and in a moment, in the twinkling of an eye, he can cause such a change to pass on his purchased possession, as shall make them like unto their glorified head. Yes, by a single word, he can, by the mighty power whereby he is able to subdue all things unto himself, change even these vile bodies, that they may be fashioned like unto his own glorious body. Why the Saviour does not do this now, I know not, any more than I know why he did not assume our nature a thousand years sooner than he did, or why he suffers any to pass out of this state of existence unacquainted with him, as their Saviour, living all their life time in bondage to the fear of death. All I can, all I ought to say, is, that the judge of all the earth does right, and will continue to do right. The Election obtains, in this their day, the knowledge of the things, that

make for their peace, and the rest are blinded. But we rest in full assurance, that the period will come, when every eye shall see, when the face of the covering shall be taken from all people, and the veil from all nations, when the earth shall be filled with the knowledge of the Lord, when they shall all know him from the least of them, unto the greatest of them, and to know God is life eternal.

Seventhly, and lastly, There are who call themselves Universalists, who, as the manner was in the apostolic age, forsake the assembling themselves together. These admit, that Jesus is the Saviour of all men, and that, therefore, all men are saved. These have not the assurance of understanding, these are not heart believers, these are mere-head believers, their faith rests on the judgment of men; among these, are found some who profess Jesus, but, in works, deny him; these are wells without water.

Believers who do not believe merely because they have the gospel from men, but because they have it from the Spirit of God who taketh of the things of Jesus, showing them to the soul, and witnessing with the Spirit to the truth thereof, these are not wells without water; the spirit they have received, is, as a well of living water, springing up unto everlasting life.

Merely head believers, fancy themselves rich and increased in goods, and that they have need of nothing, except the gratification of their vicious appetites; these are among our greatest enemies; these do not truth precisely as the arch fiend would have them; these will not attend on the ministry of the word, where the disciples meet in the name of the Saviour, in order to hear what God the Lord will say unto them, but they will attend at the synagogues of Satan, where the slaves of the devil meet, there to be heard confirming the truth, as Peter denied his Master, with oaths and with curses. These are the scum of the Universalists; these serve Satan more effectually than his own disciples; or rather, they are his own disciples passing under the christian name, as spies, to betray the people under whose name they pass, into the hands of their enemies. The Apostle suffered more from such believers as these, than from all the rest of the world. It was in consequence of the prevalence of such examples, that so much was said on this subject in the Epistle. I pray God to preserve you from the evil that is in the world, and to direct you into the way of peace. O, let it never be forgotten by you, that it is only in the way of wisdom you can find peace.

I am more and more convinced, that it is only the spirit and power of God which can make a consistent Universalist. Do you ask me, what are the features of a consistent Universalist? I answer, a consistent Universalist is taught of God; and, under the influence of the divine Spirit, he is made acquainted with the law of God, by the deeds of which, he hath discovered no flesh living

can be justified. Not that the doers of the law are not entitled to justification. The doers of the law are, and shall be justified. But from an acquaintance with the exceeding breadth of the commandment, and the imbecility of human nature, the consistent Universalist is, with the compilers of the Shorter Catechism, convinced, that no mere man since the fall, ever kept the commandments of God, but daily doth break them in thought, word, and deed. He, therefore, considers all men, at all times, as sinners, and coming short of the glory of God; he believes, that man in his best estate, is vanity; and that all the righteousness found in the best of mere human beings, is but as a filthy rag. His knowledge of the law gives him the knowledge of sin; and the commandment, having come with the power to his heart, it hath indeed, been unto him the ministration of condemnation, and a killing letter. He hath been able to say with another Universalist, I was alive without the law, but when the commandment came it slew me, and I died. And he considers himself, with respect to making peace with God or satisfying the demands of the law, either in its preceptive or penal view, as dead.

A consistent Universalist is made to understand, that Jesus was, from everlasting, ordained to be the Saviour of all those who were exposed to the curse of the law, that in the fulness of God's time, he was made under the law, and that all that Christ Jesus did, and all he suffered, was considered by the great Lawgiver, as done and suffered by every man in his own person; and that every man is as much interested in what our Emmanuel did, as the second Adam, as they were in what was done by the first Adam. It is in this view, that he considers God as just in being a Saviour, as he would have been in his eternal damnation, if the Head of every man had never made reconciliation for iniquity. Believing that Jesus was delivered from his offences, and raised again for his justification, he has peace with God through the Lord Jesus Christ; and as this peace was made through the blood of the cross, he is persuaded it can never be broken; believing himself accepted in the Beloved, and complete in him, he is persuaded nothing can ever separate him from the love of God, which is in Christ Jesus; thus believing, he enters into rest, he ceases from his own works as God did from his; he never can come into condemnation. His heart condemns him not; he has, at all times, the answer of good conscience towards God, by the resurrection of the Saviour from the dead. He does not consider himself under the law, any more than a woman considers herself under the direction or dominion of a husband, who is dead and buried.

He considers himself in the condition of a woman who, having buried one husband, is married unto another; this other and last husband, is Christ Jesus, whose name the believer bears, which is the new name given unto him, belonging to this one husband; to consider himself under the dominion of two husbands, would be to consider himself in the condition of an adulterous woman; but the consistent Universalist owns but one husband, and this Husband hates putting away.

The consistent Universalist is not afraid of death. He may be afraid of dying, but not of death; he is well assured, that Jesus hath abolished death, and that nothing now remains, but the shadow of death; and he is persuaded;

that as he walks through the valley of the shadow of death, his Saviour will be with him; he is not afraid of the grand adversary; he believes his head is bruised, and that his power to kill is, therefore, destroyed; he cannot be afraid of hell, for his Saviour keeps the keys of death and of hell; he is assured his Saviour is the conqueror of both; and being persuaded, that all power in heaven and earth, is given to his Saviour, his Head, his Husband, his Father, his Brother, and his Friend, he discovers nothing in time nor eternity, to give him just cause of fear, that is, of tormenting fear. He is not under the spirit of bondage again to fear; he can serve God without fear all the days of his life. A view of the perfect love of God hath cast out all his slavish fear. But though the consistent Universalist has nothing to fear, he has every thing to hope; he lives in the hope of living with his Saviour to all eternity; and, experiencing the pain which is attendant upon the plague of the heart, he cherishes the cheering hope, that he shall shortly leave behind this body of sin and death, and be clothed upon with his house from heaven. He lives in the hope, that all things shall work together for good, how evil soever they may, in this distempered state, appear. The hope of the consistent Universalist extends to the final salvation of this great family of man. He prays for this event and he prays in hope, and his hope maketh him not ashamed; because the love of God is shed abroad in his heart, and he is convinced, that the love of God is boundless. The consistent Universalist views mankind as they are viewed by their everlasting Father; and this Father is, he is persuaded, no respecter of persons; he dare not, therefore, injure any of his Father's children on any pretence whatever; he never conceives he can render service to God, by injuring any individual among the children of men, either in word or indeed; he would be happy to have it in his power to do good unto all, but in an especial manner, to those who are of the household of faith, inasmuch as their character has placed them in circumstances, which render the aid of their brethren more abundantly necessary. If he meets with any injuries from man, though conscious he does not deserve it, he will not avenge himself, he will leave delinquents to the common Father of all. A consistent Universalist will do all the good he can for his own sake, being fully persuaded, that to be found in the paths of rectitude, is as much his interest as his duty. A consistent Universalist hates sin; but he loves human nature, and he will, as much as in his power lieth, live peaceably with all men; and he will keep his eyes single and constantly fixed on that holiness, without which no man can see the Lord.

Finally, A consistent Universalist, as a believer in, and a lover of God, ardently wishes to be pure, as God is pure. He is grieved to observe, that when he would do good, evil is present with him; so that frequently the good which he would do, he doeth not, and the evil which he would not do, that doeth he; yet he quietly waits, and patiently hopes for that blessed period, when, not only he, but every grain of his Lord's harvest, shall be thoroughly purged from every article of chaff, from all filthiness of flesh and spirit; and thus purified, shall enter into that state, where nothing that defileth can follow him.

Thus have I aimed at giving you the information you appeared to desire; in thus doing

I have not studied elegance of style nor composition, nor the enticing words of man's wisdom. I have aimed at perspicuity; I have spoken to be understood, and, in the hope of obtaining my purpose, I have even risked tautology, giving line upon line, and precept upon precept. I have written, for my plain, simple, honest, way-faring friends. If what I have written should have a tendency to lead your mind, or the minds of those with whom you associate, to a serious investigation, and should the result be your knowing and doing the will of God, we shall have reason to rejoice together; and that this may be the case, is the fervent prayer of yours, &c. &c. JOHN MURRAY.

From the Universalist Magazine.

An original anecdote, illustrating the benefit of bible classes.

The Rev. Mr. L. who received his theological education at Andover, preached for some time in the towns of B. and W. in the state of Ohio. He also, in each of the above named towns, taught what are called Bible Classes, the object of which seems to be, to teach the doctrine of Calvinistic divinity under a popular name;—the Catechism having become so odious that it must be dressed up in "sheep's clothing," or very few parents can be prevailed upon to let their children imbibe its doctrines.

In both these towns Mr. L. gave the following explanation of Luke iii. 16. "I indeed baptize you with water: but one mightier than I cometh the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire."

Those who were to be baptized with the Holy Ghost he informed his scholars, were the ELECT, or those who would be converted and saved; and those who were to be baptized with fire, were the finally impenitent, who would be baptized with fire and brimstone to all eternity!

Being acquainted with Mr. L. I could not believe for some time that he had given so strange, and to me, new and absurd an explanation of that text. But upon inquiry I learned it to be a fact, not only from his opponents, but also from his friends. Comment is unnecessary. We may just observe, however, that a man must be in no small difficulty, when, to avoid Universalism, he is obliged to give so strange an explanation of the word baptize, which every child knows, means to cleanse, and not to torment. We might just as well say, that to baptize with water means to drown to all eternity, as that to baptize with fire means to burn, or torment to all eternity. For they are both frequently used in the scriptures as figures to represent the purifying nature of the gospel.

E. C. Ja.

NEW ORTHOGRAPHY.

Words are but signs of ideas; and characters on paper, in the form of letters, are intended as signs of certain sounds, which sounds constitute words. The few

or the characters, therefore, in which words can be expressed, and the more definite and certain the manner in which words are represented, the better it is both for the writer and reader. Every new system is liable to undergo some little variation and change before it becomes firmly established. If a saving from *twenty* to *fifty* per cent. on all books and writings of every description, (to say nothing of the saving of nine-tenths of the time in learning to read them,) is not an object worth the attention of the public, then this proposed system of new orthography has no claim to public attention: but ought, perhaps, to be discouraged. Though it would be useful to have some books printed in this way, if it were for no other purpose than as a key to the true pronunciation of the language. But, believing in the practicability of its introduction, partially at least, and in process of time, wholly, we are not disposed to give it up till it has had a fair trial. We mean yet, therefore, if God should spare our life, and furnish us with the means, to publish some valuable work in this way; sell what we can of them; and if the whole cannot be sold, to deposit the balance in public libraries, that they may be handed down to posterity, as a literary curiosity, if nothing more, believing that future generations will take it up with perhaps better success. And hence we wish to make every possible improvement in the system first, before it shall take any thing like permanent stand.

As our last improvement, then, besides what has already been proposed, (which may be adopted or not, at the option of the author or printer,) we would propose the insertion of a turned semicolon, to represent the sound of the unaccented *e* in unaccented syllables, and in monosyllable, as also the sound of the unaccented *u* before *r*. But the vowels (*e* or *u*) to be used in all syllables, where their sounds occur, on which there is any degree of accent, or syllables coming before the accented syllable, and the sign of the omission of the sound is to be used only where the syllable would be liable to be dropped, were the vowel to be wholly omitted; as in the word *different*, to write it *diffrent*, as we have done, (and which is all that is necessary in *writing*,) one syllable might be dropped, and the word might be pronounced *diffurnt*, or *diff-rent*; but to print it thus, *diffrent*, the vowels are all represented; and the accent being on *i* as it is in the new system, there is no liability to mistake. Likewise on all final unaccented syllables terminating in *end*, *ent*, *ens*, *ence*, the letters *en* may be represented by a colon, as in the above example, *diffrent*, as also in monosyllables of the same endings. The only utility of these abbreviations would be the saving of room, and therefore may be used, or not, at pleasure, and they are not to be used in *writing*, but only in print.—But the use of them, occasionally, in print, would be very convenient, as the lines thereby could be much more equally spaced, and

often a whole word more, a monosyllable of four or five letters, would be got into the line in consequence; which would be so much saved. Thus the words *lent*, *rent*, *sent*, &c. might be expressed thus; *l:nt*, *r:nt*, *s:nt*, &c., and the words *bread*, *dead*, *debt*, &c. might be expressed thus; *br:dt*, *dd:dt*, &c. A very little practice would make these characters, thus used, perfectly familiar.—They would look a little odd at first; but not so when we should become accustomed to their use. But the utility of these can be better judged of when they are shown in the specimen, which will here follow. K.

We cannot expect any great improvement without much labour; and although the labourer is worthy of his hire, yet in the most valuable improvements, we must generally labour for posterity. How long will it take a person to learn all the different sounds the letters *ough* have in the English language, and where each sound is to be given, so as not to be liable to mistake? Let a foreigner read the following paragraph.

Dr. *Hough* set out to visit a patient who had been for a long time labouring under a consumptive *cough*. But *through* the carelessness of his servant, (although he was generally very careful,) his horse was saddled without either a girth or a crupper; and as he was riding full speed by the enchanted *lough*, his horse made a misstep, and plunged the Doctor, saddle, saddle-bags and all, into a deep *slough*. In this awful predicament he lay for a long time, till a friend came and helped him out, who *thought* that the servant should be punished. In the above, you will notice only SEVEN different sounds to the same combination of letters!!!

Now see the contrast in the manner in which we would express the above; and be astonished at the voluntary blindness of man!

We cannot expect éni grát impròvmt wiht muç làbr; à elhò he làbr is wùrhi ev his hìr, yit in he mòst vâlúabl impròvmts, wé must jéntrali làbr fêr pèstèriti. Hs lèp wil it ták á pèrsn to lèrn èl he dif-

fèr: t sùnds he lètrs *ough* hav in he Igglis lèngwìj, à hœér èc is to bé givn, so as nèt to bé liabl to mis-ták? Lèt á fèrinr rèd he fèloip paragraf.

Dr. Huf sèt út to visit á pás:t hò had bin fêr á lèp tím làb:rip undr á kònsúmtiv kòf. But hrò he kèr-l:snt's ev his sèrvant, (elhò hé wòs jéntrali vèri kèrfòl,) his hèrs wòs sàdl wiht á g:rh er á krùpr; à as hé wòs ridip fòl spèd bí he ençànt-t:dt lèx, his hèrs màd á mistèp, à plùnjd he Dòktr, sàdl, sàdl-bags à èl, into á dèp slù. In his èfòl prè-dixam:t hé lá fêr á lèp tím, til á fr:d kàm à h:lpd him út, hò hèt fiat he sèrvant sòd bé pùnist. In he abùv, yò wil nòtiç ènli SEVN diffr:t sùnds to he sàm kòmbinàn ev lètrs!!! i. e. in he kòmun mòd.

For the Olive Branch.

SAGACITY OF A DOG.

I often heard my father, Dr. Ebenezer Blatchly, relate the following story of the sagacity of his father's dog, which was very excellent for hunting deer, and deer then were often shut in Morris county, A. D. 1750.

One of the neighbors accused the dog for killing his sheep. This was incredible, to my grandfather and family; because none of them had ever seen him molest sheep. Yet to satisfy the neighbor he was confined to his kennel by a chain and collar. Complaints continued, that the dog nightly killed a sheep; and that the dog certainly was the transgressor. The complaint was wholly incredible to my grandfather's family. And, to put the matter to rest, and terminate the affair, my father and his two brothers, secreted themselves, to watch the dog the next night.

About midnight, the dog came out of his house, went the length of his chain, and pulled backward till he slipped the collar over his head. Just before day he returned, put his head into the collar, and soon worked it out.

When my grandfather heard this, he ordered the dog to be killed, but the three brothers concluded to hunt a deer, before they would slay the murderer. Having started and shot the deer, they began to contend about him that should shoot the dog. For the feelings of each shrunk at the idea of killing such a favorite. The dog saw and heard their discourse, and must have understood it. For he rose from the ground where he was lying; and leaving them and the deer, soon disappeared among the trees, and was never seen nor heard of again by any of the family.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MARCH 22, 1828.

LETTER TO THE REV. JOHN CHAMBERS.

The circumstance which occasioned this letter was the following. Mr. Chambers gave out one Sabbath morning that he should preach in the evening against the doctrine of Universalism. Anticipating what the sermon would be, a stenographer was engaged to take down the discourse. This coming to light, a trial was made by Mr. C's friends to suppress the discourse and prevent its publication; but this could not be done. The discourse was of course published, the reading of which produced the following letter. It very clearly shows the effect of such means to put down any sentiment whatever. We have read Mr. Chamber's discourse, and do not think that it merits a better reply. This letter shows clearly enough how plain, unlettered men, of sound sense and judgment, will think on these subjects. EDITORS.

PHILADELPHIA, March 7, 1828.

Rev. John Chambers,

Dear Sir,

Excuse the liberty which a stranger has taken, in addressing a few lines to you, knowing that comparing ideas on any subject, much truth may be gained thereby, as the apostle has said—"prove all things; hold fast that which is good." Suffer a word of exhortation from one, who has been brought up in the Presbyterian faith, and who thought he walked in "all good conscience before God,"—who at the age of twenty years came to the knowledge of the truth, and (as he now believes,) was then made "free from the law of sin and death." He believes, as he reads, that "God our Saviour will have all men to be saved."

Now as you pray that you may be brought to the knowledge of the truth; so may it be unto you. The reflections which I am going to make, grew from reading your sermon which will confirm many in the truth; not in the truth of the words of the serpent, but in the truth of God our Saviour. "Ye shall not surely die";—this you have asserted is the text of the first Universalist preacher. It is a self-evident proposition, that assertion is not proof; if it were, you would have all the argument! The scriptures declare, that God called them (Adam and Eve) to an account, and passed sentence on them, as he said, the very day of transgression. The same with Cain, the old world, and Sodom; and the same, with every sinner without exception; for "he that doeth wrong, shall receive for the wrong that he hath done, and there is

no respect of persons with God." But you tell the sinner, that he shall escape the demerit of his sins, if he will but repent; and that God will punish those who do not, after they are dead. Now with all that repent, will not the serpent speak the truth? This must be admitted, at they will "not surely die,"—that is, they will, not be punished for their sins. And you have said—no one will dare to say they are punished in this world. The scripture saith, however, "the righteous shall be recompensed in the earth; much more the wicked and the sinner;" but people who are in the habit of making bold assertions, generally rely on them, rather than on scripture.

I will admit that imposition is not likely to be practised on men that get their religion from the Bible unless they are deranged. You say however, that the Devil was an arch-angel, and committed sin in heaven.—Did you get this idea from your Bible? And the same may be said of all the doctrines held by Presbyterians. That God gave a law, is admitted, and with it a penalty; but if man can escape the penalty by repentance, or by another's suffering in his room and stead—what is the penalty to him—he will "not surely die?" Ask the most abandoned, he will say—I hope to repent before I die. This is that doctrine which "makes the hearts of the righteous sad; and strengthens the hands of the wicked." If they were taught to see that the consequences of their sins immediately follow, they would forsake their evil ways; and "in keeping the commands of God there is great reward" not for keeping them but in keeping them—you have not to trust for it till you die; you get it here, otherwise, if you should fall before that time, you would lose all your reward.

Harsh epithets are not the means to bring people to the truth; but you should be able to do it with meekness and fear. As it regards the influence of the doctrine of Universalism, you are no judge, for you appear to be very ignorant of the doctrine. The Universalists, as far as your knowledge extends, are as good citizens as Presbyterians, or any other denomination whatever. It is "a faith that works by love;" and if we believe that we are the children of God our Father, would we not be more likely to do them good, than if we believed a part belonged to the devil? Look back on what Catholics, Presbyterians, and Episcopalians have done! They have shed the blood of many—led many to the stake; and have hung men in this country.—This is the effect of your doctrine. Have Universalists been guilty of any very enormous crimes, that you have any knowledge of? You say, the doctrine will cause a man to swear falsely; and that no confidence should be placed in a Universalist's oath, and yet, I know men of that faith, whose word would do more, and would have more weight with a jury, than the oath of many of your church members! I do not mean your

particular church; but Unitarians as a body. It is a fact, that a person called on each convict in the N. York State-Prison for the purpose of ascertaining whether there were any Universalists among them, and they were all believers in your doctrine (of endless misery)*—the same has been tried in the prison at Auburn, N. Y. and in our city; and it is believed there never has been a Universalist in either. Does this prove that Universalists are more wicked than others? Did you ever hear of a Universalist's being brought to the gallows? No—orthodoxy, falsely so called, has furnished all! What think you of Washington? He preferred a Universalist chaplain; the Rev. John Murray—would you trust his oath? I blush when I hear those who profess the Christian religion, say, if there were no hell, people would do nought but evil. Out of your own mouth you stand condemned, you can only speak for yourself. Sin must appear very delightful, and holiness very deformed, if the former is not hateful enough in itself, and the other precious, without hell-fire to make it better. It is strange that Paul never used the word *hell* in his writings, which constitute so considerable a part of the New Testament; and the word is never used there with the meaning commonly given to it. Paul suffered because he believed in God who is the Saviour of all men.

Who are the men that rob our buildings? Are they Universalists? or are the Presbyterians? That you can tell by inquiring at our prisons! You could have a large congregation of Presbyterians, if you would call them together! What good has your doctrine done in the world?—It has made many subjects for our hospitals. Look at our city—how many it holds in slavery; superstition is its fruit, and what Christ said to the Pharisees, will apply but too well to the Presbyterians generally; "Ye compass sea and land &c. See Matthew, xxiii. 15. Do the believers in your doctrine have rest? Ask them if their faith gives them rest—and they do not pretend it. The more they rely on their faith, the more they are concerned for their souls. Do you see them in agony, do you see them in tears? Do you see them look gloomy, do you hear them groan with grief? They believe—yes, they are real believers! Of what? why, of that which torments them—they are full of doubts and inconsistencies; "and he that doubteth is damned."

I hope these few lines may lead you to see, that you are fighting against God who is "good unto all, and whose tender mercies are over all his works," and that they may lead you to repentance. I remain yours &c. J. E.

* There may be some Universalists now in our state prison, in this city, but if so, they have been converted in the prison, for the agent is well known as a Universalist, and they have had some Universalist preaching there, but there is not one who came there a Universalist. EDS.

† There have been a few abandoned characters—men of no principle whatever, like Burdian, who, years after they had been executed, the orthodox have tried to make the public believe were Universalists; but they have failed in every such attempt, and we trust they ever will.—ib.

Remarks on Murray's Sketches.

In this number we close our extracts from "Murray's Sketches." They contain many excellent observations which are still worthy of attention; but in many important particulars, they are far, very far, from meeting our views. We are not at all surprised that Mr. Murray possessed such ideas; coming off from the Calvinistic doctrine and notion of things, he made quite an improvement for his day; but we are only astonished that any can still be found adhering to the same absurd notions after all the light which has been thrown upon this subject.

The ideas to which we object, are the following:—

1. That any kind of process was ever necessary to appease the wrath of Almighty God!—We cannot admit, for a moment, that there is any wrath in God, or ever was, that would ultimately injure one of his creatures, though it should ever remain unappeased: and whatever wrath there be in God, he (God) would be the last being in the universe who would undertake to appease it. It would be like a father providing means to save his children from his own vengeance. If his vengeance be not good, why possess it? If it be good and necessary, why undertake to save the children from it?

2. We object to the idea of two natures in Christ, any more than there is in every other man. It confounds the language of scripture: yea, to express such an idea, language has to be adopted nowhere found in the scriptures, and which is contrary to reason and common sense.

3. We object to the idea of a personal devil, aside from man; and much less can we admit that, in the parable of the sheep and goats, we are to understand by the goats the fallen angelic nature. But as we have neither time nor room to enlarge on these subjects now, we must defer any further remarks to a future opportunity.

K.

"Time, patience, and perseverance, will accomplish all things."

It gives us pleasure, and with gratitude we express it, that the 2d Universalist Society in this city begins to be noticed abroad. As an evidence of it, we insert the following:

From the Universalist Magazine.

"As cold water to a thirsty soul; so is good news from a far country."

Information received from brother Kneeland, pastor of the 2d Universalist society in the city of New-York, in reply to a note which I recently addressed to him, brings favorable representations of the standing of said society. It appears that they have found resources to accommodate themselves with a hall sufficiently large and commodious for a numerous congregation. This privilege they have secured for five years, should they so long continue to prefer occupying it. The labors, which are here directed to

enlighten the human understanding, have hitherto been attended with desirable effects by calling the attention of many to the consideration, not only of the impropriety of those creeds of men, by which the divine favor has been limited, but also of the reality and salutary tendency of those more gracious sentiments which give unto God the glory which is due to his name, and administer unspeakable consolation to every firm believer.

The remarks by which our brother concludes his observations respecting the condition of this society are the most pleasing information that be communicates. He says: "What affords me more pleasure than all the rest, we are in perfect harmony, and have been from the very first." To this we respond, "Behold how good and how pleasant it is for brethren to dwell together in unity—for there hath the Lord commanded the blessing, even life forever more."

H. B.

The following is in reply to a letter sent to the Post-Master General which we trust will be noticed by the Post Masters generally, with whom we are particularly concerned. We acknowledge with pleasure, the promptitude of numbers in giving us information. A few however have exhibited a marked, nay, a studied neglect. Such neglect will in future be noticed to the department.

R. Inq.

General Post Office Department,
March 4, 1828.

Sir—In answer to the three inquiries contained in your letter of the 27th ult. I would observe—

1st. It is the duty of a post master to give information to an editor as soon as he knows that the subscriber declines taking a newspaper from his office.

2d. The law does not make them liable to the editors for the price of the papers when they neglect giving such notice; but it becomes a subject of representation to the department, and it rests with the head of the department to determine what reparation shall be made as the condition of retaining their offices.

3d. They must always frank the letters giving such notice.

Very respectfully, your obedient servant,
JOHN McLEAN.

Ed. Relig. Inq. Hartford, Ct.

From the Christian Intelligencer.

SODOM AND GOMORRAH.

BR. DREW—I observed in your paper of the 21st February, an inquiry for evidence that Sodom and Gomorrah and the cities of the plain continued to burn so late as the apostolic age, as stated in the 10th No. of the Christian Visitor. I thought when I made this assertion, that it was so generally known as an historical fact, that it was unnecessary to refer to a particular authority. But as a subscriber has re-

quested evidence, I have taken some pains to collect it; hoping that it will remove his doubt, and set the subject beyond further dispute. I will first state the evidence afforded by the sacred writers, and then confirm it from what is called profane history.

The destruction of Sodom and Gomorrah took place about the year 1898 before Christ. Moses lived about 430 years after this event, and speaks of it as burning at that time; see Deut. xxix. 22, 23. "So that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a far land, shall say when they see the plagues of that land, (Judea,) and the sicknesses which the Lord hath brought upon it—and that the whole land thereof is brimstone, and salt and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah and Admah and Zeboim, which the Lord overthrew." It is evident that Moses is here stating the dreadful consequences of disobedience to the divine command, and refers to the then present state of Sodom, Gomorrah, and the cities of the plain, the land whereof "is brimstone and salt and burning," as an example of divine vengeance. This is sufficient evidence that the fire was not extinguished in the days of Moses. That it was still burning as late as the apostolic age, we have evidence from Jude. Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of aionion fire. I rest my evidence that the fire still raged in these regions, upon the clause, "are set forth for an example." What do we understand by having any thing set forth as an example? It evidently must refer to something that can be seen and understood. To say that these cities afforded an example of God's vengeance against iniquity, when its effects were not to be seen, would be no example at all.

The example it is true might be seen in the evidence which the place afforded of having suffered the vengeance of fire. But the apostle does not bring them forward as an example by having suffered, but as then "suffering." And not merely as suffering the desolation of fire, which was extinguished with the destruction of these cities, but as suffering the vengeance of aionion fire.

I use the word aionion, because we are always in the habit of affixing the idea of endless to the translated word eternal, when in reality it only signifies continual or perpetual; as it evidently does in this instance, and to support this definition of the word as here used, and to show the correctness of the application of this passage I will refer to two writers of the Calvinistic persuasion. See Stackhouse's History of the Bible, London, 1787, p. 118. "And it is the duration of these monuments of divine wrath, perhaps, which gave occasion to St.

Jude to say, that the wicked inhabitants of these cities were set forth for an example, suffering the vengeance of eternal fire; i. e. of a few whose marks were to be perpetuated in the end of the world. For it is a common thing in scripture to express a great and irreparable devastation, whose effects and signs shall be permanent to the latest ages, by the word *sionion*, which we here render eternal." Dr. Brown under the article Sodom, says, "that these cities are set forth as an example, suffering the vengeance of continual fire. Neither Brown nor Stackhouse, affix the idea of endless to the word *sionion* in this instance; and it was not till after they had become fearful of being hewers of wood and drawers of water to the Universalists that the orthodox divines ceased to act independently in Biblical criticism, and transferred the "vengeance of eternal fire," as is exemplified in the destruction of Sodom and Gomorrah, to a future world.

The evidence adduced from the sacred writings is we think conclusive, that these cities continued to burn so late as the Apostolic age, but this is confirmed by profane writers. "Diodorus Siculus, after having given a description of the Lake Asphaltites, (which now fills the place where these cities once stood) acquaints us that the adjacent country was then on fire, and sent forth a grievous smell, to which he imputes the sickly and short lives of the neighboring inhabitants." Stackhouse's Hist. Bib. p. 215. The author of Book of Wisdom speaks of it as burning in his day. "The waste land that smoketh to this day," chap. x. 7. "The clouds, brimstone and smoke, says Philo, and a certain obscure flame as it were of a fire burning, still perceivable in some parts of the country, are memorials of the perpetual evil which happened to it, and as Josephus adds, the things that are said of Sodom are confirmed by ocular demonstration, there being some relics of the fire which came down from heaven, and some resemblance of the five cities still to be seen. Stackhouse's Hist. Bib. p. 215. Whitty, a Calvinistic divine, says, "The fire lasted from Abraham's time, till after the apostolic age, and was burning in the days of Philo Judæus, the beginning of the second century." Kneeland's Lectures, p. 182.*

Enough has been written to prove the correctness of my statement, and I hope also to satisfy your correspondent, "Stillwater." I did not think of extending the communication to so great a length; but I hope the importance

* In the standard geographical work of Malte Brun, published a few months since, we find the following: "The bituminous and sulphurous water of Lake Asphaltites, the lavas and pumice thrown out on its banks, and the warm bath of Taberiah, show that this valley, (the valley or plain of Sodom and Gomorrah,) has been the theatre of a fire not yet extinguished. Volumes of smoke are often observed to escape from Lake Asphaltites, and new crevices are found on its margin.

Ed. Int.

of the subject, will be a sufficient excuse with your readers. For if it was not to a lake of fire and brimstone, located in a future world, but to the lake Asphaltites, that the writer of the Apocalypse referred, which was at that time literally a lake of bituminous matter, as its name implies, all that has been said of this place, as affording evidence incontestible of a punishment by fire and brimstone in the future world, is idle and visionary, and what was written in that number of the Visitant shows incontrovertibly, where and to whom, this punishment figured by the Lake Asphaltites is applicable.

All modern travellers represent this Lake and the surrounding country as still highly impregnated with sulphur and other bituminous matter. They also state that at times "parts of the surface of the Lake, swell and bubble," probably arising from the expansive force of fire still raging as in a volcano beneath the bed of the Lake, and sometimes bursting out. And if this be the true cause of the phenomenon, the Lake Asphaltites is a lake of fire and brimstone to this day.

J. W. H.

Miscellaneous.

COMMODORE RODGERS.

The following anecdote of Com. Rodgers, is alike honorable to him as an individual, and to the character of the nation which he has so faithfully represented. It is communicated to us by a friend of the Com., and in giving it to our readers, we cordially unite with the writer in his warm expressions of admiration of the disinterested benevolence which it records of that distinguished and accomplished officer:—

Among many things calculated to excite interest on board the North Carolina, there is a painting executed by one of the crew, educated for an artist, which develops the peculiar inhumanity of the sanguinary struggle subsisting between the Turks* and the Greeks. It illustrates an event which occurred when the ship lay at the Island of Paros, and the painter has felicitously represented the actual scene which took place on the poop of the vessel.

Two Greeks seized the favorable opportunity of the ship's being anchored there, to bring on

* Taken en masse, the Turks are certainly the finest looking race of men in the world: their oval head, arching brows, jetty eyes, aqueline noses, their lofty figures and stately mien, are all set off to full advantage by their ample robes and graceful turbans. There are no angles or straight lines in his features or person; in all we find the pure curve of manly beauty and majestic grace. It is inconceivable what a miserable figure an Englishman, or European, make beside him;—his black unmeaning hat, harlequin pantaloons, and straight cut coat, contrast so villanously with the picturesque head dress, ample trowsers, and floating pelisse of the Ottoman, whilst his glossy beard flings contempt on the effeminate chin of the docked European. No being can possibly have a finer taste of personal neatness than a Turk, and no instance more strongly depicts the hatred of the Greeks, than the fact, that in the Morea the Greeks abstain almost entirely from washing, or purifying their persons, on no other plea, than because it is a Turkish effeminacy.

board, for sale, eight Turkish female captives, for whom they demanded three hundred and twenty dollars! The commodore strongly reprobated a practice so barbarous and cruel. He urged the impropriety of such a wanton violation of the rules of all civilized nations,—at the same time offering fifty dollars for the prisoners. Six of them were blacks, one of them a swarthy complexion, and one exceedingly fair. During the conference they were seated in an humble posture on the poop, and their looks and actions evinced the intense interest they felt in the result. The fairest particularly exhibited symptoms of the bitterest distress. The Greeks refused to liberate them for the amount proffered, insisted that they were fairly their property by the rights of war, and declared their intention to take them on board a British frigate lying near the North Carolina, and sell them to the highest bidder. Com. Rodgers rather encouraged this movement, in the hope that the British commander might be in a condition to give more for the prisoners than himself, but had determined, however, if the application should fail, to ransom them himself at any sacrifice; and when the Greek boat left the ship, he sent one of his own to approach the frigate on the opposite side to announce his determination to the British commander. Apprehensive at the same time that violence would be offered to the females by the exasperated Greeks in the event of their failing to sell them to the English, he had prepared two of the ship's boats to pursue them the moment they should leave the English ship for the shore, and bring them to the North Carolina. As the Greek boat approached the frigate, one of their countrymen, a pilot on board of her, descried her from the fore-castle, and peremptorily and insultingly directed them to keep off. They then made all speed for the shore, where they told the interpreter of the North Carolina, they would cut the throats of their prisoners. The boat of the North Carolina overtook them ten miles from the ship, and bro't them on board, when the commodore, as an additional inducement, for them to comply with his proposition, declared that he had doubts of their right to sell them, and if they persisted in refusing his terms, he should feel obliged to detain them, and send a sloop of war to Napoli di Romania to ascertain their right to dispose of them. After some hesitation they consented to release them to the commodore for 50 dollars, and they were afterwards comfortably clothed by subscription, for which, and all other attention shown them, the evinced the liveliest gratitude. They expressed a desire to go to the United States, from the fact that their degradation by capture and exposure to the Greeks, and particularly their having been put in possession of infidels, would irretrievably prevent their recovering their original rank in society in their own country. They were however restored to their freedom in Smyrna among their own countrymen. They had been carried to several islands for sale, previously to their being purchased on board the North Carolina, and this disappointment tended to aggravate the unobdurate ferocity of the Greeks.

By this act of disinterested benevolence, Com. Rodgers rescued these helpless and unoffending females, devoted, in all probability, to cruel death; and the hope is indulged that this distinguished example will be followed by every American officer placed in similar circumstances.

N. Herald.

TRIUMPHS OF ART—GREAT IMPROVEMENTS IN PRINTING.

It is announced in the Times, that that paper is now printed with an improved machine, the invention of Mr. Charles Applegath, which takes off the astonishing number of four thousand copies an hour, or seventy copies in a minute. This speed is twenty times greater than could have been attained with the kind of press in use a dozen years ago; for with that press a paper the size of the Times could not have been worked, on one side only, at the rate of more than four hundred impressions in an hour—that is, two hundred an hour on both sides.

It would be curious to make a computation of the increased power given to man by the press for the circulation of knowledge; and though this cannot be done with accuracy, we may form some idea of it from calculating the saving of human labor produced in printing the Times instead of writing out the copies by an amanuensis. To write out the contents of one of its numbers with the pen would occupy an amanuensis six days; the extent of its circulation is, we believe, between 8000 and 9000 copies; taking it, therefore, at the lowest number, it would require 48,000 persons to write out in one day all the copies of that journal published daily. But this is a very defective view of the case: we have yet no allowance for the great power of compression, and the vast utility of that power which the art of printing affords. The paper requisite for an amanuensis to write out in an ordinary hand, the contents of that newspaper, would cost twelve times as much as the paper that is used for printing it; the great bulk of this paper would make it very inconvenient to read, and almost impossible to circulate the journal. The importance of compression then is obvious, and if, for the sake of it, the amanuensis should be obliged to compress his writing into the same space as the printing, supposing this possible it would take at least four times as long to perform his task. To write out in this way the Times newspaper would, therefore, occupy 192,000 scribes. But the press which works off this newspaper is moved by steam, and completes the impression in two hours; if it were necessary the same press might be going 24 hours, in which time it would do the work of 2,204,000 scribes! Yet all the manual operations which produced this result are performed by about two dozen hands! Such are the advantages we owe to mechanical art, that one man can do in the present day, what, four centuries ago, would have required 100,000.

ITEMS.

John Geddes, Esq. a distinguished citizen of Charleston, (formerly Governor of the state of South Carolina,) died in that city on the 4th instant from an attack of apoplexy, while in the full enjoyment of health. A deeper shade of sorrow is imparted to this event by its fatal effect on the son of Mr. Geddes, who swooned away on beholding the corpse of his father, and in a course of few hours was himself a corpse!

A violent wind in Athens, Alabama, on the 27th ult. unroofed several houses, blew down many chimnies, and completely prostrated a large church.

The Oneida Cotton Factory, near the village of Whitesborough, Oneida county, was destroyed by fire a few evenings since—loss

estimated at \$25,000, of which \$13,000 is insured.

The Vermont Advocate states, that the dwelling house of Mr. M'Allister, of Rochester, was destroyed by fire on the 1st inst. and three of his children perished in the flames.

The City inspector reports the deaths of 104 persons during the week ending on Saturday the 15th instant, viz.: 28 men, 23 women, 32 boys, and 21 girls.

To the publishers of papers and other periodical works throughout the United States.

It is intended before, or certainly by the 1st of May next, in a pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the United States, and the city or town where published, by whom, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you who will insert this notice once, and forward a paper, or a copy of the work you publish, directed to
"THE TRAVELLER."
Philadelphia, Feb. 28, 1828.

POETRY.

[SELECTED] LINES

Suggested by three instances of mortality, rapidly succeeding each other, by which a fond and aged parent was rendered childless.

How gloomy must that mansion be!

Where dwelt so late those sisters fair,

Their aged sire—how lovely he

Since cruel death hath revelled there.

When circling round the blazing hearth,

Their places, who so well can fill?

All hushed is now, the voice of mirth—

For they, who waked her voice, are still.

And when is spread the social board,

Their vacant seats, who can supply?

Or shield the heart, when, dearest Lord!

Relentless death again is nigh.

And now, in youth—in manhood's prime,

Their brother too, must yield his life—

The only son is snatched from time—

From children dear, and weeping wife.

Grim tyrant! why dost wield thy dart?

Oh! why so oft repeat thy call?

Why rend, thus thrice, a parent's heart?

But triumph now!—thou'st taken all.

Scarcely two brief months have rolled away,

Since glow'd their cheeks, with rosy health.

Now, pale, beneath the turf, are they—

No art could save, nor friends, nor wealth!

Fulfil, dear Lord, thy promise, now,

To those so often called to mourn:

On them let heavenly blessings flow,

Whose earthly hopes are from them torn.

Show him, whose feeble form doth bend

Beneath the weight of grief and years,

In what thy dispensations end;

And dry with hope, the mourner's tears.

The Hope that all shall meet in that blest clime

Where friends no more shall part, nor

tears shall fall—

Beyond the reach of wintry blasts of time,

"And one unbounded spring encircle all."

ALTHEA.

MARRIED.

On Thursday evening, the 20th inst, by the Rev. Mr. Kneeland, Mr. THOMAS WOODWARD, to Miss MARY BARROW BLACKBURNE, all of this city.

Society of Free Inquiry.

The public lectures of this Society, are given at the Military Hall, corner of 6th street and 5th Avenue at 8 o'clock P. M., every Sunday. The public are respectfully invited to attend.

Rev. Wm. Bell has taken up his connexion with the Universalist Society in Washington, N. H. and accepted the invitation of the Society in Springfield, Vt. to become its pastor; to which place he has recently removed.

Rev. O. A. Skinner is expected to take charge of the Society in Washington.

Chris. Intell.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & M'Calla, \$1 00

Balfour's Inquiry, 1st, and 2d. (each) \$1 25

The Light of Truth, and Measure of Light—in four Books. Book I. Demonology. Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00.

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CARLTON. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Balfour's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition, and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Just received, and for sale at this office,

An Appeal to the Public, in vindication of Universalists and others. By S. R. Smith, Minister of the Second Universalist Church, Callowhill-street, Philadelphia. 12 1-2 cts.

A series of Letters, in defence of Divine Revelation; in reply to the Rev. Abner Kneeland's Serious Inquiry into the authenticity of the same. By HOSEA BALLOU. Pastor of the Second Universalist Society in Boston.—To which is added, A Religious Correspondence, between the Rev. Hosea Ballou, and the Rev. Dr. Joseph Buckminster, and Rev. Joseph Walton, Pastors of Congregational Churches in Portsmouth, N. H. 87 1-2 cts. Do. do. in boards, 75 do.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year.

Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MARCH 29, 1828.

|| No. 47.

From the Universalist Magazine.

We recommend to the attention of the public, a pamphlet which has recently appeared, entitled, "The Rights of Universalists to testify in a court of Justice—Vindicated, by a member of the bar."

This work seems to have been designed not only to vindicate the rights of those, who believe in no future punishment, to be admitted as witnesses, but also to justify the decision of the court in Rhode-Island, against which some animadversions had appeared in some of the public journals.

The writer, with the skill of the barrister and the experience of the jurist, presents his readers with the advancements, in liberal principles, which the subject of oaths has made from the bigotted times of Coke to the present time; showing, that, according to established principles both in England and the United States, all persons who believe in a moral accountability to a supreme Being, though they do not believe that punishment extends into the future state, are entitled to the privilege of an oath, or are competent to be sworn. It is true he seems to allow that it would be admissible to plead that the credibility of a witness should be measured by the greater or less religious sanction in which the witness believes. If the writer be not misunderstood, on this subject, it seems to be his opinion that a witness who believes in a future state of retribution, might be entitled to more credit than one who confines all punishment to this life, provided that the one who believes in future punishment, believes that such punishment will be more severe than are the punishments endured in this state. But what credit should be allowed to the testimony of one who expects to avoid punishment in this world, by not having his falsehood discovered by men, and also the punishment of a future state by repentance before he dies, this writer has not defined. According to the rule which he seems to allow, it furthermore appears that a witness who believes that perjury will be punished with endless sufferings is entitled to more credit than one who believes that the punishments of the future state will be limited. But here again he makes no allowance for any discount which a hope of avoiding endless misery by regenerating grace, or repentance, would seem to justify. In fact, it is reasonable to believe that, while the writer has done good justice to his subject, in vindicating the right which he espoused, he did not

give his mind that latitude which is necessary in determining what degree of credibility is due to an evidence. According to what he seems to allow, he could hear a plea in court which should argue that but little credit should be given to a witness, because his oath was not given under the sanction of endless punishment, without supposing that strict propriety was violated. But what would he think, should he hear it plead, that a witness was entitled to little or no credit, because, though he believes in endless punishment, yet he believes that such punishment is only remorse of conscience, without any literal fire or brimstone!

Moreover, proceeding on the same principle of increasing the sanction, it might be argued, that, as the witness only believed that he exposed himself to endless torment in fire and brimstone, but did not believe that he should involve his family connexions in the same condemnation, by testifying falsely, his testimony should not be entitled to so much credit as if he believed that by testifying falsely he involved his family in this awful condemnation. Finally, this rule involves the startling notion that the more unmerciful and cruel we believe our Maker to be, the more likely we shall be to speak the truth in evidence! It is probable that the reverse of this is much nearer the truth. Experience teaches, that the more severe and unmerciful men believe God to be, the more perverse and wicked they are themselves; and it is very evident that all history confirms this fact, and if we do not misjudge, reason and philosophy teach it.

We think it will appear evident to the careful reader of the work, of which we speak, that even now, in our enlightened and improved courts, we are behind the established custom, which existed in Peru before, what the Spanish call Christianity, was known in that country. To justify the suggestion the following quotation is here presented. See pp. 7. 8.

"A curious incident occurred in Peru soon after the conquests, which, as it illustrates the subject in discussion, we venture to introduce here from Garcilaso de la Vega. A very serious and aggravated case of murder happened, it seems, in the province of the Quechucas. The corregidor of Cozco despatched a justice to verify the facts, according to the course of the Spanish law; and he, having occasion to take the depositions of a curaca, that is, of a Peruvian cacique, presented to him the cross, and

bade him swear by God and the cross to tell the truth. But the Indian declined doing this; saying, he had never been baptized, and could not swear after the manner of the Christians. The justice replied that he might swear, then, by his own gods, the sun, the moon, and the Incas. To this the Peruvian answered: we never take their names upon our lips except to adore them, and therefore it is not lawful for me to swear by them. The justice then asked what security he would furnish of the truth of his testimony, unless he gave some pledges. My promise is sufficient, said the Indian, understanding that I speak before your king, since you come in his name; for thus we did under our own Incas. But if it will give you any satisfaction, I will swear by the earth, hoping that it may open and swallow me alive, if I tell not the truth. Accordingly the justice permitted the Indian to testify under the simple forms to which he was accustomed, without swearing at all. For when a Peruvian magistrate examined a witness, however important the matter, instead of administering an oath, he said: Do you promise to tell the Inca the truth? To which the witness replied, I promise. The magistrate then said. Take care that you tell it without mixture of falsehood, and without concealing any thing which transpired, but tell plainly all you know concerning this matter. Which the witness confirmed by saying, All this I faithfully promise. And such was the respect of the Peruvians for the religious institutions of their country under the sanction of which the laws were administered, that false testimony was a thing of rare occurrence, and when detected, was most severely punished. For the promise was given under a religious sanction, the magistrate receiving it as the representative of the Inca himself, whom the Peruvians adored as a god."

It would be unreasonable to contend that human authority is not legally authorized to modify and restrict the privilege of oaths as the legislature or judiciary of any country, judges expedient; but that any human authority is morally adequate to bind the supreme Being to wreak his vengeance on his creatures is what appears to us as impious thought, and we believe that all practice of such a character is evident proof that the purity and weight of moral principles are but imperfectly understood.

Let us allow ourselves to look at one inconsistency apparent in the views and practice of our courts.

It is religiously believed that an oath is of such a moral character, that whoever is guilty of falsehood under its sanction is thereby exposed to what the creed calls "the pains of hell for ever;" but in a legal relation the

penalty falls short of depriving him who swears falsely of his natural life! If it be believed that the divine Being will punish a false oath with infinite suffering, is it reasonable that those who thus believe should inflict a lighter penalty than temporal death for the same offence?

As it is certain that no human tribunal is competent to determine either what is the moral and religious sentiment of the heart of a witness, or in what respect the divine Being may judge best to punish the false swearer, so it is equally evident that human authority has no moral right to take cognizance of the crime only in relation to legal punishment, which punishment is all the sanction on which the authority has a right to depend.

To conclude. It may be that some of the foregoing remarks may owe their occasion to a misconception of the meaning of the writer whose pamphlet is here recommended to the attention of the public. Be this as it may, the writer of this is free to acknowledge his obligation for the service which this writer has rendered the denomination of Christians to which he belongs. H. B.

For the Olive Branch.
UNCLE JOSEY.

Mr. Editor,—

Will you republish the communication of "Uncle Josey," found in the 18th No. of the Telescope and Miscellany, Providence, and the Editor's Remarks upon it, with other communications from Uncle Josey, which the Editor refused to publish—and his Remarks upon them; and oblige

We shall comply with the above request; and if thought necessary, shall accompany it with a few remarks of our own, believing that free, full, and fair discussion of all subjects, in which we have any interest, can never be unfavorable, when properly conducted, to the cause of truth. EDITOR OF O. BRANCH.

From the Telescope & Miscellany.

MR. EDITOR,—I was not a little pleased with an article in the 15th number of your paper, headed with the question—"What do you know about it?"

As you have declared in your letter to Mr. Cowell, your belief in future punishment (by which I suppose you mean punishment in a future world)—you will not deem it unkind if I put to you Uncle Josey's question, and ask you "What do you know about it?" Much has been said and much has been written about future punishment, but one question ought to be settled, what do those who believe, write and preach this doctrine, "know about it?"

"Would it not be of vast importance in society, if every man would think of this question?" "Uncle Josey's plan was to take nothing for which the retailer would not consent to be responsible." Will the "retailers" of the doctrine of future punishment, be responsible for its truth? They will if they know it to be true. The Christian community do not wish to know what preachers think and believe a-

bout future punishment, but the only question which will settle the matter with them is, Preachers, "What do you know about it?"—"How much scandal would be saved, how many dark surmises; how many unkind suspicions would be choked in their births," if this question was duly attended to. Mr. Editor, if you will attend to this question in behalf of yourself, you will confer a favor upon one who wishes to practice according to the maxim given by

UNCLE JOSEY.

REMARKS.

The well known hand of "Uncle Josey," awakes a variety of reflections which we had hoped would slumber in forgetfulness. But since he chose to take a stand which was not anticipated, we must meet him upon his own ground, and offer him the dish with which he has attempted to tempt our appetite.

We have truly declared in our letter to Mr. Cowell, our belief in future punishment: Our careful Uncle inquires, "What do you know about it?" We answer, we know that we believe what we have declared. Let us ask in our turn, what does this good and careful Uncle believe? Although he does not furnish a direct answer, he clearly furnishes a direct inference; and that inference is, he believes nothing except what he knows to be true.

We will now ask him a few questions.

What do you know about the existence of a God, or his perfections? The inquiry is not, what ministers or Uncles believe; but what do you know?

What do you know about the creation of the world, or its overthrow by the flood? What do you know about the bare existence of Noah and his sons, the Patriarchs, Moses, or the Prophets? Do you know that such men ever existed? What do you know about Christ or his doctrine? Do you know that such a man ever existed, or that he proclaimed any such doctrine as the New Testament contains? What do you know about the founding of Babylon, Tyre and Rome? Do you know that any such places ever existed upon the earth? What do you know about the discovery of this Continent by Christopher Columbus, or its early settlement by Europeans? Do you know that such places exist, as London, Liverpool, Paris, Moscow, St. Petersburg, Peking, or Calcutta? Do you know that there is such a place as Quebec? Do you know that the independence of the United States was declared, July 4, 1776? Do you know that you was ever born, or that you did not spring up like a mushroom from the earth? We do not ask you what you believe, but what you know: As you seem indisposed to ask or receive evidence, we should be ungenerous to demand any evidence of you: but what do you know?

What do you know about a future state of existence? Do not attempt to retail your speculations to any one, unless you know something about the fact; for this would be removing your own foundation and rendering yourself ridiculous. If you are a minister, be careful to entertain your hearers with your childish sports, and what you have experienced in riper years, but avoid both the prophecies and history of the Old and New Testament, lest you depart from what you know!

By these few examples, it is hoped you may be able to comprehend and know the absurdity of your communication, and thus avoid a further exposure.

We will now pass to inform you of what we know. We know that for eight years past our sentiments respecting punishment have been the same as they now are: That the positive rewards of virtue and vice are confined to this world, but that the negative or consequential effects of virtue and vice will continue until the general resurrection to immortality: This latter sentiment, we call punishment, in its negative form: This also is what we meant by punishment in the future state, in our reply to Mr. Cowell; and which our careful Uncle might have read in the 1st vol. of the Christian Telescope.

We know that your premises are of just the same description as have been often urged by the most unqualified sceptics with whom we have ever been acquainted, and that if they are traced into all their legitimate consequences, will unavoidably land you in *Atheism*, if you are not already on that ground.

We know, that in case you furnish us with such unreasonable communications in future, they will receive no special notice; particularly unless they come post-paid.

We know that it is useless for you to travel ten or twelve miles to deposit your communications in Quincy post-office, with the expectation of being unknown, or unrecognized, unless you can become a better counterfeiter of a strange hand. And we know, that in the words attributed to king Solomon, we read, "Answer a fool according to his folly, lest he should be wise in his own conceit."

Permit us to ask our dear Uncle, Did you not preach and advocate the doctrine of a future judgment and future punishment, not eighteen months since, in a neighboring state? If so, please tell us what you know to the contrary at the present time. Editor.

The following is a reply, to the Editor's remarks upon Uncle Josey's first communication, which was unpublished.

For the Telescope and Miscellany.

MR. EDITOR,—

Uncle Josey would tender to cousin Pickering his thanks, in having improved so far upon our deceased Uncle Josey's plan as to have his remarks upon my communication so free from "dark surmises and unkind suspicions," while he regrets that his "well known hand awakes reflections" which were "hoped would be left to slumber in forgetfulness," and that the question which once so well pleased his cousin should now so highly offend him.

When Uncle Josey, asked his cousin Pickering what he knew about future punishment, he did not once suppose that the question would be thought improper or unkind nor did he suppose that all which his cousin knew about that doctrine was, "that he believed it, and had believed it for eight years past."

If I understand the meaning of your questions when you ask me what I know about certain persons, places, and events, it is, that you know as much about future punishment, as I do about such persons, places and events. If this be not your meaning, we see not how such questions are applicable to the subject upon which you remarked.

In reply to your first question we would say *we know* that the "existence of a God and his perfections" are plainly and fully taught in the scriptures both of the Old & New Testaments, and in the stupendous works of creation around us. Do you know this to be the case in regard to "future punishment in its negative form"? What do the scriptures say about such punishment? What says nature about it? "The creation of the world—its overthrow by the flood—the existence of Noah—the Patriarchs," &c. *we know* to be testified in the scriptures, and in some cases ratified by other history. Do you *know* this to be the case with the doctrine of future negative punishment?

Concerning the trans-atlantic places of which you speak, *we know* that we have approved geographies and histories which describe their situation and the customs and manners of their inhabitants—we are acquainted with those who have visited and returned from such places with the merchandize and wares which they there obtained. Do you know as much about future negative punishment? Have you any geography of the place where this punishment is realized, and any history of those who are suffering it? Are the billows of death as easily passed and re-passed as are the waters of the atlantic? Would my kinsman be as much astonished if a man should say he had for sale articles manufactured in London as he would be if he said he had for sale articles manufactured in a state of future punishment? Do you as well know that future punishment exists, as you do that children are produced by the ordinary means of generation, and that they do not spring up like mushrooms?

Uncle Josey, might notice all your questions in like manner, but he believes it unnecessary; for "by these few examples" our readers will "be able to comprehend and know" which is involved in an absurdity, Uncle Josey "or his cousin," and whose "communications" are the most "unreasonable."

Supposing Uncle Josey and a few others should invent a story about the moon and its inhabitants, and impose this invention of ours upon people as a Christian truth; and a person should ask us what we know about it? We should answer, we know that we believe what we have declared, and have for eight years; and say that the person who asked the question was imitating "the most unqualified sceptics"—that his inquiries would land him in atheism if he was not already on that ground;—would this satisfy the people—entitle us to their credit, and constitute our speculation a Christian truth?

You believe that the positive rewards of virtue and vice are in this world. Do you not know more about this than that you have believed it for eight years? Do you not know this from what you have learned by experience, and the history of our race? Do you not know that this sentiment is unequivocally taught in the

scriptures? If so you can teach this doctrine, and teach that which you know *something about*; but while you teach "future punishment in its negative form," you teach that concerning which, it appears, you know nothing about, except that you believe it, and have believed it for eight years. In this one case you can feed your people with knowledge and understanding, in the other with your speculations. It appears to Uncle Josey that these are important subjects enough, capable of being known from the scriptures and nature, with which the Christian minister may entertain and improve the people, without imposing upon them speculations, and facts, which, if they exist are inevitably unknown in this life.

If I should say that I am not "a minister"—that I did not "travel ten or twelve miles to deposit my communication in Quincy post office;" that I did not counterfeited a "strange hand;" that I have not "preached the doctrine of future punishment in a neighboring state"—it would be accusing you of having "dark surmises and unkind suspicions," and of grossly departing from the maxim which is highly esteemed by you: "good, careful and dear

UNCLE JOSEY."

(Concluded in our next.)

From the Evening Post.

Rt. Rev. Bishop Hobart's Sermon.

A friend yesterday put into our hands a sermon preached in Christ's Church, in the city of Philadelphia, on Thursday the 25th of Oct. last, at the consecration of the Rt. Rev. Henry U. Onderdonk, as Assistant Bishop of the Protestant Episcopal Church of the State of Pennsylvania. We have heard this sermon spoken of in such terms of high praise previous to its publication, that our curiosity was awakened in no common degree, to read it, and having done so we can truly say, the gratification we experienced, as one of the sincere admirers of the learned and reverend author, is both sincere and lively. In point of dress it is recommended by a correct and pure English style, neither encumbered by misapplied decoration nor deficient in that chaste and judicious ornament which is the dictate of refined taste. We would present a brief analysis of this able and useful discourse did time and room permit, as it is we can only give the following interesting extracts relating to the faithful discharge of the duties of a christian clergyman to his church.

"10. In condemning popular practices, which tend to subvert her institutions, and to injure the cause of rational and fervent piety.

Among the most prominent of these, are those meetings of private christians, in which unordained men successively engage in extemporaneous prayer and exhortations. Most solicitous, indeed, should be the Bishop of our church to encourage those habits of devotion, that communion with God in prayer and praise and thanksgiving, which only can excite and cherish in the soul the christian graces, and produce that heavenly mindedness which secures from the corruptions, while it exalts all the virtuous enjoyments of the world. And he will, therefore, earnestly exhort, not only to a constant and sincere participation in those public morning and evening prayers, for which the

church has provided the fervent and sublime formularies of the Book of Common Prayer—not only to these family devotions for which, also, the church has set forth forms, and to which the prayers of liturgy may be adapted—but to private supplication, thanksgiving, and praise in the closet, and to ejaculatory devotions at all times and in all places, in the crowded resort of business or of worldly enjoyment, as well as in the secluded walks of retired life. The christian, who is "instant" in pious reading, meditation, and public and private devotion, will find every holy disposition and grace strengthened in his soul, and raising it above the corruptions and temptations of an evil world; and he will exhibit a piety fervent and lively, rational, humble, consistent, and enduring. He will not need the fictitious aids of those social meetings which, well meant as they sometimes be, and edifying as in some cases and to a certain extent they may for a time prove, are generally, and from the constitution of human nature, almost necessarily, theatres in which spiritual pride, ambition, ostentation indulge their unhallowed aims, and excite those violent emotions of animal sensibility, which discourage instead of inviting the presence of the meek, the mild, humble graces of the spirit. That this representation of the lamentable tendency of these associations is not the calumny of the cold formalist and the enemy of vital godliness, is uncontestedly proved, by the testimony of some who, in the estimation of the advocates of these associations, stand highest in the ranks of evangelical piety.

At the very first view of these associations, they must appear utterly repugnant to the genius of our church, and to her positive instructions. It is her characteristic to do "all things decently and in order."—She therefore regulates by the collected wisdom and piety of public authority, the devotions of her members; and prevents any from the public performance of prayer or exhortation, who are not commissioned by those who have received authority for this purpose.—But what security is there for decency and order, where, as the judicious Hooker observes, "each man's private spirit and gift is the only Bishop that ordaineth him to this ministry?" Our church provides, even "where two or three are gathered together in God's name," a form of prayer to guide and regulate their devotions: she justifies this prescription by the authority of scripture and primitive usage, and fortifies it by the unanswerable arguments; that thus the matter and the language of her prayers are secured from erroneous doctrine and from exceptionable expressions, and the enlightened and orderly devotion of the people rendered such as their understanding and their hearts approve, and as is fit to offer to the majesty of heaven and of earth. Do not prescriptions, founded on Scripture and primitive usage, lose their force, or these arguments their efficacy, when the congregation is diminished in number, or the place of devotion changed from the consecrated sanctuary to the private apartment or the mere public lecture room? Alas! plain and conclusive as are these views, the Bishop of our church in advocating them, will, it is feared, find, that he has to contend with the strongest of all opponents—honest, and therefore obstinate error, spiritual prejudice, or spiritual pride and vanity. His refuge from their misconceptions, misrepresentations, and reproaches, must be—the hope of his approbation of his God.

11. On the subject of popular arts of reviving Religion, the Bishop of our church will find it necessary to bear his testimony.

The faithful and zealous application of the means of grace; the worship of the church; the preaching of the word; catechetical instruction; preparation for the ordinance of confirmation of it, and the supper of the Lord; diligent visitation of the people; family and private exercises of piety; these are the means, which, enforced by the minister, and observed by the people, will, through God's blessing, prosper his labors to their conversion and edification, and the final salvation of their souls. But there may be times of more than ordinary attention in a congregation to spiritual objects. Some dispensation of Providence may arouse the thoughtless and secure; and the sinner, who has long resisted the monitions of conscience and the strivings of God's spirit, may at length yield; and, awakened and convicted, he may inquire, with deep earnestness and solicitude, concerning the things that belong to his eternal peace. By the influence of moral causes, as well as by the blessings of God's grace, the concern may extend to others, and thus the number of those may be enlarged, who are prosecuting with a supreme devotedness, the infinitely momentous inquiry, what shall I do to be saved? The faithful minister will cherish these inquiries, and give them the proper direction by pointing the awakened and burdened spirit to the all-sufficient mercy and grace of God in Christ, applied and dispensed to those who humbly and in penitence implore it, in private meditation, reading, and prayer in the ministrations, the worship, and the ordinances of the church. And at such a season, he will dispense more frequently the public means of grace, and, from house to house, exert, instruct, console, and seek to store the understanding with the great principles of divine truth, as well as to excite the feelings by the pungent application of the divine threatenings. For in all excitements, whether of a temporal or spiritual nature, passion too often prostrates the judgment, and animal sensibilities usurp the place of holy affections excited and cherished by the spirit of God.

It is against these popular religious excitements, to which the term of "revivals of religion" is usually applied that the Bishop of our church must, in duty to the highest interest of rational and fervent piety, bear his testimony—revivals "got up" by those popular acts that always excite the passions; and preserved and extended by a bold, and unlicensed, and constant employment of every means by which animal sensibility may be roused, and the sympathies of our nature made to catch the false fires of enthusiasm. The Lord, indeed, rides in the whirlwind, and directs the storm, and in religion, as in nature, ultimately overrules them for good. But evils, and evils are they; bearing devastation and desolation in their course—in the spiritual world, sweeping before them the courtesies of society, the affections of domestic life, the fair forms of rational and sober piety, and leaving, at last, the waste of disorder, misrule, and fanaticism; where the human passions riot, over which the friends of genuine religion, and the scoffer raises the laugh of scorn. Surely, in firmly opposing these popular revivals of religion, the Bishop of our church will deserve the approbation of the wise and good—certainly he will be approved by his God.

The testimony of Scott the popular commentator, of Newton of Olney, of Robinson, of

Leicester, of Bishop Heber of Calcutta, of the excellent Editor of the *Christian Observer*, are recorded against these prayer meetings.

"Both Mr. Newton and the elder Mr. Scott, had given countenance to the association, found on experience to be detrimental. Of the species of religious exercises spoken of, Mr. Scott, the father, says: 'Two or three effects were undeniable; first, they proved hot beds, on which superficial and discreditable preachers were hastily raised up; who, going forth on the Lord's day to the neighboring parishes, intercepted those who used to attend Mr. Newton. Secondly, men were called to pray in public, whose conduct afterwards brought a deep disgrace on the Gospel. Thirdly, they produced a captious, criticising, self-wise spirit, so that Mr. Newton himself could seldom please them. Fourthly, they rendered the people so contemptuously indifferent to the worship of God and the Church, and many of them to any public worship in which they did not take a part, that I never before or since witnessed any thing like it.' There are other passages to the same effect." Scott's Life, p. p. 307, 307.

"Most persons," observes the Editor of the *Christian Observer*, the Rev. Mr. Wilkes, in his work entitled "Correlative Claims and Duties," "who are versed in the religious history of the last few years, can bear record, that the tendency to deterioration is more rapid in societies of this kind, than in almost any other. Self-conceit, ostentation, jealousy, party spirit, a love of gossiping and interference, and sometimes perhaps detraction, and even worse evils, are too apt to insinuate themselves into these societies."

With respect to such societies, and to all unions with other denominations for religious instruction and devotion, the opinions of the recent and much lamented Bishop Heber, of Calcutta, should have the greatest weight.

"There are other inconveniences and improprieties incidental to what are usually called Prayer Meetings, which have led to their rejection by the great majority of the Church of England; and, among the rest, by some excellent men, whom the conduct pursued by those with whom their chief intimacies lay would have naturally inclined to favor them. I mean, among others, the late Mr. Scott of Aston Sandford, and the late Mr. Robinson of St. Mary's Leicester. Such is the practice reprobated by the apostle, of a number of persons coming together, with each his psalm, his prayer, his exhortation; the effect of which is not only often confusion, but, what is worse than confusion—self-conceit and rivalry, each laboring to excel his brother in the choice of his expressions and the outward earnestness of his address—and the bad effects of emulation mixing with actions, in which, of all others, humility and forgetfulness of self are necessary. Such, too, is that warmth of feeling and language, derived rather from imitation than conviction, which, under the circumstances which I have mentioned, are apt to degenerate into enthusiastic excitement or irreverent familiarity."

The whole passage is so weighty and forcible, that it is here inserted. "To him who considers the grievous and scandalous inconveniences whereunto they make themselves subject, with whom any blind or secret corner is judged a fit house of common prayer—the manifold confusion which they fell into, where every man's private spirit and gift, as they term it, is the only bishop that ordaineth him

to this ministry—the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they, who are subject to no certain order, but pray both what and how they list, oftentimes disgrace in the most insufferable manner the worthiest part of christian duty towards God; to him, I say, who weigheth duly all these things, the reasons cannot be obscure, why God doth, in public prayer, so much respect the solemnity of places where, the authority and calling of persons by whom, and the precise appointment, even with what words or sentences, his name shall be called on amongst his people."—Ecclesiast. Pol. Book v. See 25.

INTELLIGENCE, SAGACITY, AND AFFECTION
OF ANIMALS.—No. 8.

In the wɜrk last wœtd, wé er told ev á dō stil aliv, hat wœs brèt up fròm á litl fœn wið á dāri ev kœs; it akumpanis hîm to hē fêld, á rêtûrns agén to hē yerd. Hē dœgs ev hē hys táx no nôtic ev hîs dēr, bēig yûsd to hîr; but if strānj dœgs kum bî, á çàs ensûs; hœil hē mœstr smîls to sé his fav'rit sêxûrli lēding hîr pursûr's òvr gáts èr stîls, til sé rêtûrns to hē kœs, hœ wið fîrç loîgs á ménaciç hœrns driv hē asálants kœit ɛt ev hē pâstûr.

To hēs instançs ev atāçm:t bêtœn inkœngrûs animals, fròm á spirit ev sôsialiti èr fêlîps ev sim-pahi, má bé ádd hē fêloîp instanç ev fœndn:s fròm á difr:t môtiv, rêtûnd bî Mr. Hœit, in hē wɜrk èl-rédi so frêkœntli kœtd. Mî frnd had á litl hêlpîs lēvrit brèt to him, hœiç hē sêrvants fîd wið milk in á spœn; á abst hē sām tim his kat kit'nd, á hē yug wer dispáçt á bér-id. Hē hêr wœs sœn lœst, á supœd to bé gèn hē wá ev mœst fœndlîps, èr to bé kîld bî sum dœg èr kat. Hœvr, in abst á fœrtnit, as hē mœstr wœs sitig in his gerdin in hē dusk ev hē èv'ning, hē œbsêrvd his kat, wið tál èrœt, trêtig tœrds him, á kœlîp wið litl sêrt inwœrd nôts ev kœmplâçnci, suç as hâ yûs tœrds hêr kîns, á sùmhip gâmbul-ing áfr, hœiç prœvd to bé hē lēvrit hœiç hē kat had supœrd wið hîr milk, á kœntinúd to supœrt wið grát afêkñ. Hîs wœs á granivorus animal nûrtûrd bî á kœrnivorus á prêdâsus wun!

A MOTHER'S LOVE.

Ere yet her child has drawn its earliest breath,
A mother's love begins—it glows till death—
Lives before life, with death dies not, but seems
The very substance of immortal dreams.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY, MARCH 29, 1828.

The attention of our friends, and the public, is called to our proposals for publishing the "LIBRARY OF USEFUL KNOWLEDGE." No work, perhaps, has ever appeared in any country, or in any age, of more importance to the public, or better calculated to give a general knowledge of science and the arts. It comes so low that it cannot be re-printed in this country without a very extensive patronage. Being supported by a large and liberal society in England, which enables them to put the work so cheap, for the sake of putting it into the hands of mechanics, and all classes of people, the duties on the imported copies, (being paid by the pound weight,) amount to about *sixty-five* per cent. on the original cost. We have all the materials for publishing such a work in this country; and even could it not be afforded *cheaper*, this consideration alone will be an inducement with some, to encourage our own manufactures rather than to send the money out of the country.

We have inserted the extract from Bishop Hobart's sermon, by the request of one of our subscribers. It is worthy of consideration, though we cannot attach all that importance to the *mode*, or the *place*, in which prayers are offered up to God that some do.

THE LIBERALIST & WILMINGTON RECORDER.

This paper, of a full sheet, royal size, is published weekly at Wilmington, N. C. and edited by Rev. J. Frieze. We are happy to perceive the progress of liberal sentiments at the south: but we would just hint to Br. F. that his paper is much worn before it reaches us, so as not to be legible in some parts. Papers coming such a distance require to be well enveloped.

We have had several of the numbers of the Olive Branch returned, directed to our subscribers at St. Mary's, Georgia; but whether they were sent without being properly directed, or whether they are duplicates, and returned on that account, we do not know: will our friend, Mr. Rudolph, be so kind as to inform us?

FANATICISM.

The following is a copy of a card distributed to the houses wherever it is supposed that it may have an effect, by an ignorant Methodist. We would ask, who has authorized R. B. thus to speak, and thus to act? His adorable *trinity* is nothing more nor less than foolish *nonsense* calculated only to disgust men of common sense. We would ask R. B. when will it be "too late" for sinners to repent? and what will make it too late?

The conditions of the Gospel.—The conditions of *good news*! How can good news have conditions?

GOD the Father in the name of GOD the Son—how many more gods are there? O, what madness and folly! How many times *eighteen hundred years* may we expect before the period expressed by the term "quickly" shall have transpired! O, ye foolish, when will ye be wise?

TO THE UNCONVERTED
IN THIS HOUSE OR FAMILY.

In the name of our LORD JESUS CHRIST, I call upon you, to repent before GOD, proclaiming unto you, in the Name of the adorable TRINITY, of the FATHER, and of the SON, and of the HOLY GHOST, that "ye must be born again," or you can never enter into the kingdom of heaven. Therefore, repent, O sinner, before it be too late, and obey the call of GOD, who hath said, "Behold, now is the accepted time; behold, now is the day of salvation."

The conditions of the Gospel are, "*Repentance* toward God, and *Faith* toward our LORD JESUS CHRIST."—Acts. xx. 21.

It is written in the Holy Scriptures, "that whosoever shall call on the Name of the LORD, shall be saved:" that is, provided we sincerely repent and have a godly sorrow for our sins, we may call upon GOD the FATHER, in the Name of GOD the SON, "who is our advocate with the FATHER, JESUS CHRIST, the Righteous," John ii. 1.

O, Eternity! Eternity! How soon it will be thy lot, O, fellow mortal, to be in vast eternity! Death is sweeping off its thousands. O, repent and turn to God; seek with all thy heart for the religion of our Lord Jesus Christ, "who died for our sins and rose again for our justification:" for "there is no repentance in the grave, to which you are fast hastening. O, think on the great day of Eternity, the day of Judgment, and the Resurrection of the dead; when "they that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John v. 29. "The dead in Christ shall rise first."—Thom. iv. 16.—

"Blessed and holy is he that hath part in the first resurrection."—Rev. xx. 6.

"Behold, (saith the Lord) I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. xxii. 12.

ROBERT BATEY,

Messenger of God, to call sinners to Repentance.

In the Year of our Lord and Saviour, Jesus Christ, 1828.

The four hundred and fifty-seventh Leap Year.

THE SPIRIT OF ORTHODOXY.

We truly labor and suffer reproach, because we trust in the living God who is the Saviour of all men. Were it not for our civil institutions, what might we not expect from the spirit of intolerance which we daily experience? Did our opponents dare to execute all the rancor which they feel in their hearts, we might expect to become the subject of an *auto da fe*! What a noble *act of faith*! He who would withhold bread, the staff of life, from a fellow-being, merely because he worships God agreeably to the dictates of his own conscience, would not hesitate to burn the object of his hatred at the stake, if he only had the power. The following may answer as a looking glass in which men may see their own folly.

From the (New-York) Telescope.

INTOLERANCE.

I was in the employ of Mr. Cornelius Baker living in Gold-street, between John and Maiden-lane. I took my work in as usual, which appeared to give satisfaction. He then asked me if I went to hear Kneeland preach. I answered yes; he then said he would not employ me any longer. I then asked him the reason; he said that he would discuss no questions, but he would not employ any person that went to hear Kneeland preach.

This man goes to hear a Presbyterian priest by the name of Cox, where, perhaps, he has learnt this lesson of intolerance.

W. GOFF.

With this number, Mr. Kneeland takes the liberty to present to each of the subscribers to the Olive Branch, his Key to the New System of Orthography, and will continue to present every new subscriber with the same. He requests that it may be read, at least so as to be understood; he has his reasons for this, as will be seen by his proposals of this day.

We have received the first number of a new publication from Plymouth, (Mass.) It is a half sheet, octavo, published semi-monthly, advocating the doctrine of universal grace; it appears to be well executed, and we wish it every degree of success.

LETTER TO THE EDITOR.

MR. ABNER KNEELAND,

Rev. Sir,

Your discourse on Sunday last, was attentively listened to by the individual, who proposed the subject of it for your consideration, in the hope of hearing a satisfactory answer of a text, which in his judgment, militates so strongly against the doctrine you teach. The object of the text furnished, was not, as Mr. Kneeland intimated, with the view to confound, nor did it proceed from one who is opposed to the doctrine of Universal Salvation. It was done with a desire more strongly to fix in the mind a conviction in that belief; which belief, however, is founded more upon the doctrine of reason than scripture, as I think there are some passages in the Bible which seem to be directly opposed to it. The following, I believe, are among the strongest, Dan. xii. 2, Matt. xii. 31, 32, xxv. 41—46, Rev. xx. 12 to 15. Such passages as these, which certainly seem to favor the system of eternal punishment, I should be glad to hear explained and reconciled, if possible to the doctrine of Universalism, that the truth of it might be established, on what is generally received as the word of God, as well as on reason. This Mr. Kneeland has certainly failed to do in the text submitted to him. I beg leave to offer a few remarks on some of Mr. K's observations, which seem to me to be strong concessions to the side of his opponents—he said, that they, (his opponents) should exercise the same charity towards him in removing these obstacles which he was willing to do to them, as he too could produce passages from scripture, which, while they supported his own doctrine, would be in direct opposition to theirs. Now, I would ask if Mr. Kneeland finds any obstacles in his way, (and he evidently considered his text as one) why will he continue to preach a doctrine which cannot be substantiated by the very writings upon which he professes to found it? If the word of God declares, that the wicked shall be punished in a lake of fire and brimstone, let us bow with humble submission to his irrevocable decree; but if we cannot reconcile this testimony to our ideas of the merciful attributes of the Deity, let us lay aside the book which declares it, and to take human reason alone for our support. I am led to these remarks by the concessions made by Mr. Kneeland, that the meaning of the proposed text might be, as it was generally understood, by what he calls *orthodox* ministers. If I mistake, not be arrived this conclusion, which in fact amounts to nothing at all, that if the text alluded to the general resurrection (which it evidently does) what is good now, will be good then, and what is wicked now, will be wicked then, and therefore exhorted us to practice virtue that we may be on the safe side.

With regard to Mr. Kneeland's explanation of the text that it is *self-condemnation*, (or *damnation*) that the wicked will awake to, and that

it does not state *how long* they will remain so, I would only refer him to the parallel text in Dan. xii. 2, where it says it will be *everlasting*. This latter passage may not refer to the same time, but if it does not I know of no part of the Bible which says the wicked are to be relieved from the *damnation*, or condemnation, which they are to receive for their evil works.

Mr. K's remarks in relation to the day of judgment, I consider equally futile and unsatisfactory. If, as some sectarians believe, the spirit departs as soon as it leaves the body, either to happiness or misery, there will indeed be no necessity of a day of judgment, to pronounce the sentences of those who had already received their doom; but this argument would be equally good, if, as Mr. Kneeland believes, the spirit goes immediately to the God who gave it. It is just as absurd to suppose, that the righteous will be called from heaven, to receive the invitation to that bliss which they are already enjoying, as that the wicked are to leave their places of torment, to be sentenced to their merited punishment. That there will be a day of judgment, the scriptures expressly declare, Matt. "For it is appointed unto all men once to die, and then the judgment," and in Rev. xx. 12. "And I saw the dead small and great, stand before God, and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things, which were written in the books, according to their works."

If it will not interfere with Mr. Kneeland's previous arrangements, he will greatly oblige myself and a number of friends, by making the following text a subject of discourse, for to-morrow evening, Matt. xii. 31—32, "but who soever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." I am aware that the translation of this passage, may be altered so as to read, neither in this, nor the coming age, but if it can be explained as it now stands in the common version, and which is probably correct it will be much more satisfactory.

Most Respectfully,

Rev. Sir,

J. C. S.

Post Office, March, 22, 1828.

REPLY.

We are not certain that the forgoing letter was intended for publication; but it is written with so much apparent candor, that we cheerfully give it a place in our columns. Mr. K. did not mean to intimate that it was the object of the proposer of the text, John v. 28, 29, to confound the speaker &c., but only that such is the use commonly made of it, by those who oppose our general sentiment. Neither can we admit that this sentiment is "founded more upon the doctrine

of reason than Scripture." For although we can see nothing unreasonable in the sentiment; yet to say that our reasoning powers would bring us to such a conclusion, when we reason only from what we know, aside from the scripture; (and "what can we reason, but from what we know?"—to say that our reason teaches us eternal life, is more than we can admit. Left to reason alone, and we should stop short of immortality, in our conclusion, much less of eternal life. To say that matter is indestructible is saying nothing to the purpose; for who knows that unorganized matter is susceptible of thought, except in the great fountain of life and thought, which we cannot comprehend, and which some deny his possessing any property common to matter?

The passages which are considered among the "strongest," against the sentiment of Universalism, we shall explain in due time. The object of this reply is only to prepare the way for such an explanation, and to correct one or two mistakes that our friend has fallen into. We do not say, nor have we ever said, that every text in the bible, separately considered, proves universal salvation; neither have we said, that there are not some texts, at least in the common version, which seem to militate against it; and we are willing to admit that, to superficial readers at least, there are some texts which seem to create a *difficulty*; but then, we do say, on the other hand, that these difficulties are all susceptible of being reconciled with the doctrine for which we contend, and we cannot admit at present, that "this Mr. Kneeland has certainly failed to do in the text submitted to him." There is a very great difference between candidly admitting that there are obstacles in the way, and saying that a doctrine "cannot be substantiated." These obstacles may exist only in the minds of the uninformed; and yet they are obstacles which may cost some labor to remove. The text may have been erroneously translated, or it may have been interpolated, or it may have been inserted from memory, which after nearly forty years (and some say more) the precise words used are not given; in either case it would occasion a difficulty; and could these facts be distinctly proved, it would require both labor and learning to do it.

If the scriptures on the whole, after duly weighing all the difficulties, substantiate the doctrine for which we contend, we feel fully justified in disseminating it, notwithstanding some texts seem to militate against it. If there were as much proof against it as for it then, it is frankly admitted, there would be

no balance of testimony in its favor; and, therefore, no reason why it should be believed.

No rational man can believe that any creature like a human being could suffer more than a *moment* in a lake of *fire and brimstone*; unless he should be constituted so as to be suited to such an element, and then he could live there and be happy; but it is doubted whether he could then live any where else. Take him out of this lake, and he would *freeze to death*! Such language is all figurative, and never was intended to be understood literally. Of course it has no reference to a future world. We prize human reason as highly as any one can; but it will not carry us one inch beyond rational inference, deduction, or rather *induction*, from what we know, either from actual experiment of our own, or else what we have learnt from the experiments and observations of others. It is faith, and faith alone, (for "we walk by faith, and not by sight,") which can give us the least foretaste of a future world. And faith must be founded on evidence, or else it differs in nothing from imagination; and as we see no evidence in nature of a future state of conscious existence, it must be in the bible or no where; that is, no where accessible by us. "He that believeth not is condemned (or damned if you please) already;" but every unbeliever is delivered from condemnation (or damnation) when he is brought to the knowledge of the truth.

"J. C. S." is altogether ignorant of Mr. Kneeland's sentiments, if he supposes that he believes that the soul or spirit flies off at death like a flying squirrel, or flying fish, and goes to heaven! The spirit indeed returns to God; but it must be remembered that God is omnipresent; and what does the spirit or soul of man know without the organs of sense? "If the dead rise not, our preaching is vain." But that which never dies cannot rise. Mr. K. believes that death is a quiescent state, in which there is neither happiness nor misery; for there is no knowledge. "The dead know not any thing." Hence those supposed absurd ideas which J. C. S. has attributed to Mr. K. do not belong to him at all. The scriptures indeed speak of a day of judgment; but they do not say that that judgment is in another world. The text which J. C. S. supposed was in Matt. is in Heb. ix. 27; but he will not find the word *all* in it.

We have no room for any further remarks here; but will attend to the passages hereafter. K.

PROPOSALS

FOR RE-PRINTING BY SUBSCRIPTION,
THE LIBRARY OF USEFUL KNOWLEDGE:

A periodical work published in London by a "Society for the diffusion of useful knowledge." The object of which society is strictly limited to what its title imports, namely, the imparting useful information to all classes of the community, particularly to such as are unable to avail themselves of experienced teachers, or may prefer learning by themselves.

The plan proposed for the attainment of this object, is the periodical publication of Treatises, under the direction and with the sanction of a superintending committee.

As numerous societies already exist for the dissemination of Religious Instruction, and as it is the object of this society to aid the progress of those branches of general knowledge which can be diffused among all classes of the community, no Treatise published with the sanction of the committee shall contain any matter of Controversial Divinity, or interfere with the principles of revealed Religion.

1. Each Scientific Treatise will contain an Exposition of the Fundamental Principles of some Branch of Science—their proofs and illustrations—their application to practical uses, and to the explanation of facts or appearances.

2. For this purpose, the greater Divisions of Knowledge will be subdivided into Branches; and if one of these Subdivisions or Branches cannot be sufficiently taught in a single Treatise, it will be continued in a second.

3. When any part of a subdivision is of sufficient practical importance to require being minutely pursued in its details, an extra or separate Treatise upon this part will be given, without interrupting the Series; and care will be taken, as far as possible, to publish those Treatises first that relate to subjects the knowledge of which is necessary for understanding those which follow.

4. Thus the great division of Natural Knowledge, commonly called Natural Philosophy, will be subdivided into different Branches, as Elementary Astronomy—Mechanical Powers—Application of these to Machinery—Hydrostatics—Hydraulics—Pneumatics—Optics—Electricity—Magnetism. Separate Practical Treatises will be given on Drilling—Millwork—Optical Instruments; and Treatises on Geometry, Algebra, and Trigonometry will be published before extending Natural Philosophy to its higher branches of Dynamics, Hydrodynamics, and Physical Astronomy.—The object being thus to furnish the means of acquiring, step by step, the whole of any department of Science, to the study of which interest or inclination may lead.

5. To each Treatise will be subjoined a reference to the works or parts of works in which the same subject is discussed more at large, with suggestions for enabling the student, who may feel so disposed, to prosecute his studies

further. [Thus far are the terms of the society in London. What follows the words inclosed in brackets are our own.]

6. [It is proposed to print two editions at the same time, each of which will be put on stereotype, one in our *new system of orthography*, and the other will be a *fac simile*, as near as practicable, of the English Edition.]

7. Each Treatise will consist of about thirty-two pages octavo, [i. e. in the present orthography; the new will be less of course, though the engravings and tables will be the same in both,] printed so as to contain the quantity of above one hundred ordinary octavo pages, with neat engravings on Wood, and Tables. It will be sold [to non-subscribers for *twenty-five cents*, in the common orthography, and *nineteen cents* in the new, and will come out about one in each month, or as rapidly as practicable from the commencement. In England it appears] on the 1st and 15th of each month. Reading Societies, Mechanics' Institutions, and education Committees, in the country, will be furnished with supplies at a liberal abatement in price.

8. [To subscribers for the common orthography, the first dollar, paid in advance, will pay for the preliminary Discourse, which consists of 48 pages, and five numbers of the series; the second dollar will pay for eight numbers of the Series; and the third dollar will pay for eleven numbers of the Series, which will complete the first volume. For the new orthography, the first dollar, paid in advance, will pay for the preliminary discourse, which will also contain a KEY to the orthography, (which can be made perfectly familiar in twenty-four hours,) and six numbers of the Series; and the second dollar will pay for ten numbers of the Series; and then fifty cents will pay for eight numbers, which will complete the first volume. The work will be continued for *three dollars* a volume for the present orthography, and *two dollars and fifty cents* for the same work in the new system, paid in advance.

9. All orders must be addressed, *post paid*, to the subscriber, No. 527 Pearl-street, Editor of the Olive Branch; and no numbers will be delivered until the money is paid.

10. Orders and subscriptions will be attended to, though not inclosing money, if free of postage, from those who may wish to become agents for the work, who will receive a *seventh copy gratis*, for every six subscribers; and they shall receive due notice in the Olive Branch when the first number is published; which will be forwarded to them on the receipt of the money, agreeably to article 8 of the conditions. All printers, or editors of periodical works, who will give these proposals one insertion, and send us a paper containing the same, directed to the Olive Branch, shall receive one copy of the work *gratis*.

12. As the Treatises are all separate, subscribers and others may order such Treatises as

they should like to have first; and after the Preliminary Discourse, those will be printed first which shall have the greatest number ordered, and so on: and those who may order individual Treatises, one or more, by afterwards becoming subscribers, will have the amount of all that they may have paid, (except for the Preliminary Discourse,) deducted from the subscription price; and as no number will be delivered till the money is received, subscribers, as well as others, can discontinue their orders whenever they please. The work is so valuable; and the terms so liberal, that these conditions will be strictly adhered to, on the part of the Publisher, without the slightest variation.

15. The various subjects calculated to be treated on in this work, are too numerous to be mentioned here; but the following Treatises, have come to hand.

Preliminary Discourse upon the Objects Advantages, and Pleasures of Scientific pursuits. Of the Series,—

1. Hydrostatics. 2. Hydraulics. 3. Pneumatics. 4. Heat—Part 1. 5 Heat—Part 2. 6 Mechanics—First Treatise on Prime Movers. 7 Mechanics—second Treatise, on the Elements of Machinery. 8 Mechanics—the same subject—Part 2. 9 Animal Mechanics. Treatise 1. 10 Familiar Account of Lord Bacon's Novum Organon Scientiarum—part 1. 11 Mechanics—Third Treatise. On Friction. 12 Optics—Part 1. 13. Optical Instruments—Part 1. 14 Vegetable Physiology. 15 Electricity—Part 1. 16 Mathematical Geography.

To show the importance of this work, and the encouragement it has already met with, it is only necessary to say, that, notwithstanding there were *ten thousand* copies of the Preliminary discourse struck off at the first impression, yet, the copy we have is the SEVENTH edition. Also of some of the other numbers, ours is the third edition. The English edition cannot be obtained short of \$3 19 paid in advance; nor unless you subscribe for one volume, can you obtain a single number at any price. But we propose to sell them, as they do in England, by the single number; though, of course, at an advanced price. **ABNER KNEELAND.]**

A GOOD HUSBAND.

A good husband is one who, wedded not by interest, but by choice, is constant as well from inclination as from principle. He treats his wife with delicacy as a woman, with tenderness as a friend; he attributes her follies to her weakness; her imprudence to her inadvertency; he passes them over, therefore, with good nature, and pardons them with indulgence; all his care and industry are employed for her welfare, all his strength and power are exerted for her support and protection. He is more anxious to preserve his own character and reputation, because her's is blended with it.—And lastly, the good husband is pious and religious, that he may animate her faith by his practice, and enforce the precepts of Christian-

ity by his example; that, as they join to each other's happiness in this world, they may unite to ensure eternal joy and felicity in that which is to come. **T. Moore.**

UNIVERSALIST PUBLICATIONS.

Mr. Henry Bowen, Publisher of the *Universalist Magazine*, proposes to enlarge his paper, at the close of the present volume, to a super-royal sheet, folio—the size of newspapers in general. The price, which is now \$2, will be increased but 50 cents a year. It will be under the joint management of the present Editor, and Rev. E. Case jr.

Proposals are also issued by Rev. E. Case, jun. for publishing from the same office, a monthly pamphlet, entitled *The Universalist Preacher*; the plan of which is similar to the Gospel Preacher published at this office.

Br. S. C. Loveland, of Reading, Vt., has likewise proposed publishing a work, entitled, "*The Restorationist Review*." The work will be published in a duodecimo form, once in two months, each No. containing 48 pages, at \$1 per year. We have not room at present for a more elaborate notice of the work, But Br. Loveland's prospectus will find a place in our columns ere long.

N. B. Subscriptions will be received at this office, for this Review, and also for the two preceding works.—*Tel. & Miscel.*

Books for Sale.

At No. 36 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCauley, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Just received, and for sale at this office,

An Appeal to the Public, in vindication of Universalists and others. By S. R. Smith, Minister of the Second Universalist Church, Callowhill-street, Philadelphia. 12 1-2 cts.

A series of Letters, in defence of Divine Revelation; in reply to the Rev. Abner Kneeland's Serious Inquiry into the authenticity of the same. By HOSEA BALLOU. Pastor of the Second Universalist Society in Boston.—To which is added, A Religious Correspon-

dence, between the Rev. Hosea Ballou, and the Rev. Dr. Joseph Buckminster, and Rev. Joseph Walton, Pastors of Congregational Churches in Portsmouth, N. H. 87 1-2 cts. Do. do. in boards, 75 do.

MARRIED,

On Thursday evening last, by the Rev. Mr. Kneeland, Mr. ALONZO WILLIAM ANDERSON, to Miss CATHERINE GORDON, all of this city.

POETRY.

[SELECTED]

A Mother to her sleeping Infant.

Sweet babe, thy mother's near to watch
Her infant, lovely child;
Sleep, then, my babe, till nature bids
Thee wake from sleep so wild.

I'll gently rock thee, smiling one,
I'll guard my offspring's bed;
While I am near, none shall intrude
To wake thy pillow'd head.

Oh! how uncertain is the course,
Thou wilt—if heav'n shall spare,
Pursue, beset with num'rous cares,
Where threaten'ing ills ensnare.

How long those blooming cheeks will smile;
How oft those eye-lids close,
And ops in peace, how oft that heart
May mourn, kind heaven knows.

Oh! will this sweet, endearing babe
A wicked life pursue?
Will it with anguish fill my breast?
O heav'n, direct it, do.

It awakes, and looks as if 'twould hear
Its mother's anxious tale;—
Those eyes, sweet one, are ope again,
So beautiful and hale.

Come hither, babe, and press this breast.
That freely gives thee place;
Here let thy mother feast upon
The beauties of thy face. **TTRO.**

DEVOTION.

How pure is the hour when the angel of peace—
O'ershadows devotion's blest shrine!
'Tis the foretaste of joy, of perennial bliss,
Of all that is lovely, divine.

Then, Heaven's bright seraph, not e'en fits his
wing
Lest he break the devotional strain:
But breathes on the Christian, inspires him to
sing,
And lights up the fire on his fane.

Love, joy, praise, and gratitude mix in the lay
Of him whom devotion inflames:
And the charter of Heaven directs to the way
Where his pious anxiety aims. **HEMMES.**

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year. Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, APRIL 5, 1828.

|| No. 45.

ETERNAL TORMENTS,

Selected for the Olive Branch by a
SUBSCRIBER.

"If I draw my ideas of God from theology, he appears in the character most proper to inspire aversion. Devotees, who tell us that they sincerely love their God, deceive themselves. It is impossible to love a being, the very idea of whom strikes us with terror, and whose judgments make us tremble. How can we, without being alarmed, look upon a God, who is reputed barbarous enough to damn us? Let not divines talk to us of a filial, or respectful fear, mixed with love, which men ought to have for their God. A son can by no means love a father, when he knows him to be cruel enough to inflict upon him studied torments for the least faults he may commit. No man upon earth can have the least spark of love for a God, who reserves chastisements, infinite in duration and violence, for ninety-nine hundredths of his children.

"The inventors of the dogma of eternal hell-torments have made of that God whom they call so good, the most detestable of beings. Cruelty in men is the last act of wickedness. Every sensible mind must revolt at the bare recital of the torments inflicted on the greatest criminal; but cruelty is much more apt to excite indignation, when void of motives. The most sanguinary tyrants, the Caligulas, the Neros, the Dominicians, had at least some motives for tormenting their victims, and insulting their sufferings. These motives were either their own safety, or the fury of revenge, or the design of frightening by terrible examples, or perhaps the variety of making a display of their powers, and the desire of satisfying a barbarous curiosity. Can a God have any of these motives. In tormenting the victims of his wrath, he would punish beings who could neither endanger his immovable power, nor disturb his unchangeable felicity. On the other hand, the punishments of the other life would be useless to the living who cannot be witnesses of them. These punishments would be useless to the damned; since in hell there is no longer room for conversion, and the time of mercy is past. Whence it follows, that God, in the exercise of his eternal vengeance, could have no other end than to amuse himself, and insult the weakness of his creatures. I appeal to the whole human race—is there in nature a man who feels cruel enough coolly to torment, I do

not say his fellow-creature, but any sensible being whatever, without emolument, without profit, without curiosity, without having any thing to fear? Confess, then, O theologians! that, even according to your own principles, your God is infinitely more malevolent than the worst of men.

"Perhaps you will say, that infinite offences deserve infinite punishments. I answer, that we cannot offend a God whose happiness is infinite; that the offences of finite beings cannot be infinite; that a God who is unwilling to be offended, cannot consent that the offences of his creatures should be eternal; that a God, infinitely good, can neither be infinitely cruel, nor grant his creatures an infinite duration, solely for the pleasure of eternizing their torments.

"Nothing but the most savage barbarity, the most egregious roguery, or the blindest ambition, could have imagined the doctrine of eternal torments. If there is a God whom we can offend or blaspheme, there are not on earth greater blasphemers than those who dare to say, that this same God is a tyrant, perverse enough to delight, during eternity, in the useless torments of his feeble creatures.

"To pretend that God can be offended at the actions of men, is to annihilate all the ideas which divines endeavor to give us, in other respects, of this being. To say, that man can trouble the order of the universe; that he can kindle the thunder in the hand of his God; that he can defeat his projects, is to say, that man is stronger than his God, that he is the arbiter of his will, that it depends upon him to change his goodness into cruelty. Theology continually pulls down with one hand, what it erects with the other. If all religion is founded upon a God, who is provoked and appeased, all religion is founded upon a palpable contradiction."

REMARKS.

If the author of the above extracts had put the word *Orthodoxy* (falsely so called) instead of *theology*, an *inhumanitarian* instead of *theologians*, he would, in our estimation, have come much nearer the truth. But true Theology is diametrically opposite to what is above portrayed, and inveighed against. A God of cruelty! A God of un-

ceasing wrath! A God of unremitting vengeance, dooming the workmanship of his own hands to endless woe for crimes which could not possibly injure him! If this be theology, give us *Atheology*!—give us any thing, for surely "eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man to conceive."—ANY. THING WORSE!

Editor.

From the Telescope & Miscellany.

UNCLE JOSEY.

[Concluded from page 371.]

We have received another communication from this careful Uncle, who appears extremely unwilling that we should read and construe the language of the inspired penman for ourselves and is evidently desirous to afford us some aid in dispensing with a branch of Christian doctrine, which to our understanding, is plainly taught in the scriptures, and corroborated by the plainest dictates of reason and philosophy.

Although we cannot at present feel that we need the interposition of this superior wisdom and experience, yet we are willing to allow him all the credit which is due to such as are desirous to dictate the faith of others, and at the same time, carefully conceal their own; at least in some essential point. As he has at length condescended to dispense with the necessity of positive knowledge, and concluded to improve the evidences of nature, history, geography, commerce and the relations of travellers, to support the belief of the divine existence; the existence of conspicuous persons and places; and of the scriptures, for the creation of man, the life and characters of the Patriarchs, with the life, miracles and crucifixion of Christ; there is yet some hope, that by carefully consulting his sayings, as recorded by the Evangelists, he may be convinced that the equal happiness of all men at death is no where taught by the immaculate Founder of our religion, but the reverse.

The doctrine of future punishment has never been with us a subject of controversy; nor do we wish to enter upon a discussion of its merits. We say this for two reasons: 1. We have never discovered a willingness on the part

of those who have opposed it, either to state distinctly their own sentiments, or to meet the arguments of their opponents with candor and fairness. 2. There are others who have written with much ability in defence of a limited future punishment, whose arguments have not been answered: and although they have invited those who disbelieve in any punishment beyond this life, to an honorable and fair discussion of the subject, they have, as yet shrunk from the contest. Now if Uncle Josey really wishes to discuss this interesting question, why does he not accept some one of the challenges by Messrs. Wood and Hudson? Perhaps he may think that they possess too much ability for him, and is desirous to try his strength and skill upon a weaker fortress, and therefore has selected us. If so, and it will afford him either pleasure or profit, we will offer him the following proposals; which will place us on equal footing—

1. Our antagonist knows us—we must therefore have his private signature; and if he desires it, we will make no use of his name while the controversy is pending.

2. Our antagonist shall state distinctly whether he *does* or *does not*, believe that all men will be *equally* happy at death: whether he *does*, or *does not*, believe in the intellectual existence of the soul, and its capacity to enjoy or to suffer in a state, intermediate, between the dissolution of the body and the general resurrection, as described by St. Paul, in 1 Cor. xv. chapter.

3. We will engage to declare our belief on all those points with equal clearness, and publish them both in the same paper, as points of strict adherence throughout the whole controversy.

4. Each party shall occupy the same space in the paper for the defence of his own sentiments, and in opposing those of his antagonist.

5. No unkind, indecorous or aggravating language shall be employed by either.

We make these proposals, not because we are desirous of such a controversy, but because our correspondent appears desirous to draw us into a discussion upon the question of future punishment. We have no fears of the result, nor do we believe that controversies of this nature are of any great service to the cause of truth; especially, as they are generally conducted. Not doubting, however, that a cool and dispassionate argument might be attended with beneficial effects, we will consent to enter the field armed with no other weapons than those of scripture, history, philosophy and reason, and defend our own sentiments and oppose those of our antagonist, according to the best of our limited ability.

We beg leave to inform Uncle Josey that we would insert his communication and furnish a reply, were it not for the conviction that its style would demand more severity than we are

willing to employ; besides, it contains no solid arguments in relation to the question at issue.

N. B. A note from our correspondent, signifying his desire to engage in the discussion, as here proposed, will be cheerfully acknowledged.

Editor.

For the Telescope and Miscellany.

MR. EDITOR,

It appears, from the 24th number of the Telescope, that Uncle Josey is very unfortunate in not being understood by his cousin. He is there accused, of being "extremely unwilling that his cousin should read and construe the language of the inspired penman for himself." Uncle Josey claims the privilege of informing the readers of the Telescope that he has neither said, nor thought this, but at the same time it is hoped that our cousin is not actuated by "unkind suspicions."

Our cousin, speaking of Uncle Josey, says, "although we cannot, at present, feel that we need the interposition of his superior wisdom and experience, &c. We did not know that our "*wisdom and experience*" were "*superior*" to our cousin—but "we are willing to allow him all the credit which is due to such" a discovery, and will be charitable enough to permit him to be the best judge in this particular; still we regret that our cousin should be unwilling to receive "*the interposition of superior wisdom and experience*." If our wisdom and experience had been *less* than our cousin's, their interposition would have been acceptable, as the only objection now is, they are "*superior*" to his. Upon the same ground, our cousin would object to the interposition of the *wisdom which is from above*, which is first pure and then peaceable &c., because it is "*superior*" to his. If our cousin does not feel the need of "*the interposition of wisdom and experience superior*" to his, it is possible that the readers of his paper may.

So far, however, was Uncle Josey from supposing that his *wisdom and experience* were "*superior*" to his cousin's, that he thought the case entirely different; and, therefore, wrote to his cousin for information. We asked our cousin what he knew about future punishment, and we were sure, that if wisdom and experience had taught him that doctrine, his wisdom and experience were superior to ours, for we profess neither experience in, nor wisdom concerning, such punishment. And when he gave us to understand that he knew as much about "*future punishment in its negative form*," as Uncle Josey did about London, Quebec, &c. Uncle Josey could no more doubt his cousin's "*superior wisdom and experience*," and his acquaintance with the future world, than he could Immanuel Swedenborg's—we therefore, felt an increased anxiety to be informed, what our cousin knew about negative punishment in that world.

This anxiety our cousin has mistook for a

desire to enter a controversy with him; has made proposals for carrying on such a controversy—calls Uncle Josey, his "antagonist demands" his private signature—requires that "he shall state whether he *does* or *does not* believe in the intellectual existence of the soul, and its capacity to enjoy or suffer in a state, intermediate, between the dissolution of the body and the general resurrection, as described by St. Paul in 1 Cor. 15th chap." All this must be complied with before our cousin feels disposed to inform us what he knows about future punishment. Would our cousin know any more about future punishment, if we should give him our private signature, and state our belief as he has required? If not, of what consequence, can our signature or our belief, be to him? Does he consider it improper to impart *knowledge* to a sincere inquirer, unless he knows who that inquirer is, and what is his belief? We decline accepting at present, our cousin's proposals, for we think it inexpedient to counteract that concerning which we are utterly ignorant. That the earth is spherical we know, that it is concave belongs to Symmes to prove, and not to us to disprove. That punishment is realized in this world we know—that it is realized in the future world belongs to our cousin to prove and not to us to disprove. If his proofs are not satisfactory, we may so inform him, and state wherein we consider them deficient.

Our cousin speaks of a state, *intermediate*, between the dissolution of the body and the general resurrection, as described by St. Paul in the 1st Cor. 15 Chap." We never knew that St. Paul had described an intermediate state. In the chapter referred to, he speaks of a mortal and immortal—a corruptible and incorruptible, an earthly and an heavenly state, but a "*state intermediate*, between these states, he does not mention; at least, we have not so understood him,—and in this particular we should be gratified in receiving instruction from our much esteemed cousin, for he must certainly have made discoveries in affairs, concerning which we have no hesitation in acknowledging our entire ignorance.

But first of all, we wish to be informed what he knows about "*future punishment in its negative form*," and our cousin cannot well refuse to gratify our wish, when to his "*understanding*" this doctrine "*is plainly taught in the scriptures, corroborated by the plainest dictates of reason and philosophy*." No doctrine ever had better proof. Had our cousin produced such proof it would have been much more satisfactory than his ungenerous remarks upon our unpublished communication. If future punishment be "*plainly taught in the scriptures, corroborated by the plainest dictates of reason and philosophy*," why does not our cousin do himself and the readers of his paper the justice of bringing that doctrine forward thus taught and

thus corroborated, in doing of which he will make converts of many, and merit our most sincere acknowledgements.

"We beg leave to inform" our cousin that we should more fully notice his remarks, "were it not for our conviction that their style would demand more severity than we are willing to employ; besides, they contain no solid argument in relation to the question, *'What do you know about it?'*"

As your paper is warm with rebukes against the editor of a sister paper, for rejecting certain communications which you have published, you will not of course imitate the rebuked, but will see the propriety of publishing this and the previous communication from your sincere friend and "careful **UNCLE.**"

N. B. The Editor acknowledged the reception of this communication in the 28th number of the Telescope, and refused its publication because we would not state to him our particular sentiment and real name.

ANNIHILATION.

We publish the following article, to show the advocates of the doctrine of eternal torments, to what conclusion their horrific ideas of futurity, will ultimately lead every rational mind.

The doctrine and idea of punishing men after they are dead, for what they did while living, is losing ground every day, and some will suffer to remain undisturbed on the shelves of the bookseller, or sold by the pound to gold beaters, like other old books containing the foolish stories of ghosts, witches, evil spirits, devils, and other phantoms of the imagination. Nothing will save the world from consoling themselves under the idea of negative happiness, (believing that they shall be as though they never had been,) in order to get rid of the horrid idea of endless woe, but the doctrine of a certain and happy immortality for all mankind. But, in relation to this subject it is admitted, "we walk by faith, and not by sight."

EXTRACTS FROM AN OLD BOOK— AUTHOR UNKNOWN.

The book of Nature is before thee; consider it and be wise.

ON THE IMMORTALITY OF THE SOUL.

The superiority which men arrogate over other animals, is chiefly founded upon their opinion, that they have the exclusive possession of an immortal soul. But ask them what this soul is and they are puzzled. They will say it is an unknown substance, a secret power distinct from their bodies; it is a spirit that they have no idea. Ask them how this spirit, which they suppose, like their God, to be wholly void of extension, could combine with their extended material bodies? and they will tell you they know nothing about it; that it is to them a mystery; that this combination is an effect of the omnipotence of God. These are the clear ideas that men form of the hidden or rather imaginary substance, which is the main spring of all their actions!

If the soul is a substance essentially different from the body, and can have no relation to it, their union would not be a mystery, but an impossibility. Besides, this soul being of a nature different from the body must necessarily act in a different manner; yet we see that this pretended soul is sensible of the emotions experienced by the body, and that these two substances, essentially different, always act in concert. You will say that this harmony is also a mystery: and I will tell you that I see not my soul, that I know and am sensible of my body only, that it is this body which feels, thinks, judges, suffers, and enjoys; and that all these faculties are necessary results of its own mechanism or organization.

Although it is impossible for men to form the least idea of their soul, or the pretended spirit which animates them; yet they persuade themselves that this unknown soul is exempt from death. Every thing proves to them that they feel, think, acquire ideas enjoy and suffer only by the means of the senses, or material organs of the body. Admitting even the existence of this soul, they cannot help acknowledging that it depends entirely upon the body, and undergoes conjointly with it all its vicissitudes: and yet it is imagined that this soul has nothing in its nature similar to the body, that it can act and feel without the assistance of the body; in a word, that this soul, freed from the body and disengaged from its senses, can live, enjoy, suffer, experience happiness, or feel excruciating torments. Upon such a tissue of conjectural absurdities is built the marvellous opinion of the *immortality of the soul*. If I ask what are the motives for believing the soul immortal? They immediately answer that it is because man naturally desires to be immortal. But because you desire a thing ardently can you infer that your desire will be fulfilled? By what strange logic can we affirm, that a thing cannot fail to happen because we ardently desire it? Are desires begotten by the imagination the measure of reality? The impious, you say, deprived of the flattering hope of another life, wish to be annihilated. Very well; may they not then as justly conclude from their desire that they shall be annihilated, as you may conclude from your desire that you shall exist forever?

Man dies entirely. Nothing is more evident to him who has the exercise of his reason. The human body after death is no longer any thing but a mass incapable of producing those motions of which the assemblage constituted life; we see that it has no longer circulation, respiration, digestion, speech or thought. It is pretended that the soul is then separated from the body. But to say that this soul with which we are acquainted is the principle of life, is to say nothing, unless that an unknown power is the hidden principle of imperceptible movements. Nothing is more natural and simple, than to believe that the dead man no longer lives; nothing is more extravagant than to believe that the dead man is still alive. We laugh at the simplicity of some nations, whose custom is to bury provision with the dead, under an idea that it will be useful and necessary to them in the other life. Is it then more ridiculous or absurd to suppose that men will eat after death than to imagine that they will think, that they will enjoy, suffer, experience repentance or delight, after the organs adapted to produce sensations or ideas, are once dissolved and reduced to dust?

The dogma of the immortality of the soul supposes the soul to be a simple substance; in a word, a spirit. But I ask again, what is a spirit? 'It is,' say you, 'a substance void of extension, incorruptible, having nothing common with matter.' If so, how is your soul born, how does it grow, strengthen, weaken, be disordered, and grow old, in the same progression as your body?

To all these questions you answer that these are *mysteries*. If so, you understand nothing by them. If you understand nothing by them, why do you decide in the affirmative, a thing of which you are unable to form the least idea? To believe or affirm any thing, it is necessary at least to know in what it consists. To believe in the existence of your immaterial soul, is to say that you are persuaded of the existence of a thing of which it is impossible for you to form any true notion; it is to believe in words without being able to affix to them any meaning; to affirm that the thing is as you say, is the height of folly or vanity.

Are not theologians strange reasoners? Whenever they cannot divine the natural causes of things, they invent those which they call *supernatural*; such as spirits, occult causes inexplicable agents, or rather words much more obscure, than the things they endeavor to explain. Let us remain in nature when we wish to account for the phenomena of nature; let us be ignorant of causes too delicate for our organs; and let us be persuaded that by going beyond nature, we shall never solve the problems which nature presents.

The dogma of another life is incessantly extolled as useful. It is maintained that even though it should be only a fiction, it is advantageous because it deceives men and conducts them to virtue. But is it true that this dogma makes men wiser and more virtuous? Are the nations who believe this fiction remarkable for purity of morals? Has not the visible world ever the advantage over the invisible? If those who are intrusted with the instruction and government of men, had knowledge and virtue themselves, they would govern them much better by realities than by fictions. But legislators, crafty, ambitious and corrupt, have everywhere found it shorter to amuse nations with fables than to teach them truths, to unfold their reason, to excite them to virtue by sensible and real motives, in fine, to govern them in a rational manner. Priests undoubtedly had reasons for making the soul immaterial; they wanted souls and chimeras to people the imaginary regions which they have discovered in the other life. Material souls would, like all bodies have been subject to dissolution. Now if men should believe that all must perish with the body, the geographers of the other world would evidently lose the right of guiding men's souls towards that unknown abode; they would reap no profits from the hope with which they feed them, and the terrors with which they oppress them. If futurity is of no real utility to mankind, it is at least of the greatest utility to these who have assumed the office of conducting them hither.

'But,' it will be said, 'is not the dogma of the immortality of the soul comforting to beings who are often very unhappy here below?—Though it should be an error is it not pleasing? Is it not a blessing to man to believe that he shall be able to survive himself and enjoy hereafter a happiness, which is denied him upon earth?' Thus, poor mortals! you make your

wishes the measures of truth; because you desire to live forever and be happier, you at once conclude that you shall live forever, and that you shall be more fortunate in an unknown world than in this known world, where you often find nothing but affliction! Consent therefore to leave without regret this world, which gives the greater part of you much more torment than pleasure. Submit to the order of nature, which demands that you as well as other beings should not endure forever. But what will become of me? asketh thou, O mortal! Thou wilt be what thou wast millions of years ago. Thou wast then I know not what; resolve then to become instantaneously *I know not what*, which thou wast millions of years ago; return peaceably to the universal mass, from which, without thy knowledge, thou camest in thy present form, and pass away without murmuring, like all the other beings who surround thee.

We are incessantly told, that religion has infinite consolation for the unfortunate, that the plea of the soul's immortality and of a happier life is very proper to elevate the heart of man and to support him under the adversity which awaits him upon earth. It is said on the contrary, that materialism is an afflicting system calculated to degrade man; that it puts him upon a level with the brutes, breaks his courage, and shows him no other prospect than frightful annihilation, capable of driving him to despair and suicide whenever he is unhappy. The great art of divines is to blow hot and cold, to afflict and console, to frighten and encourage.

It appears by theological fictions that the regions of the other life are happy and unhappy. Nothing is more difficult than to become worthy of the abode of felicity; nothing more easy than to obtain a place in the abode of torment, which God is preparing for the unfortunate victims of eternal fury. Have those then who think the other life so pleasant and flattering, forgotten, that according to them, that life is attended with torments to the greater part of mortals? Is not the idea of total annihilation infinitely preferable to the idea of an eternal existence, attended with anguish and gnashing of teeth? Is the fear of an end more afflicting than that of having had a beginning? The fear of ceasing to exist is a real evil only to the imagination, which alone begat the dogma of the other life.

You say, christian ministers! that the idea of a happier life is joyous. Admitted. Every person would desire a more agreeable and solid existence than that he enjoys here below. But if paradise is inviting, you will grant that hell is frightful. Heaven is very difficult, and hell very easy to be merited. Do you not say that a narrow way leads to the happy regions, and a broad way to the regions of misery? Do you not often say that the number of the elect is very small, and that of the reprobate very large? Is not grace, which your God grants to very few, necessary to salvation? Now I assure you that these ideas are by no means consoling; that I had rather be annihilated once for all, than to burn forever; that the fate of beasts is to me more desirable than that of the damned; that the opinion which relieves me from the afflicting fears in this world, appears to me more joyous than the uncertainty arising from the opinion of a God, who, master of his grace, grants it to none but his favorites, and permits all others to become worthy of eternal torment. Nothing but enthusiasm or folly can induce a man to prefer improbable conjectures, attended with

uncertainty and insupportable fear, to an evident system, which must encourage.

All religious principles are a work of pure imagination, in which experience and reason have no share. It is extremely difficult to combat them; because the imagination once prepossessed by chimeras, which astonish or disturb it, is incapable of reasoning. To combat religion and its phantoms with the arms of reason, is like using a sword to kill gnats: as soon as the blow is struck the gnats and chimeras come hovering round again, and restore in the mind the place from which they were thought to have been for ever banished.

From the *Utica Magazine*.

QUESTION CONCERNING THE RESURRECTION.

MR. SKINNER,—

If you, or some one of your numerous correspondents will furnish a satisfactory solution to the following question, I pledge myself to become a Christian, viz: if *Christ arose from the dead in flesh and not in spirit*, which I believe is not disputed, (see Luke 24, 39,) what became of his "flesh and bones," when he was "carried up into heaven."

ALMOST A CHRISTIAN.

REMARKS.

Whether we shall be able to give a "satisfactory solution" to this question, so as to induce our querist to become not only "almost," but *altogether* a "Christian," we are not able to say. We will, however, offer a few remarks for his consideration, dictated by a desire to assist him, whether we succeed or not.

1. That Christ did arise from the dead in *flesh*, i. e. in the same body in which he had been crucified, appears evident from the fact that he was known and recognized by the disciples, as the identical person whom they had seen and associated with previous to his crucifixion; that they saw in his hands and feet the same marks and wounds that had been inflicted by his murderers; and still more, his very enemies conceded the fact that his body was missing from the grave, for if it had not been missing, they would undoubtedly have produced it, to disprove the assertions of his disciples, that he had risen from the dead.

2. The resurrection of the *material body* of Christ, was necessary for the conviction and satisfaction of his followers, that he had actually risen. For had he only risen in spirit, and left his body in the sepulchre, the disciples, who were prone to unbelief, and whose hopes and expectations had all been withered and prostrated by his crucifixion—could hardly have been convinced that "the Lord was risen indeed." Much less could any of the enemies, or other than the friends of Christ, have been convinced of the fact. For so unbelieving were the very apostles themselves, that it was necessary for him to say to the incredulous Thomas, "reach hither thy finger and behold my hands & reach hither thy hand and thrust it into my side, and be not faithless but believing;" and to say to them all, "behold my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones, as you see me have." Whether the idea was well founded or not, the Jews generally [except the Sadducees] believed in the appearance of spirits,

ghosts, or apparitions to men in this world.—And had Jesus only appeared as a spirit or ghost, the disciples would have had no means of ascertaining whether it were Christ or not; the idea of Christ's having risen from the dead, founded on the mere circumstance of his disciples having seen, or imagined they had seen, a spirit would have been ridiculed, instead of producing conviction of the truth of the resurrection. It was therefore necessary that the material body of Christ should be raised in order that it might be visible to the natural eye, and tangible to the natural sense of feeling, and farther that it might be out of the power of the enemies of his cause to produce his body, in contradiction of the fact of the resurrection.

3. As to the question, "what became of his *flesh and bones*, when he was carried up into heaven?" it is enough for us to know that this Almighty Being who performed the greater miracle of raising the body of Christ from the dead, knew how, and had the power to perform the lesser one, of changing the corruptible body of "flesh and bones," into an incorruptible, spiritual and celestial body, with the same ease that he has called into being man, and all the different grades of beings, "beast, bird, fish, insect, what no eye can see, no glass can reach," from the highest seraph, down to—nothing. There are many things that we know do take place, even in this world, that we cannot tell how or in what process they take place. We can't tell how it is that vegetation grows and is constantly changing its appearance, form and condition, nor how the human system, and that of all other animals, is organized, subsists, grows, changes, &c. We cannot tell how it is that a motionless worm, or lump, without any appearance of life to day, becomes a living insect, a beautiful butterfly, to-morrow, and flits about with exulting joy or whether many or few, or none of the particles that subsist in it to day will subsist in it to-morrow: or what will become of that body that now is, when God shall see fit to give another and different one. That these changes do take place we know; but how we know not. So with the body of Jesus, how it was changed, we know not; but we do know that God had power to change that body of "flesh and bones," into a spiritual and "glorious body, according to the working whereby he is able even to subdue all things unto himself. There are some people in the world who are dissatisfied with many circumstances connected with the facts recorded in the Scriptures and who, if they were to name the circumstances which would, in their opinion, strengthen the credibility of those facts, would name such circumstances as would in reality weaken, instead of strengthen, their credibility. We hope however that "*Almost a Christian*" is not of that class. We shall be happy to hear that these brief remarks have given him any satisfaction on the subject of his inquiry. And we hope to learn ere long that he is *altogether a Christian*.

PERSEVERANCE.

When Dr. Franklin walked into Philadelphia with a roll of bread in his hand, little did he think what a contrast his after life would exhibit: and yet, by perseverance and industry, he placed himself at the tables of princes, and became the chief pillar in the councils of his country.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY APRIL 5, 1828.

✍ We have had several orders for the Tracts lately. Nos. 1, and 3, are nearly out of print; so that it is doubtful whether we shall be able to complete an order just received from Richmond, Virginia; and we shall not be able to reprint them till after the first of May, when we shall have more room in our office, and increase our hands, so as to keep the press more constantly going.

From the Christian Intelligencer.

A mistake corrected. That never was a mistake, and the correction corrected.

Our respected brother of the Religious Inquirer will not consider us arrogant in correcting a mistake into which he has fallen, in attempting to correct brother Skinner as to the manner in which he quoted Acts i. 25. We would suggest to him, that it will not be enough to introduce a "parenthesis" into the verse; he must also strike out "*might*" near the close of it and insert "*may*," before he can make the "*light*," which he "cheerfully communicates," perceptible to us. The text would then read: "That he" (Matthias or Barnabas) "*may*" (from this time hereafter) "Take part of this ministry and apostleship, from which Judas by transgression fell, that he *may*" (hereafter, not *might*, (formerly) as it is in the text,) "go to his own place." The auxiliary verb *might* go, is in the *past* tense and will refer very well to the time when Judas "*fell*;" but the duties on which Matthias was about to enter, were then *future*, and could be spoken of in the use of the verb *may* (as they really were in the former part of the verse) but not in the use of the verb *might*. Br. Canfield wants, it seems, to make out that it was Matthias, not Judas, who went to "his own place." This he would do by enclosing the words, *from which Judas by transgression fell*, in a parenthesis, and making the subsequent pronoun *he* refer to one of the candidates for the apostleship. But wishing for "more light" on this subject, we would ask him by what authority he would introduce this parenthesis? How can he *prove* that the latter pronoun *he* refers to Matthias and not to Judas? and lastly, why, if his opinion is correct, is the verb *might* instead of *may* employed in the latter cause of the text? We ought to be "careful to quote scripture with a scrupulous regard to its connexion."

REMARKS.

On the above we feel disposed to remark, for the benefit of whom it may concern, that, if we let scripture be its own interpreter, (and perhaps we shall get no better,) it will be found that the verbs *may* go have, perhaps, as good a right to be in the text in question, as the verbs "*might* go." The act is, the verb *parenthesai*, rendered that he *might* go, is in the infinitive mood,

first Aorist, and will apply to almost any time indefinitely. The only place we find this verb exactly in the same mood, number and tense, in the New Testament, except in the text in question, is Acts xx. 1. "Now this tumult being over, Paul sent for the disciples, and taking leave of them, he departed to go into Macedonia." Now suppose we introduce the same intermediate clause here that there is in chap. i. 25, only with this difference, we will put the name of Timothy instead of Judas, and Macedonia instead of his own place, or rather, *upon* *ton idion*, THE PROPER PLACE. He (Paul) departed, *εἰς τὴν πατριὴν τιμοθεοῦ, παρὸντος, ὡς τῆς Μακεδονίας* from which Timothy separated, to go into Macedonia." Now from the above words, judging from the words alone, without noticing what went before, who would you say went into Macedonia, Paul? or Timothy?—Judging from the last clause alone, you might say the latter; but judging from the whole connexion, we should say the former; which, we have no doubt, is the proper construction in chap. i. 25. The text is very ambiguous, to say the least. We are aware that our improved version agrees with the common version in this particular; but the parallel text, (xx. 1.) was not then noticed. K.

For the Olive Branch.

Remarks on *One Lord* and *One Faith*.

1. In the articles of faith or religion of the Episcopal Methodists, and English Episcopalians, both those sects, appear to have been unconscious of the absurdity, and contradiction of one of their articles, with another. One article says, that "the one living and true God, is without *body* or *parts*," another article says, that "the Son is the very eternal God, and word of the Father;" and Christ is spoken of in a third, as "the Son, that did truly rise again from the dead and took again his *body*, with which he ascended into heaven, &c."—Hence it necessarily follows, that the Son, who is the living and true God, *without body and parts*, has a *body*, with which he ascended into heaven, and there sits with it, until he returns to judge all men at the last day: Consequently he has *parts*, one of which is *Godhead*, and the other *Manhood*, united. If such things are not contradictory, I would be glad if any Episcopalian, or any Methodist who derived this his creed from the Episcopalians, would reconcile such paradoxical declarations.

II. In reading the discipline of the Methodists, who are attached to Wm. Stillwell, I will notice, further, that *faith* in the holy trinity is enjoined by the first article. *Trinity*, a three fold union in God.

Allowing the text, disallowed by many

that there are *three*, that bear record in *heaven*, the Father, the word, and the spirit;—and that these three are one:—how can this be most rationally explained?

1. Three attributes may belong to one person; but three persons can no more be one *person* or *being*, than three men can be but one man, or three beans be but one bean. This is self-evident reasoning.

2. Where is heaven and its kingdom? The answer is, The kingdom of heaven is *within* the saints. Let this be forever recollected. What are the *three*, which here bare witness or record? The Father, the word, and the spirit. When does God bare record or testimony as a Father, when as a Son, and when as the comforter or holy spirit? Answer: As a Father, in his infinite extension and government of all things visible and invisible; as a son, in his local union and birth in us, in each he is God, Christ and ruler; and as a holy spirit and comforter, in vivifying and increasing the growth of the new birth. Jesus Christ *within* is God manifest in our flesh. Yet all these three as far as they are in each of us, is in each, but as the same spirit or Son of God. Thus these three are one; one spirit; one God; for God is a spirit, and the holy one spirit, not the holy three spirits, nor holy *three persons*, or *trinity* as some assert contradictory to the scriptures of truth.

3. Again, as there is but one Lord God, on whom and in whom we should believe; so there is but *one saving faith*. If but *one*; how awful to mistake *this faith*! Pagan, jew, and christian should all be capable of believing, and of having this faith, and being saved; or how can any be condemned, or lost? This faith cannot be in any book, which millions have not, or have not had: and if it is not a belief of a bible, much less is it a belief of any articles of faith, conjured out of the bible by sectarians; and if any ministers, priests and elders, who are too frequently learned with phariseism. The *true faith* may be as co-extensive as God is light which enlightens every man, whether pagan jew, or christian. For this light of God is in every one, is God's spirit, a manifestation of which is graciously given to benefit every man and woman; and, therefore, it is said, that every one that believes in the light and walks therein, is a child of that God who is the light. Hence those of the true faith are obedient; and must have works of love.

CAMDEN.

The brig America arrived at New-Orleans on the 12th Feb. from Vera Cruz, with sixty Spanish gentlemen, who have been expelled by the late arbitrary law of that Republic.

From the Universalist Magazine.

A QUESTION.

For the consideration of Trinitarians and Unitarians.

Is the subject of debate, between these two classes of the christian church, really of such a nature and consequence as to justify so much dispute, so much contention and even disfellowship as have for years disturbed the peace of society, broke up the harmony of churches and sent the angel of discord into almost all the towns and villages, of New-England?

Suppose a father, whose long absence from his children should cause them to retain but an imperfect recollection of his person, features and countenance, should send them a messenger of good tidings, for the purpose of giving them information concerning himself, his love to them, his favorable purposes concerning his family, and also in relation to their duty. In these instructions, we will suppose, that the father's legate gives many and frequent lessons on the duty of these children to love one another, to do justly by each other, and to live in harmony and peace. The messenger whom the father sends is so much the image of himself in form and size, in features and countenance, disposition and voice, that some of the children really mistake him for the very man who is their father. They fly into his arms and embrace him as their father in very deed, and call on the rest of the children to do the same. They see the mistake, but admire the image of their father in the person of this kind messenger, and they receive him with cordiality of heart and with suitable demonstrations of respect and love.

After the first salutations, by which this beloved messenger is received, are past, the attention of those children is engaged in learning those lessons of instruction which this messenger has in charge to inculcate on their minds. It is soon discovered, by both classes, that a difference of opinion exists in their minds, respecting this person, who is employed in giving them instruction. One class believe him to be their father; the other class believe him to be a messenger whom their father has sent, and acknowledge that he is a most exact image of him. This difference of opinion produces a dispute. The one class contend that they heard their master say; "I and the Father are one." The other replies, we heard him say; "I came from the Father." The debate goes on, and strife and contention succeed, until all the blessed lessons of love and duty are forgotten, which the family have received from this messenger of peace. The parties now separate from each other, and prepare for perpetual war. They establish their respective schools, in which are taught the discipline and tactics by which they can best annoy each other, and each other provoke to enmity and strife.

Who can believe that the father who sent this messenger, so much like himself, would be offended at those of his children, who

should really believe him to be their father? If he were offended at all, would it not be because these children, who acknowledge his real person and presence, should forget his instructions, and hate their brethren, who differed from them in opinion? In one word could either of these fierce, contending parties reasonably expect to gain the parental approbation by their contentions with each other?

H. B.

CONGRESS.

Although we do not mean to meddle with party politics, yet the following communication being of such a general nature, we give it a place.

Ed.

For the Olive Branch.

It is much to be lamented that our representatives in Congress should neglect their proper business of legislating, to occupy their attention to the election of a president. Important concerns have suffered, while these contentions are discreditable to themselves and the nation. Is there no remedy for this evil? Every evil may be removed, were we wise enough to see it, and sufficiently good to use it. The people should discountenance such conduct of their representatives in congress, by sending them no more and in new representatives should be informed, that the grand object of Congress, and of our state assemblies, and of our city corporations, and of our country corporations, and of our township corporations, and of every family, is the practical improvement of the morality, uprightness, honesty, wisdom, liberality, and benevolence of one another; and that this object is better promoted by conviction, persuasion, kind examples, than by the penalty and punishments that enforce laws, rules, and regulations. Freeman dislike to be compelled to do what their duty enjoins. They prefer doing it voluntarily; for then, they enjoy the recompense of a good choice, without the slavery of compulsion.

Congress, therefore, should be engaged, not only in legislation; but in every benevolent, and beneficent thing allowed them by the constitution. Justice and mercy; rectitude and kindness; knowledge, science and improvements in every thing, should be kept continually in view. Not only should an improvement be made in our coin, but in our weights, and in our measures. Our alphabet and orthography is a more important concern, which deserves more attention than canals, rail-roads, and presidents. A premium of some thousand dollars might be offered by Congress for the best and most perfect alphabet and system of orthography; for the best and most perfect system of weights and measures; the best and most perfect system of laws and judicial proceedings; the best and most perfect Constitution for a Corporation, State, or United States; the best and most perfect system of civil or political association; such a political constitution

as would settle the disputes of nations without war, devastations, and murders of millions.

Are our representatives thus engaged for the good of men and nations, present and future? If they were we should not hear of party-spirited contentions in Congress about presidents.

Perhaps it would be better that the house of representatives and senators in Congress should be empowered by the constitution to choose the president out of the house of senators. For then the election of President would be settled with as great facility, as that of governor in the state of New-Jersey.

Elections should be with *virtue & knowledge*. No immoral persons ought ever to be voters or candidates to any office. No man should be allowed to vote for a person he does not know. Hence the whole system of our civil policy requires alteration: townships should be made small enough, and so consolidated, that all the people of its corporation shall know each other, while they conduct the common concerns and advantages of the township. Let each township choose of their own members, representatives to the country assembly of philanthropic legislators &c. Let each county of assembly choose of their own members, representatives to the state-assembly: let each state of assembly choose of their own members, representatives to Congress;—and Congress choose of the Senators, a PRESIDENT.—Every such choice to be made at the conclusion of the session of each assembly and near the expiration of the membership of the representatives. Thus all would vote from knowledge, and for virtuous characters only; as no immoral person would be permitted to be a candidate. No one could be president but such as had been approved one year at least, in a county, one in the state, and a third year in Congress, or longer.

But I hope, and know, that a more excellent plan than this, can and will be proposed. B.

THE FORCE OF PREJUDICE.

It is often amusing to the reflecting mind to see how people may be swayed in their judgment by the force of prejudice. It works upon them imperceptibly; and it is often the case that men who have become quite liberal in their views, in regard to many things, are still as much carried away by the force of prejudice, and a false education, in regard to other things, as the most bigoted of our race. The truth of the above remarks is most clearly manifested in what has been said in many of the public prints & relations to Mr. Robert Owen, and his views of the social system of communities. We have had but one opinion in relation to this subject from our first acquaintance with that philanthropic gentleman; and although we have

ever considered him, rather *visionary*, in regard to some things, yet we have considered his views and motives of the most pure and philanthropic kind. We do not know his particular views on religious subjects; but have ever considered him what we should term a Naturalist. But whatever his views are, whether correct or incorrect, he has just as good a right to enjoy them, and to promulgate them to others, as the most orthodox among christians. No man is bound to believe either the one or the other, nor has he power to believe, till he is convinced of their truth. But as it respects his social system of communities, notwithstanding all the stigma the public have endeavored to heap upon Mr. O., and notwithstanding all the reproach that has been cast upon our own *beloved-self*, for having spoken favorably of the system, we still avow, it has ever appeared to us beautiful in theory, and time alone will test its practicability.

The following disinterested letter, from one not prepossessed in favor of the system, has more weight in our mind than all the ebullitions of prejudice from those who seem to think that, because a man happens to be erroneous (in their estimation) in his religious views, there can be nothing good in his character; but that is sufficient to blast his every undertaking, however benevolent his views may be in other respects.

New Harmony, January 10th, 1826.

It will surprise you a little to receive a letter from this extraordinary place, wherewith you may perhaps be quite unacquainted. In order to ease your surprise, I must tell you that on my visit to Europe in the fall of 1825, I found in a stationery shop in London, a pamphlet for sale with a curious title. It contained a brief statement of the German Harmony on the Wabash, and its position. Its author was R. Owen, and it cost a shilling. My absence from the U. S., my occupation and sickness, prevented me from knowing any thing of the European philanthropist's proceedings, until last summer in Philadelphia. I heard that Mr. Owen had bought the German Harmonites out; assembled a numerous flock on the spot willing to form a philanthropic community; but it was said at the same time, that Mr. Owen had failed completely in his undertaking.

This rumor, Mr. McLure's advertisement in the Philadelphia papers, and Mr. Owen's departure from the U. S., could not fail to make impression, even upon the more sober-minded people, and convey the idea of a broken merchant, who, through failure in speculations, gets his estate sold and dispersed. Every one imagined New Harmony to be desolated by anarchy and confusion, a deserted place abandoned by its ruined and disappointed owner. Under such impressions, I travelled to the western states, to see the land once held forth, with seeming magnanimity, as an asylum for generous and social beings.

On my way towards the west, I found the name of New Harmony an odium in polite society. In Pittsburgh, no one would acknowledge to have any dealings with, or agency for New Harmony. The New Harmony Gazette was like a proscribed pamphlet, no where visible. Guided by the map only, I arrived at Mount Vernon the 9th of December, 1827. Even Mount Vernon, which owes nearly its existence to New Harmony, seems jealous that any body should frequent this place. I was not a little curious to ascertain what might be behind this cloud of mysteries. A few hours walk brought me here.

It is an extensive and very respectable looking village, with about 1500 acres of the richest soil cleared round about it. A number of large brick buildings gives it an air of solidity, not rural-like. All its houses enlivened by inhabitants, several new buildings going on, and a steam engine at work, prove the slanderers of New Harmony to be invidious impugners.

I have now been here a month, and found this, in all appearance, as virtuous a place, if not more so, than any one in the union where I have resided for any length of time. No fighting and abusive language, nor any degraded females. Here is a public hall every Saturday night, conducted soberly, decently, and cheerfully, until 10 o'clock, when every thing is quiet. The ladies dance, generally speaking, better here than any where else on this side of New-York. Here is less apish politeness, less starched gentility, and no religious hypocrisy. Your behaviour gives you admittance to any society, without those fashionable passports called letters of introduction. Bullies and libertines, the stars of the fashionable world, cannot cut any figure here. Such fame raises neither fear nor admiration in New Harmony.

Although I cannot but give you this impartial description of N. H. Society, I do not wish it should convey the idea that I have found any perfection here. No—what I have found is the approach to a rational discipline, becoming the human race. I will therefore advise you, in commercial dealings, or money matters, to be on your guard. It is here like any where else—generous feelings must be sought for with *Dingenes'* lantern.

Wherein New Harmony differs from any other town, is, that there are none of those establishments, where common sense is proscribed, and lectures on hypocrisy are given under the imposture of sacred authority; or where traditional legends are sold as surety to the dupes of a mercenary fraternity. No broker association, speculating upon your valuables, and none of those low resources for insanity, where you may drown your stupidified and confounded senses in ardent spirits, or sleep the remainder of your substance away in the embraces of debauchery. I state this because here is no church; no masonic lodge; no bible society; no bank; no lottery office; no grog shops; and no unchaste smuggling alleys for young females.

New Harmony is enemy to nobody; but Messrs. Owen and McLure, the owners of the land, with not grant privileges to any imposters, either word-coiners, or fortune hunters. No wonder then, that the sultry flame of calumny should blacken the name of Harmony, while it is powerless to consume the town.

INTELLIGENCE, SAGACITY, AND AFFECTION
OF ANIMALS.—No. 9.

But *bésids* he diff'ret *xœlitis* e-

númeratd, *bésids* réflexi a sagacití
éfn in an astónidin degré, a *bésids*
he *séntim:ts* a *akns* *prémtd* bí *sò*
dal or *náturalatácm:ts*, *cértin* brúts
sém en *méni* *ekázuns* *inspird* with
a *supérifr* *fakulti*, a *kind* ov *présen*
tim:t, or *sékund* sit as it wer, with
régerd to *événst* a *désins* *eltogéhr*
unforsén bí he *ráshál* *béings* *hóm*
há *kœncérn*. Ov he *fakulti* *alúdd*
to, *várius* *instancs* wil *prébabli*
konsist with he *nólj*, or *rekolékñ*
ov *móst* ov *sr* *rédrs*: wé *dal* *hérfor*
ónli-*écit* he *faloig* en *akunt* ov its
unkwéstunabl *œhenticiti*. At he
sét ov he *lát* *erl* ov *Licéfeld*, *hré*
mils from *Blénhim*, *hér* is a *pôr*
trát in he *dinig-róm* ov *S'r* *Hénri*
Lé, bí *Jónsn*, with *hát* ov a *mástif*
dög *hwiç* *sávd* his *lif*.

It sém a *sérvant* had *fèrmd* he
désin ov *asásinatip* his *mèstr* a *réb*
ip he *hus*; but he *nit* hé had *fixt*
en, he *dög* *hwiç* had *nèvr* *bin*
muç *nòtiçt* bí *S'r* *Hénri*, *get* *úndr*
his *bíd*, a *kœd* *not* *bé* *get* from *h'ng*
bí *éhr* *mèstr* or *man*; in he *díd* ov
he *nit*, he *sám* *sérvant* *éntírd* he
róm to *éxékút* his *désin*; but wés
instantli *sésd* bí he *dög*, a *béip* *sé*
kúrd, *kœnfèst* his *inténñs*. *Hér*
er *tín* *kœánt* *lins* in *wun* *kœrnr* ov
he *pixtúr*, *hwiç* *kœnklúð* *hus*:

But in my dog, whereof I made no store,
I find more love than those I trusted more.

Upén *hœt* *hipéhésis* *kan* wé *a*
kœnt *fèr* a *dégrè* ov *fòrsít* a *pené*
trán *suc* as *his*? Or wil it *bé* *sug*
jéstd, as a *solúñ* ov he *difúkulti*, *hát*
a *dög* *má* *pésibli* *békúm* *kápabl* in
a *mézúr* ov *undrstándip* *human* *dis*
kòrs, a *ov* *rèsnig* *akœrdipli*; a *hát*,
in he *présint* *instanc*, he *vilin* had
éhr *útírd* his *désin* in *solilokwi*, or
impèrtd it to an *akœmpliç*, in he
hèrin ov he *ánimal*?

840 ems reduced to 645, nearly 50 per cent.

AN ERROR CORRECTED.

Messrs. Editors,—

A mistake occurred in the arrangement of the extract I sent you, respecting the Religion and worship of the Chinese, which so materially obscures the sense as, in my opinion, to require pointing out, to prevent the error being continued in future copies, should any be made.

I allude to the extract from Sir George Staunton's account of Macartney's embassy in No. 45, page 355 of the Olive Branch, which

had no connexion with the preceding, being taken from a different work, and should have been inserted at the conclusion of the other extracts. What was taken from Staunton ends with the words, "Committed in the human form," 5th line from the bottom of page 356. That which follows this, as inserted, is unintelligible, as it speaks of the religion of Foe as a new sect in contradistinction of that which had been before treated of, whereas it was the same.

The note in page 356, was omitted in copying, but marked with a caret, and should have been printed in the text. Also, page 357, line 14 from the bottom, for *pillances* read *penances*. F.

ITEMS.

Our friend who requested a few odd numbers of Kneeland and M'Calla, is informed that they are all disposed of; a few copies of the work complete, in boards, are yet on hand.

NOTICE.

The public are informed, that Mr. Balfour's Essays and Remarks on Hudson's Letters, are now ready for sale. Subscribers who can make it convenient to call, or send for their books will confer a favor. The editors of other papers, giving this notice an insertion, will oblige

W. BALFOUR.

N. B.—The above named Essays have not yet arrived at this office; but we are expecting them every day.

CONVERSION IN THE MINISTRY.

We have just received the pleasing intelligence, that the Rev. HENRY BROWN, of Coventry, Conn. has embraced the faith of Universal grace, and is preaching the doctrine of impartial Salvation.

Mr. Brown is in easy circumstances, sustains an unblemished character, is considered a gentleman of sound understanding, and good pulpit talents.

MUSTARD SEED.

It has lately been discovered that the white mustard seed is possessed of great medical virtue in a variety of diseases—embracing dyspepsia, liver complaints, constipation of the bowels, and indeed all stomach and bowel complaints that are not inflammatory. Dr. Cook, of London, has recently published a valuable treatise upon the medicinal properties of this seed.

"We can speak on our own knowledge," says the New-York Commercial Advertiser, "of the valuable properties of this seed taken as a medicine, and have reason to know that several long standing and obstinate cases of dyspepsia have yielded to its power, and the subjects are well. It is taken and swallowed whole, without the least disagreeable taste. No pain whatever attends its silent and salutary operation, and it imparts vigor to the whole system.

"In general cases, take a table spoonful before breakfast; another an hour after dinner; and a third on going to bed."

POETRY.

[SELECTED.]

FADED HOURS.

Oh! for my bright and faded hours,
When life was like a summer stream,
On whose gay banks the virgin flowers
Blushing in the morning's rosy beam—
Or dived upon the stream that bore
Its store of rich perfume along—
While the wood robin poured on air,
The ravishing delights of song;
The sun looked from his lofty cloud,
While flowed its sparkling waters fair—
And went upon his path-way proud,
And strew'd a brighter lustre there—
And smiled upon the golden heaven,
And on the earth's sweet loveliness,
Where light and joy and song were given,
The glad and fairy scene to bless!
Aye, these were bright and joyous hours,
When youth awoke from boyhood's dream:
To see life's Eden dressed in flowers,
While young hope bask'd in morning's beam.
And proffered thanks to heaven above,
(While glowed his fond and grateful breast,)
Who spread for him that scene of love,
And made him so supremely blest.
That scene of love—where hath it gone?
Where hath its charm and beauty sped!
My hours of youth that o'er me shone—
Where have their light and splendor fled?
Into the silent lapse of years—
And I am left on earth to mourn!
And I am left to drop my tears
O'er memory's lone and icy urn!
Yet, why pour forth the voice of wail,
O'er feeling's blighted coronal?
Ere many gorgeous suns shall fall,
I shall be gathering in my pall.
Oh! my dark hours on earth are few—
My hopes are crush'd—my heart is riven—
And I shall soon bid life adieu,
To seek enduring joys in heaven!

A Danish fisherman lately caught in the Baltic an enormous salmon, round the throat of which was tied a sort of amulet, with antique characters engraved thereon. The Academy of Copenhagen had declared the characters to be Punic, signifying "Fish, you were once my prisoner, but merciful as skilful, the great and powerful, Erick restores you to the sea deities; return thanks therefore to Odin." This is expressed in five lines of poetry, below which there is another inscription, the meaning of which has not yet been discovered. It appears according to common report, that the salmon was first caught before the kingdoms of Norway, Denmark, and Sweden were converted to Christianity.

French paper.

Extraordinary Discovery.

An elm tree, recently blown down at Bury, near Amberly Castle, containing 400 feet of timber, was a few days since sawed across in the midst, when the nest of a tomtit was discovered, in a perfect state, in which were five eggs, as fair to the eye as if deposited but a few days. The solid mass of timber which enveloped this curiosity, must be the growth of many years.—No mark could be discovered of the original entrance. The nest at the nearest point, is five inches from the outside of the timber.

English paper.

At a meeting of Messrs. Le Roy, a few days since, a resolution was passed unanimously that the book written by captain William Morgan and published by Col. David C. Miller, entitled "Illustrations of Masonry," is a fair and full exhibition of the three first degrees of speculative freemasonry.

MARRIED.

On Thursday morning last, in this city, by the Rev. Mr. Kneeland, Mr. ANDREW SLACK, of Trenton, N. J. to Miss MARGARET D. RUFF, recently from the latter place.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & M'Calla,	\$1 00
Balfour's Inquiry, 1st, and 2d. (each)	\$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Heliology. Book III. Improvement in another state. Book IV. Systems examined,	\$1 00
A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JER. HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANFIELD.	75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

Just received, and for sale at this office.

An Appeal to the Public, in vindication of Universalists and others. By S. R. Smith, Minister of the Second Universalist Church, Call whill-street, Philadelphia. 12 1-2 cts.

A series of Letters, in defence of Divine Revelation; in reply to the Rev. Abner Kneeland's Serious Inquiry into the authenticity of the same. By HOSIA BALLOU. Pastor of the Second Universalist Society in Boston.—To which is added, A Religious Correspondence, between the Rev. Hosea Ballou, and the Rev. Dr. Joseph Buckminster, and Rev. Joseph Walton, Pastors of Congregational Churches in Portsmouth, N. H. 87 1-2 cts.

Do. do. in boards, 75 do.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year.

Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, APRIL 12, 1828.

|| No. 49.

From the Christian Intelligencer.

SCRIPTURE EXPLAINED.

I communicate the following expositions of scripture for two reasons: 1st, that, if correct, they may be communicated to the readers of the Intelligencer, and thus add a mite to the diffusion of correct knowledge of the scripture; and 2d, that, if the writers are not correct in the explanations of the original, it may elicit a correction of the error; and so come to the same conclusion.

The first is transcribed from the Vermont Chronicle. The second from a volume of sermons by Rev. Joseph S. Buckminster, late of Boston.

Yours, &c.

B. F. W.

"1. Exodus, xxiv. 21. Six days thou shalt work, but on the seventh day thou shalt rest; in earing-time and in harvest thou shalt rest."

It is probable many readers may consider earing-time in this passage, as referring to the time when the corn begins to appear in the ear. Lest any readers of their bible should be misled by such an interpretation, they may be informed, that earing is an old English word for plowing; and that the original Hebrew word, *farash*, here used, is in other passages, rendered to *plow*.—"Thé plowers plowed upon my back." Ps. cxxix. S. This will help us to understand 1 Sam. viii. 12. "He will set them to ear his ground, and to reap his harvest." See also Gen. xlv. 6: Deut. xxi. 4: Isa. xxx. 24. These remarks may help to rectify a mistake in Bailey's Dictionary, sixth edition, in which earing-time is explained to be harvest; notwithstanding he says, just before very rightly, that to ear (from the Latin *arare*) signifies to till or plow the ground. Tremellius and Junius translate earing-time, by, in ipsa aratione, plowing-time."

"2. 2 Peter, i. 5-7. "Add to your faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

As this text now stands, [in the English version,] where the apostle exhorts his converts to add to their faith, virtue, and to virtue, temperance, and patience, it would seem to be a looseness of expression, which we would not expect, because our definitions of virtue include the subsequent qualities of

temperance and patience. In the same general English word, too, are included brotherly kindness and charity; and these two last qualities, also, are generally supposed to be the same. But there is not this want of discrimination in the original. The word rendered virtue, here, actually means courage or fortitude; temperance, here, is properly self-command; and, brotherly kindness, as distinguished from charity, means, here, the peculiar affection of the converts to their Christian brethren, in distinction from universal love, the perfection of all social virtue.

The apostle, then addressing his converts, as believers in the gospel, exhorts them to take the most earnest care to add to their faith, or to their simple belief of the gospel, which, alone, was unprofitable, courage—a quality very necessary in those days, when an open profession of Christianity was a dangerous, but an indispensable duty—and to their courage, knowledge—for, at that time, the miracles of the apostles might produce a sudden and irresistible conviction of the divine original of the gospel in many, who had never heard of it before, and who, therefore, had very little knowledge of its doctrines and duties; and to knowledge, self command, or an habitual control of the affections, passions and appetites: and to self-command, patience under afflictions; and to patience, godliness or piety and to piety, brotherly kindness, or love of their Christian brethren; and to love of the brethren, charity, or love to all men, the ultimate point, the perfection of all moral excellence. This view of the several qualities is, with some slight variations, given by most commentators.

LETTER TO THE EDITOR.

To the Rev. Mr. Kneeland,—

REV. SIR,—In the last number of the Olive Branch which was accidentally put into my hands by a friend, I observed, with surprise the private letter which I addressed to you a short time since, together with a reply, signed K. Had the communication been intended for the public eye, it would have been written with more care and sent to the proper place. I will not complain, however, of the impropriety of its publication, since it has afforded me this opportunity of expressing my sentiments more fully and of vindicating, at least a part, of what I advanced. Before I proceed, I would dis-

claim all intention of soliciting an argument with Mr. Kneeland, which I acknowledge my utter inability to maintain. My motive is solely to desire instruction from his learned remarks on those texts and doctrinal points, which 'to superficial readers at least,' seems to create a difficulty. In Mr. Kneeland's Reply, (I presume,) he says, he cannot admit that the general sentiment of Universalists, is 'founded more upon the doctrine of reason than scripture;*' nor that reason aside from the scriptures, (reasoning only from what we know,) teaches us eternal life. In this principle I most fully concur and that the evidence of a future state of existence must be in the bible or no where. The idea I meant to convey, was, that if the scriptures do not promise the final happiness of mankind, reason teaches us that it would not be congenial to the character of the God of nature, who "is good to all, and whose tender mercies are over all his works" to doom to never-ending woe, "the people of his pasture, and the sheep of his hand." It would be contrary to the doctrine taught by our blessed Saviour Jesus Christ. He says, "Love your enemies, bless them that curse you, do good to them that hate you &c. Be ye therefore perfect, even as your Father which is in heaven is perfect."

J. C. S. does not profess to know Mr. Kneeland's sentiments, any further than he has seen them published to the world, and "those supposed absurd ideas attributed to Mr K" are but his own words copied almost verbatim from the Discussion between Rev. Abner Kneeland and Rev. W. L. M'Calla; nor does J. C. S. pretend to know, nor did he say, in what form the spirit takes its flight. In page 213 of that work, Mr. K. says, "I believe, so far from the spirit's remaining with the body that it returns to the God who gave it; and, I ask you, can it go to a better place?" Here, he plainly admits that the spirit does not remain in the grave, but goes to God, and consequently to happiness. J. C. S.'s inferences were, therefore, correct. I do not perceive that my error in the least, which was quoted by mistake from Matthew instead of Hebrews ix. 27, at all impairs the sense; in either reading, it goes to prove that the day of judgment is in another world, or after death. It should have been thus: "And as it is appointed unto men once to die, but after this

* Mr. K. has misunderstood J. C. S. He meant the expression to apply solely to himself.

the judgment." Many other similar passages might be given, as well as more of the "strongest," but as Mr. Kneeland has signified his intention of attending to those already quoted, no more will be offered at present.

In conclusion, to show that I am not hostile to the doctrine for which Mr. Kneeland contends, I would add my earnest prayer, that the time may not be far distant, when the strong holds of bigotry and superstition may be destroyed by the dissemination of truth, and the banner of universal grace float triumphantly on the walls of Zion.

J. C. S.

April 3, 1828.

REPLY.

We are perfectly aware that the first letter of J. C. S. which we inserted in the Olive Branch was not designed for the public; yet, as it was anonymous, and the author to us unknown, thinking its publication with the remarks thereon might be useful to others, as well as himself, we took the liberty to publish it; presuming on the candor of our readers that all reasonable allowance would be made for its not having been intended for the public eye. We shall correct one idea in the above letter, and have only time now to renew our promise, that we will attend to the remaining passages which have been named, as soon as we can find sufficient time to write.

In the discussion with Mr. McCalla, Mr. K. it is true, used the words which have been quoted; and it is his opinion still; but then the consequence, as stated by J. C. S., does not necessarily follow; namely, "and consequently to happiness." We have no evidence whatever that the spirit of man can be happy, or be even conscious of its own existence, without the body, or without a body, any more than we have, that the body can be happy without the spirit. What knowledge, or even sense, can a spirit or *breath* of life have, (for it is all one and the same thing—the *spirit of life*, or the *breath of life*, the same Hebrew words exactly, express both,) what knowledge or sense, then, can breath or spirit have, except it be through the medium of sensitive organs? To suppose that a spirit either has, or can have such knowledge, is contrary to all the facts we know, whereas a contrary supposition is agreeable to all the facts we know, in relation to the subject, either from experience or observation. And, where we have no authority to go upon, (and we know of none,) we certainly cannot reason, except from what we know either by our own experience or that of others.

When we come to treat of the text in Hebrews, we shall be able to show, that all mankind are neither spoken of, nor alluded to, in that text, unless it be in a ceremonial sense, being represented in the death of Christ, who is the head, and in that sense, the representative of every man. But perhaps it will be as well, not only to suspend the judgment, but also dispense with any further remarks, until we can treat the subject more at length. K.

From the Universalist Magazine.

TO THE EDITORS OF THE OLIVE BRANCH.

Brethren,—I hope you will indulge me so far as to give some explanation of the following note in the 48d No. of the Olive Branch.

"We are sorry to be obliged to say, that these remarks will apply to one class of Universalists, just as well—for they believe that they shall go right straight to heaven, immediately when they die. It may be well for such brethren that they are not very strong in the faith; not so strong but that they esteem a bird in the hand, present life, worth two in the bush, immortality!—Eps."

The subject on which you were animadverting awakened such sorrow in regard to "one class of Universalists," is the Calvinistic belief that when the elect die they "go right straight to heaven." In these animadversions you assert, in the strongest terms, which our language furnishes, that there is nothing to prevent one who believes he shall, (to use your terms) "go right straight to heaven when he dies," from committing forgery and suicide. It seems, brethren, that you have done what you evidently intended to do; you have given it as your opinion that there is nothing to prevent real Calvinists and one class of Universalists from committing the above named crimes.

With your indulgence, and assured of your candor, I will proceed to suggest some considerations which may operate, in the mind of such believers as you have pointed out, to prevent them from committing such crimes.

1st. It appears to me that men of this belief may entertain so strong a desire to appear with a fair moral character in the eyes of mankind, and that their families should enjoy the benefits of their reputation, that this consideration should operate as a powerful dissuasion from the commission of such offences. I have no reason to offer why men of such belief should not love their family connexions as well as those who embrace an opposing sentiment.—And it appears very unreasonable to suppose that such love or regard for connexions should have no influence on the actions of those who are possessed of such regard.

2d. We may reasonably deem it possible that men of this faith may be so circumstanced and their families so situated, that the sudden death of the husband and father might be no small damage to them, in respect to their temporal concerns; and the supposition, that by living the father could greatly serve their interest in many ways, besides granting them the sweets of his society, is a most reasonable one. Are you, brethren, prepared to say that such facts and a due consideration of them could have no influence dissuasive of suicide?

3d. I see no reason why men of this faith may not love their fellow men as well as those

do who believe in a different creed. There appears nothing in the belief, that as soon as we depart out of this mortal state we are immediately with Christ, that necessarily prevents such a believer from loving his fellow-creatures. Now if it be granted, that such believers can love their fellow men, then it must be granted that such love would naturally incline men to do good to others, and operate to prevent their committing any act of fraud.

4th. Having duly examined this subject, I am satisfied that there is nothing in this belief that tends to prevent the believer from loving righteousness, as a principle. But if a man, in heart, is a lover of the moral principle of righteousness, are you certain that this love would not operate to prevent his committing the crime of forgery to wrong his neighbor out of his property, and orphans out of their patrimonies?—Brethren, I believe you are men of sense and men of principle. Say then, if you really did believe, that in less than one week, you should all "go right straight to heaven," would you commit forgery; if you could by it obtain more gold than you could weigh and count in this time?

5th. To my apprehension you have not only been guilty of stating a very great absurdity, but you have furnished a very good and efficient cause why a man of this belief should not commit even any sin. What is this belief? It is this; when I die I shall immediately go to heaven. Well, what is heaven? It is "not meat and drink; but righteousness, peace, and joy in the Holy Ghost." Now if a man embraces righteousness as the ultimatum of his belief as the heaven to which he is bound as soon as he dies, as the immortality which he hopes to inherit, is it not absurd to say, that this assurance of a state of holiness will not prevent present acts of vice? No man can love heaven, or desire to be in it any farther than he loves righteousness. Therefore to insinuate that a belief that we shall soon be in a state of righteousness, tends to the commission of crimes, is what we see no reason to justify.

You will farther indulge me brethren in asking you to show the moral difference between the belief of the "one class of Universalists," of which you speak, and the belief which you yourselves profess? They, according to your statement, believe an immediate holiness and happiness after this mortal life ends. You, if I understand rightly, believe that when men die they discontinue every sentient faculty, and silently and in a senseless state, sleep until the resurrection; and at the resurrection you believe that all will be made immortal, holy and happy. Now if you can see any moral difference in the two beliefs, or point out any difference in their moral influence, or show any considerable dissimilarity between the hope which accompanies this prescribed belief and that of which an apostle speaks, where he says, "Every man that hath this hope in him purifieth himself, even as he is pure," you will assist my understanding.

In your concluding remarks, respecting the particular cases on which you wrote, you assure your readers that the occasion was painful, but you justify yourselves on the ground that the orthodox are continually harping on the dangerous tendency of Universalism. It is very true, the opposers of Universalism have made use of this sort of reasoning against Universalism for a long time. They have contended that the doctrine is demoralizing, and that there is no

thing to prevent the believers of it from the commission of all sorts of crimes, especially that of suicide. But this argument has been so often refuted that its currency has really become reduced. But brethren, it appears to me that you have endorsed it! As worthless as the bill is your names are on its back!

Brethren, if it gave you as much pain to endorse this bill as it does me to see your names to it, I certainly pity you.

We have often had occasion to notice deplorable instances of despair of the mercy of God, which have issued in suicide, which were evidently occasioned by a belief in the Calvinistic creed; but the supposition, that a belief in the goodness of God will lead men to sin never entered our hearts, since we have enjoyed any realizing sense of such goodness:

To conclude: Brethren, if I did not believe that you were my real friends, I should not have called on you in this way. But being confident of your brotherly feelings towards me I have ventured to invite some explanation of the note to which I have here referred. I remain your fellow laborer in the cause of truth.
H. B.

REMARKS.

We would inform our worthy friend, "H. B." that whatever errors he may have discovered in the note which was the occasion of his remarks, they are the errors of an individual—the writer, and although he believes that he is not alone in his sentiment, in this particular, yet, if he has endorsed any bill, without consulting his brethren, he chooses to make the error of that *endorsement* all his own. If asking questions (for the whole piece alluded to, excepting the note, consists in asking questions only,) is making assertions 'in the strongest terms;' so be it: I proposed those questions with a hope that some one would undertake to answer them; and in this I have not been disappointed. I take this opportunity therefore to inform my friend that I have read, and duly considered, as well as I am able, all his reasons why the believers in a certain peculiarity of doctrine, (in which I have no faith at present,) should not commit the crimes alluded to; and, for aught I can see to the contrary, all these reasons may operate as strongly with the Calvinist as with the Universalist; that is, so far as the matter regards himself, and in relation to another state of being, to which state alone the subject was intended particularly to bear. I admit that neither will commit fraud on others with heavenly motives! Such an absurdity was too *absurd* to be in my mind when I wrote the note above stated; and, of course, was not aware that my words would admit of such a construction.* But, there may be mere speculative Universalists as well as Calvinists, who have so little faith in a *celestial* heaven (though they are always

ready to lean upon it in any difficulty, as a drowning man will *catch at a straw*) that, for the time being, they prefer a *terrestrial* heaven, though it should be nothing better than an earthly inheritance; and it is with such people, and as I conceive, with such people only, that speculative notions in religion, however erroneous, are very dangerous. A man who has been taught by Christ or his gospel, and imbued into his spirit, will not be guilty of any very heinous crimes, whatever may be his religious creed as it regards a future world. And I should hope that this remark is as true when applied to Calvinists as it is with regard to any other sect.

But as it respects the truth of doctrine, as a mere matter of fact, it is just as true to the mere speculative believer as it is to any other; for faith neither alters the nature nor the truth of doctrine; neither can an act, performed from no worldly motive, done to obtain no earthly object whatever—an act against which there is no law, and which cannot be punished, be considered a *crime*! What might be considered a crime, under certain circumstances, and with a certain belief, might be viewed by others, under other circumstances, and with a different belief, the most praise-worthy act that could be performed. My friend will search the scriptures in vain to find the latter act alluded to, either called or considered a crime, under any circumstances whatever: nevertheless, I should consider it a crime; why? because it can do no good, but may prevent much good which otherwise might be done, but were we absolutely certain of making an *immediate* and *happy* exchange, I would ask in what does the crime consist, and by what authority do we call it a crime? Now, "as a man thinketh, so is he." What a man firmly believes, he will act, while under the influence of such a belief. I contend that the possession of life, (under God,) and the pursuit of happiness, is the unalienable right of every man, a right and a duty which he

* I was thinking of a man's believing that he was going *immediately* to heaven (whenever he should quit this earthly tenement) on the *will* of God; and not of *forgery*, for the sake of an earthly inheritance. This shows how the mind may be so intensely engaged on some particular subject, as to be almost blind to others, tho' to another person they may be equally palpable. And should we admit that neither a well informed Universalist, in other respects, notwithstanding the particular trait to which I allude, or a Calvinist, will act improperly, generally speaking, yet this does not alter the fact that a man may commit fraud, then suicide, and go immediately to heaven if the sentiment be true.

owes to himself in preference to any other being whatever. It may be said, it is his duty to study and endeavor to promote the happiness of others; granted: but why? because thereby he increases his own, as well as theirs. Now, upon this principle, which I think will not be disputed, whatever a man firmly believes would increase his happiness, or that of his family, it is his right, it is his privilege, it is his bounden duty to perform; and it is in vain to tell him that it is vice or a crime, for him to do it. If a man believed his happiness would be immediately increased by leaving this city, and going to Boston, or any other place, who is authorized to say that such an act would be wrong? And until we can find some express law of God against it, how can a man know whether it be right or wrong, except it be by judging of what he believes will be the consequences? Now, only put the word *heaven*, instead of *Boston*, and say that he can go to the former place, as easily as to the latter, yea, as easily as he could kiss his hand, in a way too that he would consider perfectly justifiable, (and if he firmly believed that thereby his happiness would be *immediately* increased, why should the act be condemned?) What would he care what *earthly* people would think about it when he would be in heaven? What—I repeat the question—What is there to prevent him from doing such an act, but a firm belief that the doctrine which holds out such prospects is erroneous? The consideration which my friend has urged have some weight I grant; that they would save any rational man from committing forgery; or from doing any other act, which he would consider a crime, I am free to admit. But after all the reasons are insufficient to convince me that such a doctrine has not a dangerous tendency; and whether it has or not I have other reasons, clear and conclusive in my mind, for not believing it true.

But since our friend regrets to see our names on the back of a bill which he says we have endorsed, we will inform him that we can reciprocate in sorrow with each other. But perhaps he is not aware of the full amount of the bill to which he has given the weight of at least the initials of his name. The first is a bill to which we should not object, did it not, in some respects at least, give currency to the other two. A man believes he shall go immediately to heaven when he dies; but still he is satisfied to remain here as long as he can, to do all the good he can while he remains, and finally to fall by the hand of time, according to the laws of nature. Another man, under the influence of the same faith; but believing in it still more firmly, considering it right for him to seek the highest state of happiness immediately, of which his nature is suscep-

tible, forsakes the world entirely, and flies, as he supposes, immediately to heaven, taking with him as many of the object of his affection as he can—vain infatuation! But it is equally vain to talk of crime to him, when, as he believes, he is in the direct road to immediate happiness. A third has no principle whatever: he is in pursuit of wealth as the surest way to happiness; he commits fraud to obtain it; he is detected, and is likely to be disgraced; in this state of mind, he becomes convinced, or thinks he is convinced, of the truth of the theory of the doctrine which teaches immediate happiness to all at death; under the influence of this theory, but being entirely void of moral principle he destroys the lives of those he has injured, kills as many of his relations as he can, and commits suicide upon himself!—the bill which my friend has endorsed, if I understand him, contends, that all of these persons will go immediately to heaven when they die, the latter as well as the former, and I will not undertake to say how sorry I am that the initials "H. B." are endorsed on such a bill! K.

A Letter from the Rev. Hosea Ballou, to Rev. Dr. Lyman Beecher.

Boston, March 29, 1828.

SIR,—I addressed you some time ago, on the subject of "a Mighty Fallen Spirit," of which you said not a little, in one of your sermons. In that address I endeavored to point out some of your egregious errors; and I had some hope though I confess it was but small, that you would profit by my attempt, though it was but a feeble one. In my humble opinion, it was your duty to defend the sentiments on which I then animadverted, if you were of opinion that they were either capable or worthy of defence; but what you think of them, I know not, nor do I perceive any way by which I can ascertain.

I have still a mind to do you good, without the smallest expectation of receiving any thanks from you. Being informed that you recently gave out public notice that you were going to prove, in a lecture, the immoral tendency of Universalism, and having also been certified that you made the attempt on the evening of the 4th sabbath inst. March, but utterly failed in making out any thing on the subject, more than your bare assertions, accompanied with numerous gross sophisms, I thought it my duty to suggest some method by which you may better succeed in such an undertaking. There is nothing which makes a public preacher appear to a greater disadvantage than to promise a piece of work beforehand, and when the time comes to fulfil the promise, then to go to work without understanding his subject, and without any proper method of executing the undertaking.

1st, Then, let us distinctly understand what is to be proved. It is this: immortality proceeds from a belief that all mankind will eventually be made holy, happy beings, through the mediation of the Lamb of God, who taketh away the sin of the world. Having this state-

ment perfectly distinct in your own mind, make it equally plain to the understanding of your hearers. This faithfully done, you must next proceed to demonstrate that the germ of immortality is necessarily wrapped up in this faith, and naturally grows from this hope. To do this to the understanding of your hearer, you can take an individual for an example. And as it is to be expected that a man knows as much about himself as he does about any other person, you may speak in the first person singular; and if it sound a little like egotism, no matter; the subject is of importance, and the object of infinite concern. Stand up then boldly, and address your congregation thus:—My fellow travellers to eternity, I assure you that I believe, without a doubt, that when my mortal pilgrimage on earth is ended, I shall be with Jesus the Saviour of sinners, that I shall be holy as he is holy, and happy as he is happy; and I also know, for positive certainty, that this belief and this hope work in my very soul the work of sin, and bring forth in my actions the vilest abominations which ever violated the divine law, dishonored God, or degraded human nature.

You will easily perceive, sir, that less than this amounts to nothing. You certainly cannot know the fruits of a belief that you never possessed: and you can easily see also, that if a firm belief in your salvation will not produce those evil effects, the belief that others will be saved, could have no such effect on you.

Having pointed out one method of substantiating the fact that universalism tends to all manner of immorality, it may be proper to furnish you with another. It is said that in your late discourse on this subject, you quoted no proof from scripture. This, sir, is a great pity. How happened it that you did not quote the first transgression of man, as recorded in Genesis, and show your hearers that the sole reason why Adam transgressed, was his faith in Jesus as his Saviour? And why did you neglect to demonstrate that the whole difficulty which incited Cain to murder his brother, was his firm belief that both he and his brother were embraced in the ever blessed covenant of salvation? Had you shown these things, you would not have been laughed at for your puny, puerile assertions, unaccompanied with the least shadow of proof. No, indeed, but your convinced auditors would have been weighed down with an awful solemnity, and a deep conviction of the danger there is in believing in the doctrine of salvation; and would have fled for safety to the doctrine, the moralizing doctrine, of everlasting sin and eternal condemnation! And by this time, my dear doctor, you might have elevated your voice, and even commanded fire from heaven to vindicate your reasoning, showing that the sin of Sodom and the cities of the plain, was all owing to universalism; and when you had set forth the fiery vengeance that fell on the abominable people for their faith in salvation from sin, you might have said that you had got before your story, and, by way of a parenthesis, given your hearers to understand that no other sin was the occasion of the drowning of the old world.

How can you account, sir, for your neglect on this all important occasion, to instance the horrid murder of the Lord and Life and Glory, by the abominable High Priest of the Jews and the hypocritical Scribes and Pharisees, with, the whole estate of the elders of the nation?

Do you not know that it was this immoral doctrine of universal salvation that so enraged that wicked people against the Son of God? If they had not been persuaded that he was the Saviour of all men, what in all the world could have so incensed them against him? Sir, it is astonishing that you should neglect such palpable truths, recorded in the scriptures, and stand up in your desk, pronouncing a long string of empty assertions, until you and your hearers were weary; and after all, they were not convinced.

Doctor, you had better make another appointment for the purpose of convincing the good, but ignorant people of this city, that immorality was never known in the world until the doctrine of universal salvation was set up and believed. And before you again attempt this necessary work, a labor so much needed, make yourself perfectly acquainted with this method which I have here recommended. Begin your task at the right end, and go on regularly; be careful that you do not forget to add the weight of history to your conclusive arguments. Show your hearers that all the abominable persecutions which have deluged the world in blood, were all set on foot and carried on by universalists. Quote history, and prove that Nero was a believer in the final salvation of all mankind, by Jesus Christ; and that it was this belief which caused him to set fire to the city of Rome and lay the crime to the christians. Show, moreover, that the whole of the ten persecutions which preceded the reign of Constantine, in which many millions of professed christians lost their lives, were all carried on by universalists. But do not stop here; go on and demonstrate your subject, by showing that all the persecutions practised by christians, against christians, were entirely owing to a belief that finally all mankind will be holy and happy.—Give your hearers, sir, to know that the Roman Inquisition is, and always has been, an engine of universalism; and after you make them understand that more than fifty millions of protestants have been put to death by those abominable believers in universal salvation, go on and prove from history, that all the persecutions which have been carried on by the protestants, were owing to their belief that God is good and gracious to all mankind, and will finally make all holy and happy. I beg you would not forget that those who hung the Quakers in Salem were universalists. Make this truth known to your hearers, and assure them that the very spirit of universal grace is the spirit of persecution. Show them, also, that all the crimes which have been committed in our country, and for which many have been executed, were all committed by universalists; and that there is not now a criminal in confinement, who is not a believer in this demoralizing doctrine.

Sir, you must not think your work is done until you prove on the other hand, that the spirit of everlasting condemnation and eternal punishment, is the meek and humble spirit of Jesus; that it is the spirit of charity, which suffereth long and is kind; that such as believe in endless punishment are so tender hearted that they would rather suffer death, in the most cruel manner, than to persecute others. I beg you not to forget to state the fact, that John Calvin would never have put Dr. Servetus to death, in so cruel a manner, had not Calvin been a universalist.

Yours, &c.

HOSEA BALLOU.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY APRIL 12, 1828.

THE TURKISH MANIFESTO.

[Did we not know that the language of this Manifesto, was that of Mussulmen, we should almost be inclined to think it was that of the orthodox. Only substitute another name for that of the "Holy Prophet," and change a few other names, and it would sound most *Christian*! or rather, as we should say, most *anti-Christian*.]

Constantinople, Jan. 12.—Even the least informed are aware that all mussulmen naturally hate the Infidels, and that the Infidels on their side are the enemies of Mussulmen; that Russia, above all has a particular hatred of Islamism, and that she is the chief enemy of the Sublime Porte. For fifty or sixty years, anxious (jealous) to put into execution her guilty projects against the Mussulman nation, and the Ottoman empire, she has constantly profited by the slightest pretext to declare war: the disorders committed by the Janissaries, who, thank God! are annihilated, favored her progress: she has by degrees invaded our provinces; her arrogance and her pretensions have been ever augmenting, and she has at last imagined that she has discovered an easy method of executing her ancient plan against the Sublime Port, by exciting an insurrection among her co-religionists, the Greeks. The latter united in the name of religion, made a simultaneous revolt—they did all the evil they possibly could to Mussulmen, and in concert with the Russians, who, on their part, attacked the Ottoman empire, conspired the extermination of all the faithful, and the ruin of the Sublime Porte—which may God avert! Thanks to Divine assistance, and to the protection of our holy prophet: this perfidious plot was discovered a short time before it was to be put into execution.

[Here follows the body of the Manifesto; and then it concludes as follows.]

"Whilst, thanks to God! the numerous provinces of Europe and Asia are filled with an immense population of Mussulmen, does the sacred book of our law permit us through fear of war, to let our religion be trodden under foot, and to deliver ourselves, our country, our wives, our children, and our property into the hands of infidels.

"Though in the origin the whole world was in the power of the infidels, nevertheless, at the birth of the true religion, God, aiding the faithful, our worthy Mussulmen brothers, who have appeared and disappeared since the happy time of our Great Prophet, up to this day, through the effect of their sincere devotion and unconquerable courage, thought nothing of the number of the infidels. United in heart for the defence of the religion, how many thousand times have they not put thousands of infidels to the sword? how many provinces and states

have they not conquered sword in hand? As often as we shall be united like them, and that we shall affront battles for the glory of God, the Most High will enlighten us with his inspiration, and our holy legislator will cover us with his tutelary ægis; his absent companions will become our guides; and who can doubt, under their auspices, we should not gain the most brilliant victories?

"If the three powers when they see us determined, as in the past, to reject their vain demands, accept our answers, and our explanation, and desist from the Greek affair, it will be well. If, on the contrary, they should persist to force us to accept our demands, even though, according to the tradition which says, that all the infidels compose but one nation, they should all league themselves against us, we would recommend ourselves to God: we would place ourselves under the protection of our Holy Prophet, and, united for the defence of religion and the empire, all the Viziers, all the Ulemas, all the Ridgalls, and perhaps even all Mussulmen would form but one single corps.

This war is not like all former wars, a political conflict to acquire provinces or to settle frontiers. The object of the infidels is to annihilate Islamism, and to tread under foot the Mussulman nation. It must therefore be considered purely as a religious and national war. Let all the faithful, rich or poor, great or small, know that to fight is the duty of us all. Let them not dream of a monthly pay or of any pay whatever; far from it, let us sacrifice our property and our persons: let us fulfil with zeal all the duties which the honor of Islamism imposes upon us; let us unite our efforts, and labor with heart and soul for the maintenance of religion until the day of judgment. Mussulmen have no other means of obtaining salvation either in this world or the next. We hope that the Most High will vouchsafe to confound and disperse in every quarter, the infidels, foes to our religion and empire, and that in all times, in all places, and in all cases, he will grant victory to the faithful. Our true position being thus known to all Mussulmen, there is no doubt that if they have the least faith, and piety, they will unite heart and soul to maintain our religion and our empire, as well as to insure their own salvation in this world and the next; and that if the occasion require it, they will discharge with zeal and valor the various functions of the war, and fulfil exactly the duties imposed upon us by our holy law. Help comes from God!

To the Editor of the Olive Branch.

SIR.—In your last week's number I read 'An Extract from an old book, the author of which is unknown,' which, in my opinion, is a very strange piece, considering the channel through which it has come. The author of it attempts to disprove the immortality of the soul, and bring the 'lords of the creation,' on a level with the beasts that perish. Now, sir, my simple object is to elicit from you an answer to the question, whether you believe in the immortality of the soul or not. If you do not believe it, I want to know what part of God's creation it is that is to enjoy that felicity which you hold forth in your preaching and writings.

A frequent reader of the Olive Branch.

April 7, 1828.

REPLY.

The scriptures speak of this corruptible putting on incorruption, and of this mortal putting

on immortality; but the scriptures no where speak of an immortal soul. It is time enough, as we conceive, to believe in the immortality of the soul when some evidence can be given of its truth; but we are not among those who can believe any thing without evidence.

From the Schenectady Cabinet.

Samuel White, Esq. one of the coroners of this county, was called to view the body of a female, decently dressed, at one of the public inns in this city, on the 29th instant who had taken a large quantity of opium the evening before. From letters which were found on her table, she appeared to be in great distress of mind; one particularly directed to the landlord, in which she makes a partial statement of her situation; that her mind is calm and firm, and that she was broken hearted. She left directions about her interment—and where the landlord must call for his remuneration.

SUICIDE.

The wife of Dary Eden, Esq. of Dresden, put a period to her life on Friday morning last by taking opium. And on Sunday, the wife of Watworth Pull, Esq. of Granville, formerly sheriff of this county, drowned herself by jumping from the bridge into the mill pond near Blanchard & Standish's store, in West Granville. This last makes the third instance of suicide in this vicinity within a few days.

Whitehall paper.

REMARKS.

Admitting that all the above named persons not only were immediately delivered from all their distresses, but also went immediately to heaven and happiness, who can blame them? Who would not say, both to themselves and their beloved friends, if in similar circumstances, "Go ye and do likewise"?!!! Who shall we find willing to endorse this bill, so as to give it currency? I am sure, for one, that it will not be endorsed by

K.

The following marvellous circumstance is occupying much of the public attention in Paris.

It is a wonderful phenomenon exhibited in the person of a little girl, thirty-two months old. It is said that the whites of each eye exhibit in distinct letters, which grow in size as she advances in age, the words "NAPOLEON EMPEREUR," in capitals. The word "NAPOLEON" is above, & the word "EMPEREUR" below the sight of the eye, which is a lively blue. She has been visited by the most eminent anatomists, who are unable to detect any deception in the appearance. The fact seems to be strongly attested; and of course is wholly unaccounted for. The people look upon it as a sort of miracle; while the more reflecting regard it merely as one of those spots of nature, which are so fantastic, and at times so amazing.

MARRIED.

On Saturday evening, the 5th instant, by the Rev. Mr. Kneeland, Mr. JOHN STRIKER, to Miss HANNAH LAWRENCE, all of this city.

[On copying the following article into this paper, we hope to be exempted from the censure of those sanctimonious hypocrites who may recognize their own features therein, since we have taken it from a paper called Zion's Herald, published under the sanction and direction of that respectable body of Christians, denominated the "New-England Conference of the Methodist Episcopal Church."

Enquirer.]

Extract from President Nott's Address, to the candidates for the Baccalaureate, at the Anniversary Commencement of Union College.

"Never does haughty egotism, captious animadversion, and acrimonious rebuke, appear so unsightly as in a minister, charged from the meek and lowly Jesus with an embassy of peace. And yet alas! unsightly as these appear, we are sometimes compelled with regret and sorrow, to behold them.

A particular profession or pursuit does not alter the nature of the human passions, but only gives them a different direction. The wrath of Paul was as deadly as that of Herod. The one assassinated out of complaisance to a giddy girl, the other persecuted for conscience sake. This circumstance, however, made no difference to the wretched victims whom his malignant zeal pursued to death.

Under the cover of religion, men, perhaps, more frequently indulge the bitterness of passions without compunction, than in any other situation. The wretch who wantonly and without some *salvo* to his conscience," attacks private character, feels self-condemned. But the sour, sanctimonious, grace-hardened bigot, embarks all his pride, gratifies all his revenge, and empties his corroded bosom of its gall; and having done so, smooths over the distorted features of a countenance, on which sits the smile of Judas, and says, and half believes, that *he has done God service!* The proud, ambitious, arrogant clergyman takes his stand in the church with the same views that the proud, arrogant and ambitious statesman takes his in the world.

Is self-aggrandizement the motive of the latter? So it is of the former. And this is to be sought in pursuits and studies which ought, above all others, to sweeten the temper and humble the pride of man. But these studies and pursuits, where grace is not interposed, do not alter human nature. The arch casuist soon, indeed, acquires a zeal for religion, but it is cruel: he learns to contend for the faith; but he contends with acrimony; and even the cross, the sacred symbol of his Saviour's sufferings, is borne about with him as an ostentatious emblem of his own humility. His own creed is the standard of doctrine, his own church the exclusive asylum of faith. He fancies that he possesses, *solus in solo*, all the orthodoxy, all the erudition, all the taste of the nation; and swagging, like Jupiter on the top of Olympus, he seats himself as sole umpire in all matters of faith, and of fact, & of science. If any one dares to pass the boundaries he has fixed, or to adopt a mode of expression he has not authorized, he brands him with the appellation of heretic, and instantly hurls at his devoted head a thunder-bolt.

If an individual stands in his way, and particularly if that individual possesses an influence which he envies, or fills a place which he covets, he marks him as his victim. The sacrifice, however, must be orthodoxly performed, and attended with all the external forms of

sanctity. To prepare the way for this, disingenuous insinuations are thrown out against the hated object. His sentiments are mis-stated, his language is perverted, and his performances are dissected and combined anew, and held up in opposition to sound doctrine, in order to awaken jealousies, to weaken the confidence and steal away the affection of his christian friends.

In the mean time the more effectually to consult the ultimate design, the sacred names of friendship, of sincerity, of candor, are flung around the devoted individual like the garlands with which the Pagans covered the victim they had selected for the altar. Profession swells on profession; a sense of duty, a love of truth, and even thy glory, God of mercy, is declared by the insatiate executioner, to govern him, while he dips his pen in wormwood and gall. The assault is indeed conducted under the banner of Jesus Christ. But it is immaterial whether it be under the banner of Jesus or Mahomet. A proud, haughty, persecuting spirit, whenever and in whomsoever found, would transform the mild accents of heavenly grace into execrations, and steep as soon the Evangelist as the Alcoran in blood. To the victim who is sacrificed to pride or arrogance, it matters not whether the ceremony be performed on the scaffold or at the altar.

In the church, as in the world, you will form your own character; nor can your enemies prevent it. The calumny will injure you less than you imagine. The theological calumniator, however, muffled up in the habiliments of piety; and notwithstanding all the parade he may make of candor, impartiality, and a sense of duty, will be more successful in deceiving himself than in deceiving the world. No matter how loudly he vociferates the glory of God, whilst his movements evince that he is seeking exclusively his own. However disguised, the real temper of his heart will discover itself; his insidious calumny will be referred to the proper motive, and his wounded pride will be seen scowling vengeance from behind the tattered mantle of hypocrisy which interposed to cover it. Community will not be brow beaten into a surrender of their independence to the insolent pretensions of an individual. And the self-puffing censor, who aims at being universal umpire, has the mortification to see that public, on whom he looks down with supercilious contempt, instead of placing implicit confidence in his decrees, examining and deciding on themselves. He will have the mortification to see the very individuals whom he has denounced and marked for the grave, still living unhurt in the midst of execrations, which produce no effect except to burn and blister the lips that utter them. And though it were more in character for such an intellectual Goliath, to curse his opponents in the name of Dagon, than in that of Jesus, yet should he adopt the latter, making the gospel the vehicle of scandal, and seasoning the doctrines of grace with malice, remember, that you have not so learned Christ who forbids you to give place to the devil, and commands you, putting away lying, to speak every man truth to his neighbor. Let not the subtlety of an adversary beguile you into the spirit of the world, or the rudeness of his attack provoke you to use in your defence the weapons of the world.—These ill befit the Christian; these are not the armory. It was Abishai not David, who proposed to go ever and take off the head of Shimei, that cursed him."

From the New-York Inquirer.

MR. EDITOR,

Will you be kind enough to inform me, as well as many others who have been treated in the same manner, whether the Sexton of a church has a right to order a person from the vestibule, attended with the threat that if not immediately obeyed, he would turn him into the street by force?

Last Sunday evening, I called for a highly respectable lady at Christ's church, in Anthony-street; but as the service was not entirely completed, as they were singing their last hymn or psalm, I had, I supposed, the right to remain quietly and alone in the centre vestibule, till the congregation was dismissed; but in this I was mistaken. A very important personage made his appearance; and in a very authoritative manner, ordered me out, or he would put me into the street; such he said were his orders; on my attempting to remonstrate with him, he said he knew his orders and could or would be borne out by the police.

Can it be possible that it has arrived to this pass, in this free country, that a respectable person cannot be allowed to wait in the centre vestibule of a church for the space of a few minutes, to escort a mother, a wife, or a sister, home, without an insult such as would have disgraced a heathen. I have visited various parts of the globe; have lived long among the heathen, but never did I receive so great an insult as in what is professed to be a Christian city, and is my native one.

Yours, &c.

A TRAVELLER.

ELIAS HICKS' LETTERS.

We find that one paragraph in the Letter of Elias Hicks which we recently published was very much abridged in consequence of the paper being so defaced as not to be legible; and the sense was thereby materially injured. We shall therefore publish the paragraph again. See Olive Branch, number 43, page 344, col. 1, instead of the paragraph which commences with the words, "And thus do all these idle promulgators" &c., read the following:

"And in as much as those idle promulgators of original sin, believe they were made sinners without their consent or knowledge, which according to the nature and reason of things, every rational mind must see is impossible; so, likewise, they are idle and ignorant enough to believe, they are made righteous without their consent or knowledge, by the righteousness of one who lived on earth near two thousand years before they had an existence, and this by the cruel hands of wicked men, slaying an innocent and righteous one; and these are bold and daring enough to lay this cruel and unholy act in the charge of Divine justice, as having purposely ordained it to be so. But what an outrage it is against every righteous law of God and man, as the scriptures abundantly testify: see Exodus, c. 23, v. 7: "Keep thee far from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked." Deut. c. 35, v. 25, "Cursed be he that taketh reward to slay an innocent person;" and much might be produced to show the wickedness and

absurdity of the doctrine, that would accuse the perfectly just, all-wise and merciful Jehovah, of so barbarous and cruel an act, as that of slaying his innocent and righteous Son, to atone for the sins and iniquities of the ungodly."

Rev. Mr. Rayner's Sermon.

We have had so many calls for this excellent discourse, since we disposed of our last copies, that we have concluded to give it a place in the Olive Branch.

UNIVERSAL GRACE.

It has been customary for a clergyman on leaving a Parish, in which he has for some time been situated, in the capacity of a minister and public teacher; to deliver to them what is called a "farewell sermon;" a considerable part of which, is commonly employed in telling the people how faithfully he has served them; how much, and how earnestly he has prayed for them; how greatly he loves them; how much he regrets to leave them; how long he shall remember them; and how ardently he wishes their future posterity in time and eternity. Of these things, your present preacher could say as much, and with as much sincerity as others. He however thinks it more appropriate, and more important, to endeavor, as from time to time, he has heretofore done, to illustrate some important portion of those sacred writings which you acknowledge as the guide of your faith, the principle ground of your hope, and as containing every necessary instruction for the direction and government of your conduct. At the close of the discourse he may be allowed, in a few words, to take his public leave of the congregation. The passage of Scripture chosen for consideration on the present occasion, is recorded in the 4th Chapter of St. Paul's first Epistle to Timothy, 9th and 10th verses: And is as follows. "This is a faithful saying, and worthy of all acceptance; for therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe."

The doctrine contained in this passage is very solemnly and emphatically introduced. The same form of language occurs in but one place in the scriptures, and it is in this same Epistle, and upon the same subject, namely, the salvation of sinners. The other place is in the first chapter of this Epistle to Timothy, and at the 15th verse, as follows. "This is a faithful saying, and worthy of all acceptance; that Christ Jesus came into the world to save sinners."—So in like manner the text, if read with an ellipsis, that is, leaving out a part, (which is not necessary to the sense of the main position,) contains this plain declaration, "it is a faithful saying, and worthy of all acceptance, that—God is the Saviour of all men." And both passages together exhibit this general and important doctrine; namely, that it is the character of all men that they are sinners; and that as such, all men are the objects of God's mercy, and of Christ's mission and mediation.

The same sentiment, or doctrine, is declared with great force and perspicuity, in the 2d chapter of this Epistle. Those who are in the habit of comparing scripture with scripture, will not fail to observe a striking coincidence of sentiment between the two passages above cited, and the one last mentioned, which is as follows. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving

of thanks, be made for all men, &c.—For this is good and acceptable in the eyes of God our Saviour; who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Here it is obvious to remark, (and the argument appears to me to be conclusive and irresistible) that the Apostle, after asserting that God will have all men to be saved, assigns as the reason, or rather as the evidence of it, that there is one Mediator between God and men—who gave himself a ransom for all.

I have adverted to these several passages; all of them occurred in this Epistle to Timothy to show their remarkable concurrence in the same design. To show also how important St. Paul considered the doctrine of God's universal mercy and goodness; and how desirous he was that the mind of the young Timothy should be well confirmed in it.

But I proceed to an illustration, particularly of the passage first read to you, as the subject of the following discourse. "This is a faithful saying, and worthy of all acceptance;—that is, it is a most certain and important truth, upon which the fullest reliance may be placed, and which is worthy of all men to be received. And being persuaded of it ourselves, (and in consequence of it, subjected to persecution and reproach) we labor to impress the same truth upon others, and to lead them to the same trust in the living God, who is the Saviour of all men.

We come now to consider the principle inquiry suggested in the text, namely, how we are to understand the declaration that God is the Saviour of all men, and that he is so especially of them that believe.

It is to be observed that the declaration here is positive and unconditional. It does not say that God may or can save all men,—that he desires their salvation, or that he will save all men hereafter, or at some future period. The assertion is in the present tense, we trust in the living God, who is the Saviour of all men. A difference in this particular, is observable between this passage, and the two others before quoted, although the final result is the same. One of them states that "Christ Jesus came into the world to save sinners;" that is, with the intention to save them. In the other it is said that "God will have all men to be saved, and come unto the knowledge of the truth." That is, that all men shall finally arrive at that state of knowledge and happiness, for which the divine wisdom and goodness originally designed them. But the text speaks not of what has been done heretofore, or of what may, or shall be done hereafter, to effect the salvation of sinners,—of all mankind: but it declares a present truth,—that God is the Saviour of all men. This declaration is unlimited. No bounds can be fairly set to it, which shall exclude any of the human family. If it should be admitted, that God is the Saviour of all men that are now living, together with all that have ever lived; still it will at once be seen that this cannot be the extent of the meaning of the declaration, because, doubtless the numbers which are daily born into the world, and the innumerable multitudes of the human race who shall be brought into existence in future ages, even to the end of time; will be as much the objects of the divine care and benevolence, as any who now

exist, or any who ever have existed in this world.

With the supreme being there can be no succession of ages;—no succession of ideas,—nothing new,—nothing unknown. All things, past and future, are with him equally present and familiar. He is as much the Saviour of men—of that portion of mankind who may be brought into existence, thousands of years hence, as he is of any who now exist, or who ever lived in any former time. It is in this view that God is the Saviour of all men,—even of those who as yet have no existence, except in his own unchanging mind, and eternal purpose. It is in this sense that the scriptures speak of things which are not, as though they were—as though they really existed. Hence our Saviour is said to be the Lamb slain from the foundation of the world; because he was so, in the mind and purpose of the Almighty. David, with a prophetic allusion to the Messiah says, "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed; saying, let us break their bands asunder, and cast away their cords from us.—He that sitteth in the heavens shall laugh; the Lord shall have them in derision.—Yet have I set my king upon the holy hill of Zion. I will declare the decree; the Lord hath said unto me, thou art my Son, this day have I begotten thee." Yet the things here predicted, and spoked of as having already transpired, did not in reality take place until several hundred years afterwards. A remarkable instance of this figurative manner of speaking occurs in the 4th of Romans, in relation to Abraham, who, says the Apostle, "is the father of us all. As it is written, I have made thee a father of many nations." At that time Abraham had no offspring but Ishmael. Yet God said to him: "I have made thee a father of many nations. And the Apostle in commenting upon it, says, "it was so before him whom he believed, even God, who quickeneth the dead and calleth those things which be not as though they were." Thus it is that events which have never occurred, but which are foreseen and determined by the Almighty, are spoken of as at present existing, or as having already taken place. So in like manner God is the Saviour of all men. Although all men are in a sinful and lost condition, yet God is the Saviour of them all, and of millions who never yet had an existence. It is before him, or in his view and determination, who ordereth all things after the counsel of his own will; who will have all men to be saved,—who quickeneth the dead, and calleth those things which be not, as though they were. The text asserts unequivocally, that he is the Saviour of all men: and it is declared to be a faithful saying, and worthy of all acceptance.

An attempt has been made to explain this passage so as to avoid the support which it would seem to give to the doctrine of universal grace, and the final restitution of all things. It is said that by the declaration, that God is the Saviour of all men, we are to understand the Apostle's meaning to be, only that God wills and desires that all men should be saved; and that he has made sufficient provision for the salvation of all men; This exposition deserves some notice; not because I consider it warranted by any thing in the text or context; nor by any other parallel passage; but because it is one which has usually been given of it; and perhaps generally approved. According to this

explanation then, the passage declares God's *willingness* and his *desire* that all men should be saved. But certainly his *will* and *desire* cannot be different from his original intention,—his eternal purpose and counsel with respect to mankind. No one can suppose that God's views are really different now from what they were formerly; or that he now wishes the accomplishment of something, which from all eternity he knew would not take place, and which he did not intend should come to pass. It therefore the Almighty *now* wills and desires the salvation of all men, it must be in conformity with his original design,—his infinite knowledge—his unerring counsel; or as the Apostle expresses it, "the eternal purpose, which he purposed in Christ Jesus our Lord." And if so, I know of nothing which can frustrate or make void this purpose. "His counsel shall stand, and he will do all his pleasure."

[To be continued.]

Miscellaneous.

FATALISM OF THE TURKS.

After speaking of the fanaticism of the Turks it behoves me to notice their superstition: this is pushed to the extreme. They are resigned to fatality in the most extraordinary degree, and the word *Kismet*, by which they express it, is incessantly in their mouths. They thank *Kismet* for the good that may happen, and derive consolation from the same under all reverses. This absurd belief, carried even to stupidity, gives rise to the most fatal precedents. Hence they take no precautions against either fire or plague—this scourge, which the natural salubrity of the climate and favorable position of Constantinople, ought to remove forever from them. Quarantines are unknown in Turkey, or at least they are unwilling to establish them. The disease also makes more than ordinary ravages, and is propagated with greater facility, from the circumstance of the relatives and friends of the patients approaching and attending them fearlessly. Should one or more of them become attacked which frequently occurs, the cause is not imputed to imprudence but to the *Kismet*. We have already said that the frequent fires have also their origin in the *Kismet*. At certain periods, owing to this superstitious resignation of the Turks, great part of Constantinople and whole towns present a hideous theatre of ruin and desolation. What riches, what monuments are constantly devoured by the flames! how many families reduced to the most frightful misery! But here the Mussulman says, "if it has been destined that at such a period our house must be burned, all we could do would not hinder the evils which threaten us: whether we build with stone or wood, Fate will have its course." It is moreover expressly forbidden by their religion, to construct houses of stone. The Turks pretend that the doing so would have an air of defiance of Fate; that God would send calamities still more severe; and when an individual beholds his house a prey to the flames, he exclaims, "All is well, provided the Prophet is satisfied." The Christian inhabitants of Constantinople require a *firman* to allow them to build houses of stone.

London paper.

THE CAMEL.

The camel is not only fitted for the deserts, but by the exquisitely tender ball in the sole of its feet is rendered unfit for other soils; as if nature had determined that it should be confined

to the deserts, which would be wholly useless without the camel. What is called camel-hair, of which they make pencils, is from the Anglo-la goat called the *keimmel*.

THE DOG.

Leonard Solikoff, a Swiss nobleman, who went to Paris on the conclusion of the Swiss union as ambassador, had a large dog, whom, on his departure, he had ordered to be shut up for eight days. The dog was so, yet at the end of eight days, traced his way to Paris, (400 miles) and on the day of audience, made his way all covered with mud and leaped up mad for joy upon his master. In the family castle at Thuringia, there is a painting of the story.—The dog is the only animal that dreams; he and the Elephant the only animals that understand looks: the dog is the only quadruped that has been brought to speak. Leibnitz bears witness, in his "History of the Academy of Sciences at Paris," to a hound in Saxony, that could speak distinctly thirty words. A friend came to Moraut, the famous French surgeon, and entreated him as a mark of friendship, to attend his hound who had broken his leg. Moraut cured him, and in about four weeks after, as he was at breakfast, he heard a whining and scratching at his door, and, on opening it, beheld his old patient with another dog, who had broken his leg; making signs to be healed.—Dogs are put to an amazing variety of uses. In Otaheite they are fattened on bread-fruit for eating; in Kamischatka they are used for drawing sledges; in Upper India for beasts of burden, as mules and packhorses; by the Jesso islanders for fishing. Blumenbach rather thinks that all the varieties of dogs do not come from one original sort.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCall, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CAMPBELL. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$5 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

* We very much doubt the correctness of the above statement. It is evident to us that many other animals understand looks, the horse or cat, for instance, and for ought we know all animals understand looks alike, (according to their capacity to understand any think,) as well as the elephant and the dog. Ed.

POETRY.

[SELECTED.]

TO THE RAINBOW.

Triumphal arch, that fill'st the sky,
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art—

Still seem, as to our childhood's sight,
A midway station given,
For happy spirits to alight
Betwixt the earth and heaven.

Can all that optics teach, unfold
Thy form to please me so,
As when I dreamt of gems and gold
Hid in thy radiant bow?

When Science from Creation's face
Enchantments veil withdraws
What lovely visions yield their place
To cold material laws.

And yet, fair bow, no fabled dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou didst shine,
How came the world's grey fathers forth
To watch thy sacred sign.

And when its yellow lustre smiled
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

Methinks the jubilee to keep,
The first made anthem rang,
On earth, delivered from the deed,
And the first poet sang.

Nor ever shall the Muse's eye,
Unaptured greet thy beam;
Thence of primeval prophecy,
Be still the poet's theme.

The earth to thee its incense yields,
The lark thy welcome sings,
When, glittering in the freshen'd fields
The snowy mushroom springs.

How glorious is thy girdle, cast
O'er mountain, tower and town,
Or mirror'd in the ocean vast
A thousand fathoms down.

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

For faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age.
That first spoke peace to man.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$3 payable on the receipt of the first number. No subscription will be received for less than a year. Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

Digitized by Google

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, APRIL 19, 1828.

|| No. 50.

From the Natches Ariel.

CHINA.

Antiquity of China.—No epoch could be assigned, with any degree of exactitude, without the powerful aid of mathematical knowledge—without it, the historian would wander in the labyrinth of uncertainty, alike unable to fix the commencement of the Babylonian or extinction of the Assyrian empire—the instant of Xerxes leaving Sardis, or that when Cæsar passed the Rubicon would escape him.

By the aid then of this important science the existence of Tchuén-hio, emperor of China, 2447 years before the vulgar era, ceases to be problematical, and that of Fohi, appears no longer ideal. Many circumstances, all combined, establish incontestably, the existence of China as a considerable nation long before the existence or commencement of the Assyrian or Egyptian monarchies, whilst we are compelled to reject ill founded claims that would place the antiquity of this nation as far back as ninety million years—not that the thing is impossible; for astronomy repels the supposition; but that these claims are unsupported by substantial proofs.

Moral Character.—Long prior to the Christian era, the sublimest morality was taught in China, and if they have equalled it, India, Greece and Rome have not surpassed it in grandeur in subsequent ages: in proof of this assertion I will give a short collection of the maxims or sayings of distinguished Chinese.

A. C. 2255. 1. Every thing depends upon seizing the proper season for procuring the necessities of life.

2. Treat strangers with kindness.

3. Instruct your neighbors.

4. Esteem and recommend the talented.

5. Confide only in men of worth.

6. Do not frequent bad company.

7. From morn to evening be full of fear and reverence, and continually on your guard to have your heart upright and free from passion.

8. Detest those whose tongues sow division and throw every thing into disorder.

9. It is highly blameful to praise one to his face and censure him in his absence.

10. If the thoughtless promise to amend, set his words to music and let them be sung to him daily.

A. C. 1786. 11. Correct yourself; cease not to correct yourself.

A. C. 1722. 12. Love your neighbors; treat your enemies with kindness.

Reflections.—These and a thousand other pieces of morality are to be found in the Chinese books; particularly in the Shu-king; and what is of more consequence, it appears that they were practised. The reverence of children for their fathers, in that empire, is known to every one to be unlimited. In the reign of

Yao, 4000 years before the American era, the reciprocal duties of parent and child, prince and subject, husband and wife, and the relative duties of superiors in age to inferiors, and those of equals, were well defined. Nothing is more pleasing to the reflecting mind than to dwell upon the social harmony which pervaded this ancient nation, at a time when most chronologers represent Ararat, or some other, as yet, undefined mountain, the landing place of an Ark which contained the germs of all that now lives, moves or breathes, on or in the ancient elements of earth, air and water.

Kong-foo-tee, A. C. 550.—This great philosopher of China, whose name is usually latinised by the word Confucius, flourished about 100 years before the time of Plato, and in the opinion of many, the morality he taught has been excelled by that of the founder of no sect from Moses to Mohammed. His principal injunctions to his disciples were:

1. Submit uncomplainingly to the will of heaven:

2. Love your neighbors:

3. Control your passions; which three commands contain the substance of all morality, whether found in Scripture or Koran. Plato has been admired, and Socrates, dying in support of his philosophy, compared to Divinity; yet their principles could not have been purer than those of Confucius. But let us look at some of his opinions, and if they are not now, they will be found less absonant to reason than many which have been sustained, for ages, at the expense of oceans of human blood and mountains of woes.

1. He maintained that from nothing, nothing could be made; which is equivalent to the subse-*quent nihil ex nihilo* fit of the Latins.

2. That material bodies must have existed from all eternity,

3. That effects and causes are co-existent, or rather that things and their elements or principles co-existed, from whence we might infer that he suspected what the Chemistry of modern ages had demonstrated.

4. That the cause of all things, is eternal, infinite, indestructible.

5. That there exists a central point of influence from which this cause chiefly acts and whence its emanations spread over the universe. This opinion in the present time would flow by association of ideas from the certainty of a central point to our solar system, and the analogical probability of a common centre to an infinity of systems.

6. That the universe is one animated system of one material substance.

7. That this almighty whole is under the control of one spiritual essence, from which emanates every living thing, and to which, when separated by death from its material part, every living thing again returns; this is much like

the opinion of Seneca, who maintained, that every thing when apparently destroyed, returned to the bosom of its cause. The disciples of Confucius never mentioned the word death, because they considered this only as the commencement of a new existence.

8. He maintained also, that man was the compound of two principles: one, light, invisible, ascending; the other, palpable, gross, descending; and that the separation of the two, occasioned death; he believed also in future rewards and punishments.—In fine, the opinions or doctrines of Confucius are far preferable to most of those idle and whimsical ones which in Greece, and, unfortunately, in more modern nations, have been dignified by the name of philosophy.

In concluding our remarks on the moral character of the Chinese, we may observe that as the extremes of virtue and vice become more prominent as civilization increases, it is not surprising that travellers should represent this people in modern days, as addicted to many things repugnant to the high character formerly given them—and the less so, because of that high character itself, which was magnified by the same cause which peopled our Rocky Mountains with Welch Indians. Nevertheless, we must conclude that their moral precepts are excellent and well worthy the attention of persons who boast of their superlative ideas while laughing at the children of the celestial empire.

Rev. Mr. Rayner's Sermon, on the doctrine of universal grace.

(Continued from page 392.)

Allow me to repeat the substance of this argument. To say then that God *wills* and *desires* the salvation of all men, (which none will deny,) is in effect to say that it was his original purpose and determination, according to the immutability of his counsel. And if so, it must take effect. I see no possibility of avoiding this consequence, unless it be by reviving and adopting the monstrous opinion (now I trust nearly exploded) that God has two, different and contradictory wills; one revealed, the other secret; one declaring his desire that all men should be saved; the other determining that the greater proportion of them shall perish forever.

But it is furthermore said, that the declaration in the text, that God is the Saviour of all men; is to be understood only of his having made *sufficient provision* for the salvation of all men. But what are we to understand by this sufficient provision? Can any thing be *sufficient*, which does not answer the purpose desired and intended; which purpose is the salvation of all men? Perhaps it will be said, that although this object is sufficiently provided for, yet, owing to their negligence, or obstinacy, a great many do not seek, and therefore will never obtain salvation.

But it should be remarked, that this *necessary* provision, should, in all cases, extend to this negligence and obstinacy, so as effectually to remove, or overcome them; and if this be not done, then it is not a *sufficient* provision. It is not so unless it extend to every case, and to all the circumstances of every case. To provide sufficiently against a future evil, is to guard against it so as to prevent its occurrence. And to provide sufficiently for a future good, is to ensure its enjoyment. This, in reference to the final salvation of all men, it is believed has been done, according to God's eternal purpose, which he purposed in Christ Jesus our Lord,—and for which purpose he was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man.

This necessary provision may include in it some things which are temporarily disagreeable and corrective; but if it shall ultimately secure the main object, it is sufficient. Otherwise it is not.

These considerations are suggested for the reflection of those who admit that God *wills* and *desires* the salvation of all men, and that he has sufficiently provided for the accomplishment of this object: Because it is evident that such an admission, embraces every thing for which the most liberal can contend; and goes all lengths of the declaration in the text, that God is the Saviour of all men.

Those therefore, who wish to avoid this consequence, ought not to say, nor to admit that God *wills* and *desires* the salvation of *all* men; but *only* of a *part*, and that he is perfectly *willing*,—nay determined, that a part of mankind shall be damned, and miserable to all eternity; having made no sufficient provision to ensure their escape from it;

But it has been supposed that the latter clause of the text must necessarily be so explained as to qualify and limit the preceding general declaration. Because, after asserting that God is the Saviour of all men, it is added, "*specially* of those that believe."

Here the inquiry arises, what is it necessary that persons should believe? Should they believe in God,—in a supreme Being, who made, and who governs all things? And should they believe that he is infinitely wise and good, and that he will always remain so? Doubtless they should. Because these are truths supported by reason and scripture. But they are not true because *men* believe them. They would be equally true if all men should disbelieve them. God's existence,—his attributes,—and his government of the world, do not depend upon the faith of his creatures.

Must we then believe that God is not only the Saviour of all men; but that he is *especially* our Saviour? This we may believe, and it may afford us great consolation. But if God is not our Saviour before we believe; then it follows that we are required to believe a doctrine which is *not* true before we believe it, but that our believing it *makes* it true. But if the believing or disbelieving of any doctrine constitutes either its truth, or its falsehood, then any particular doctrine is both true and false at the same time; because some believe and some disbelieve it.

But it may be asked, is God then the Saviour of those who do not believe? Doubtless he is, unless, (as was before remarked,) they are required to believe what is false, until by believing it, it becomes a truth. (Let it be not-

ed that I here mean that God is the Saviour of all men, even of unbelievers, in the same sense that Abraham was made the father of many nations. That is, it is so in the mind and purpose of him who calleth those things that are not, as though they were. God will have all men to be saved; not in unbelief, but by *coming to the knowledge of the truth*. And when they come to the knowledge of the truth, they will then be believers.)

Is not God the Saviour of little children, who die in infancy. The barbarous idea, which formerly prevailed, that they are subjects of hell torments, is fast giving back. It may, in some instances, be still privately cherished; but the present liberal and enlightened state of public sentiment and feeling, will not admit of its promulgation.

But if God is the Saviour of infants, it is without their faith; for they are incapable of it in this world. And with respect to the *christian* faith, the same is true of all those, to whom the gospel has never been revealed.

But let us examine into the meaning of the phrase *especially* of those that believe. And see whether it really excludes others from final salvation. It might be remarked here, that no *particular* declaration ought to be so construed as to do away, or to be inconsistent with a general one. What is said with reference to a certain, description of persons, cannot reasonably be explained so as to nullify or contradict what is expressly declared concerning all mankind. The text positively asserts that God is the Saviour of all men. The subsequent assertion, that he is so *especially* of believers, ought not in reason to be construed in opposition to the former assertion; or as in any degree weakening its force, or restricting its obvious meaning.

The word *specially* or *especially*, occurs several times in the scriptures, merely as a word of emphasis, but never as a term of exclusion. I will mention a few instances. In the book of Deuteronomy, 4th Chapter, Moses says to the children of Israel, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me.—Take heed, to thyself, and keep thy soul diligently; lest thou forget the things which thine eyes have seen, &c. *specially* the day that thou stoodest before the Lord thy God in Horeb." Now although they were particularly to bear in mind what took place before their eyes at Horeb; this certainly did not imply or intimate that they were at liberty to forget the other displays of the divine power and goodness towards them; for it was enjoined for them to remember *all* that the Lord had done for them; and *especially* what he did at Horeb. The Psalmist says, "I was a reproach among all mine enemies, but *especially* among my neighbors."—That is, among all his enemies, his neighbors were the most unkind and cruel. St. Paul to the Galatians, says, "As we have opportunity, let us do good unto *all* men; but *especially* unto them who are of the household of faith." I presume no one ever supposed that because it is a duty to do good especially to christians; that we are therefore under no obligation to do good to others. This passage presents a case very similar to that in the text.—Do good unto *all* men, *especially* unto them that are of the household of faith. We trust in the living God, who is the Saviour of *all* men, *specially* of those that believe. Now why should this expression in the text be so construed as to exclude from final salvation, all but believers, any more than

the same expression in the other passage should exonerate christians from the obligation of charity and kindness to all but the household of faith.

One instance more shall suffice. St. Paul in his 2d Epistle to Timothy, urges him to come and see him;—and, says he, "the cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books; but *especially* the parchments." Can any one suppose that Timothy, in the case, would understand St. Paul to mean that he should leave the cloak and the books behind, and bring only the parchments? What these parchments were, it is not easy to determine, nor at all material to know. On some account or other St. Paul particularly wished to have them: but he intended that Timothy should bring the other articles also; and doubtless Timothy so understood him. Indeed this term in the text, is so far from utterly excluding from salvation all but believers, that it necessarily comprehends others: for why should it be said that the living God is the Saviour *especially* of those that believe; if he is their Saviour *only*?

But why should I spend time in illustrating an expression, the meaning of which is so obvious. It is constantly used and perfectly understood. Allow me to exemplify it by an instance which may easily be supposed.—A man has a family of children, situated at a distance from him. He writes to a friend, residing near them, and requests him to come and make him a visit; and, says he, when you come, I wish you to bring all my children with you, for I long to see them *all*, and *especially* the youngest. Who in such a case would imagine, that the father did not wish to see *all* his children, and to have them all brought to him; although he was especially anxious to see and embrace the youngest.

We trust, says the Apostle, in the living God who is the Saviour of all men; *specially* of those that believe. Doubtless he is *especially* the Saviour of believers; for they have already been made acquainted with "his salvation, which he hath prepared before the face of all people. A light to lighten the Gentiles, and the glory of God's people Israel." God is *especially* their Saviour, as they have been brought to the "knowledge of salvation by the remission of sins, through the tender mercy of our God, (revealed in the gospel:) the day spring from on high having visited them:" whereby they have been "delivered from the power of darkness, and translated into the kingdom of God's dear Son." They are delivered from the ignorance and uncertainty which hung over former ages, and which still overshadow the minds of unbelievers, and those whom the spirit of life in Christ Jesus, has not made free from the law of sin and death. God is *especially* the Saviour of believers; because he has placed them in the new covenant dispensation, where "life and immortality are brought to light by the gospel;"—"where grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord."

In view of these exalted privileges and prospects, it may with great propriety be said that God, who is the Saviour of *all* men, is *especially* of those that believe. And as the living God is the Saviour of all men; according to his declared will, and his eternal purpose; who quickeneth the dead, and who calleth those things which be not, as though they were; we may look forward in the pleasing hope;—in

the joyful assurance of the arrival of that happy period, spoken of by the mouth of God's holy Apostles and prophets; when "the way of the Lord shall be known,—his saving health among all nations." "When every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of our God."—When, "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Amen, Alleluia.

The text still suggests some additional remarks. The apostle says, for therefore we both labour and suffer reproach, because we trust in the living God.—But why should trusting in the living God have subjected the Apostles to reproach? To trust in God implies a patient resignation to his will, and a firm reliance upon his goodness and mercy. And surely persons may do this without giving offence to any one, and without suffering reproach on account of it.

It was not therefore, merely because the Apostles trusted in the living God themselves, which subjected them to the reproach of their enemies. But it was because they instructed and encouraged all others to trust in God, as the common Father and friend to mankind. It was because they taught and declared that this living God is the Saviour of all men, Gentiles as well as Jews; and that therefore all might safely trust in him. It was this that brought upon the Apostles reproach and persecution; particularly from the self-righteous and malignant Jews; who had no idea that God was, or that he ever would be the Saviour of any but the Jewish nation. That the Apostles should teach, and publicly proclaim, that the Gentiles, whom they considered as outcasts and reprobates, were also, in the divine counsels, the subjects of mercy and salvation; this excited the utmost rage and enmity of the Jewish rulers and Rabbies; and subjected the Apostles to the foulest reproach.—It was because they not only trusted in the living God themselves, but declared him to be, through Christ, the Saviour of all men, and especially those who believed this divine record, and embraced the christian faith.

Can it be supposed, (the inquiry, my brethren, is seriously important) can it be imagined, that any of the public teachers of religion,—any who profess to be the Ministers of Christ, should, in these days, and in this christian country, be subjected to reproach for the very same cause for which the Apostles suffered it! Whether this is not the case, deserves serious consideration. We have noticed, and it is evident, that the Apostles suffered reproach, not merely because they trusted in the living God; for this alone could not have been objectionable, but because they trusted in him as the Saviour of all men Jews and Gentiles; and declared him to be so. And does not the same cause still operate in the same manner? In the view of many, what is, at the present time, more deserving of reproach and scorn, and utter detestation, than for a man, claiming to be a minister of the gospel, and an Ambassador of Christ, to proclaim from the pulpit the apostolic declaration, that God is the Saviour of all men, and that he will have all men to be saved. That Christ having tasted death for every man,

every man has an interest in his death; and that his blood shall not have been shed ultimately in vain for a single soul. Such a preacher is at once denounced as the worst of heretics;—as the messenger of satan;—an infidel; an advocate of the devil; and the enemy of righteousness. And all people, young and old, are warned, as they have any regard for religion, for the honor of God, and the salvation of their souls, not to allow themselves to hear him, or to converse with him; to listen to his pernicious doctrines, or to read any books which countenance them. "Why he preaches universal salvation. He teaches that God loves all mankind; and will finally save them all from sin and misery. That no body will go to hell; or if they should, that they will not remain there to all eternity.—That sin and death, and pain and sorrow, and the devil and hell, shall all be finally destroyed; and nothing remain but holiness and happiness, benevolence and love!"

Now the preachers of this doctrine still suffer reproach as enemies to God and religion;—as misconstruing and perverting the scriptures;—corrupting public morals, and opposing the reign of the Messiah! In a word, they are reproached and vilified, and condemned, (in many instances) even without a hearing; and without inquiring what "reason they can give for the hope that is in them." They are denounced as aliens for the common wealth of Israel; as having no interest in the covenants of promise; and unworthy of the christian name: because they teach the deadly doctrine (as some are disposed to call it) of "universal grace"—That the living God is the Saviour of all men.

This, as we have seen, was the very reason why the Apostles suffered reproach, especially from the Jews. And in the view of many, the doctrine appears to be still as objectionable, as it was in the days of St. Paul. Unaccountable as it would seem to be; absurd as it really is; it does appear, my brethren, as if some of our most zealous christians; elegymen as well as others; who are so anxious for revivals; so desirous to have the gospel preached to all nations; and pray so fervently for the conversion and salvation of "all Jews, Turks, Infidels and Heretics;"* It nevertheless does appear, as if

*See Book of common Prayer; Collects for Good Friday.—These Collects, or short prayers, are so excellently expressed, and so appropriate to this part of my discourse, that, for the satisfaction of those who may not have seen them, I will here insert two of them, with a short remark upon each. The first is as follows, "Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross, who liveth and reigneth," &c. If it be inquired who compose the "family of God" here mentioned, the next words contain the answer.—those "for whom Christ was contented to suffer death" and the Apostle declares that this was for every man. Every man therefore is one of God's family. And what christian can doubt whether his prayer is accepted, when he entreates the Father of mercies graciously to behold this his family? Or who can entertain the idea that one of this family will be finally abandoned to misery and want. Another Collect for the same occasion is thus expressed. "O merciful God, who hast made all men, and hast

many could not endure the idea that holiness and salvation, and consequently happiness, shall ever become universal. They cannot listen with patience to any arguments in favor of such a doctrine: whilst to the arguments and illustration which go to prove the certainty of eternal torments, to be inflicted "by the angry God," upon a great proportion of the human race; in which, if not themselves, yet a number of their near relatives and friends, will, in all probability be included. To these arguments they appear to listen not only with composure, but with eager attention, and even with high satisfaction.

But to proceed to notice that the firm persuasion that the living God is the Saviour of all men, and especially of believers, made the Apostles willing to labour, as well as to suffer reproach. In this view they were anxious to spread the glad tidings of the gospel salvation to the remotest boundaries of the earth; that in this blessed revelation, all mankind might be made sensible of the infinite mercy and benevolence of their Creator, and of the riches of his grace in Christ Jesus. That from a view of the goodness of God, they might be led to reverence and adore him—might repent and turn from their superstitious vanities—might be saved from their degrading ignorance and corruption, and be governed by the rational precepts, the salutary influence, and the animating hopes of the christian religion.

It was on this account that St. Paul gloried in being the Apostle of the Gentiles; and in travelling into distant heathen countries, that he might proclaim among the ignorant and deluded inhabitants, the unsearchable riches of Christ: And as he says, "make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God:—but is now made manifest by the gospel,—according to the eternal purpose which he purposed in Christ Jesus our Lord." The Apostles were content, as I have before remarked, to labour as well as suffer, that they might bring as many as possible, to the knowledge and belief of this blessed revelation; because God is especially the Saviour of believers; by giving them "the knowledge of salvation by the remission of sin, through his tender mercy."

EXTRACT

FROM A SERMON PUBLISHED BY DR. CHALMERS OF GLASGOW.

"God has, for the well-being of society, provided man with certain feelings and constitutional principles of action, which lead him to a conduct beneficial to those around him; to which conduct he may be carried

nothing that thou hast made, nor desirest the death of a sinner; but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of the word: and so fetch them home, blessed Lord to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord."—This prayer (as well as the former) if offered in faith, fully embraces the doctrine of universal salvation; if not offered in faith, with what propriety is it used at all?

by the impulse of these principles, with as little reference to the will of God, as a mother among the inferior animals, when constrained by the sweet and powerful influences of natural affection, to guard the safety, and provide for the nourishment of her young. Take account of these principles as they exist in the bosom of man, and you there find compassion for the unfortunate; the shame of detection in any thing mean or disgraceful; the desire of standing well in the opinion of his fellows; the kindlier charities, which shed a mild and quiet lustre over the walks of domestic life; and those wider principles of patriotism and public usefulness which, combined with an appetite for distinction will raise a few of the more illustrious of our race to some high and splendid career of beneficence. No, these are the two principles which, scattered in various proportions among the individuals of human kind, give rise to the varied hues of character among them. Some possess them in no sensible degree; and they are pointed at with abhorrence, as the most monstrous and deformed of the species. Others have an average share of them; and they take their station among the common place characters of society; and others go beyond the average, and are singled out from among their fellows, as the kind, the amiable, the sweet-tempered, the upright, whose hearts swell with honorable feeling, or whose pulse beats high in the pride of integrity.

"Now, conceive for a moment that the belief of a God were to be altogether expunged from the world, We have no doubt that society would suffer most painfully in its temporal interests by such an event. But the machine of society might still be kept up; and on the face of it you might still meet with the same gradations of character, and the same varied distribution of praise among the individuals who compose it. Suppose it possible that the world could be broken off from the system of God's administration altogether; and that he were to consign it with all its present accommodations, and all its natural principles, to some far and solitary place beyond the limits of his economy, we should still find ourselves in the midst of a moral variety of character; and man, sitting in judgment over it, would say of some that they are good, and of others, that they are evil. Even in this desolate region of Atheism, the eye of the sentimentalist might expatiate among beautiful and interesting spectacles, amiable mothers shedding their graceful tears over the tomb

of departed infancy; high toned integrity maintaining itself unsullied amid the allurements of corruption; benevolence plying its labors of usefulness, and patriotism earning its proud reward in the testimony of an approving people. Here then you have compassion and natural affection, and justice, and public spirit, but would it not be a glaring perversion of language to say, that there was godliness in a world where there was no feeling and no conviction about God?"

[Sermon iv, pp. 182, 3, 4, 5.]

INTELLIGENCE, SAGACITY, AND AFFECTION
OF ANIMALS.—No. 10.

Þat bérds élsó, er net hólí gídd bí instíkt, (as Lórd Káms s:s,) but bí resn, réflékñ, á expériñç, wil apér frém þe sólóig akunt ev þe mígráñ ev þe swólo.

Þe místéri hwiç aténds þe rétrét ev þe swólos frém yr nórðrñ klíms dúrñ wíñtr, is wun hwiç prémíss lítl hóp ev évr beíñ sólvd. To hwetévr klím er pørt ev þe wírlð há procéd, þér flít is at an éléváñ fər beyénd þe réç ev húmān óptíks. Wíh þe fírst rá ev þe mórñíng há dépert so díréktli úpwerðs, as to élúð el résérç; á wíh þe fírst dèn ev dá há rétúrñ, but hwiñç no man kan tel; há dróp as frém þe klíðs, á ták up þér áhóð in þér fərmr hents, as íf há had just líft hím an yr beför.

[Hér yr óhr gos into á pørtíxúlr akunt ev þér manóvriñ, in órðr to træn þér yuñ fər þér flít, beför þér fíñal dépertúr; hwiç wé must omit fər þe wént ev róm.]

Wé er élsó ínfərmd bí Kulpépr, in his "Ígglið Erbal Físíðan," þat þes bérds er éxçlítt ékúlísts; "Før, (s:s hé,) íf yò pøt yt þe ís (eyes) ev yuñ swólos hwiñ há er in þe níst, þe óld wuns wil rékúvr þér ís agén wíh þis erb, (Célandín:) Þis í am kónfídñt, fər í hav tríd ít, fər íf wé mēr þe véri ápl ev þér ís wíh á nédli, sé wil rékúvr hím agén."

Hs ádmírablí wíl þe wírdz ev þe Pøtt aplí hér,—

Go, from the creatures thy instruction take:
Learn from the birds what food the thickets yield;
Learn from the beasts the physic of the field;
Thy art of building from the bee receive;
Learn of the mole to plough, the worm to weave;
Learn of the little nautilus to sail,
Spread the thin oar, and catch the driving gale.
Here too all forms of social union find,
And hence let reason, late, instruct mankind.

Here subterranean works and cities see;
Their towers aerial on the waving tree.
Learn each small people's genius, policies,
The ant's republic, and the realm of bees;
How these in common all their wealth bestow;
And anarchy without confusion know;
And these for ever, tho' a monarch reign,
Their separate cells and properties maintain.
Mark what universal laws pervade each state,
Laws wise as nature, and fix'd as fate.

Hs muç man is indétt to méni ev þe bèsts, bérds, á fíðs, fər váríus dískúvrið in ért, síñç, vértú, pèlíci á gøð gúv:ñm:t, ís wíl nòn to þòs hwiç stúdi þe wísdum ev Gøð in þe wírkz ev kréañ. Frém þe éléfant to þe ant, íñklúsv ev þe nètílus, þe bèvr, þe hørð, þe deg, þe bè, wíh húndr:ds mór þat stand unrívald bí man in þér díst:rt wírkz ev íñjénúttí á íñdústrí. To þe nètílus er wé indétt fər wun ev þe gránd:st á móst yúsfól íñvénñs síñç þe wírlð bégán, nàmli þe ért ev sálíng á máníjñ díps on þe ðñ.

Óþían Háliút. líb. 1. déskríbð þis fíð in þe sólóig mánr:—"Þá swím on þe súrfaç ev þe sè, on þe bak ev þér díls, hwiç éxáktli ré-sémbl þe hulk ev á díp; há rás tò fét líx masts, á exténd á mémbrán bétwèn, hwiç servs as á sál; þe úñr tò fét há empló as órs at þér síð. Þá er yúzuáli sèn in þe Médítéránéan."

N. B. Wé mít giv méni mór án-éxdots símlr to þe abúv; but sal stöp hér: íf þes er trú, há prøv el þat wé wíð to prøv bí hím; but íf þe abúv wíl atéstð fáktz kan bé rékøncíld on þe príncípl ev íñstíkt, hs sal wé bé ábl to prøv þat ít ís éñí híg mór þan íñstíñct þat díktáts to man el þat hé dus?

A wolf which had killed and wounded a number of sheep in Waltham, Vermont, and its vicinity, was hunted by the New-Haven and Middlebury wolf club, surrounded, and finally shot by a dozen rifles. The Middlebury Standard calls this a great triumph of the wool-growers.

Cure for the tooth-ache.—At a recent meeting of the London Medical Society, Dr. Blake stated that the extraction or excision of the teeth was unnecessary. He was enabled, he said, to cure the most desperate cases of tooth-ache, (unless the disease was connected with the rheumatism) by the application of the following remedy to the diseased tooth:—"Allum reduced to an impalpable powder, two drachms; nitrous spirits of ether, seven drachms; mix and apply them to the tooth." Eng. pap.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY APRIL 19, 1828.

SIN AGAINST THE HOLY GHOST.

It is not because we think it necessary for the subscribers and patrons of the Olive Branch generally, that we write on this subject; but it is for the sake of others into whose hands it may occasionally fall, and to fulfil a promise already made to an individual who has desired information on this important subject. We shall first consider the text as it stands in Matthew xii. 31, 32.

31. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men.

32. "And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the *world to come*."

Were it not for the last qualifying clause, the text would contain a palpable contradiction. "All manner of sin and blasphemy" (which certainly includes the blasphemy against the holy ghost) "shall be forgiven unto men," is a positive assertion. "But the blasphemy against the ghost" (the word *holy* is here wanting in the original text) "shall not be forgiven unto men," is another positive assertion, directly contrary to the first. And did the latter clause in the 32d verse, imply that this sin or blasphemy shall never be forgiven, the text would contain a contradiction throughout; but if the last clause does not imply that the sin shall never be forgiven, then there is no contradiction; but agreeably to a well known Hebraism, it makes the whole text comparative, and shows that some sins would be sooner forgiven, or more easily forgiven than others, and that the latter sin spoken of would not be forgiven till a certain period of time. The period of time which was to elapse before this sin would be forgiven is expressed in Greek by the *oute en touto to aioni*, *oute en to mellonti*, which literally is *neither in this age, neither in the coming*. The word *aioni*, rendered *world*, in the common version, is the same word that is rendered *for ever*, in many other places and is most generally rendered *for ever* in the New Testament. We shall first consider

the word *mellonti*, which will throw considerable light on the subject. The word is a participle from the verb *mello*, used, Matt. xx. 22. "Can ye drink of the cup which I, *mello*, *am about to drink*?" and is used in its various forms 110 times in the New Testament, in all of which it represents time immediately approaching, or what is soon, or about to take place. We shall only notice the passages where it is exactly in the same form as in the text. Acts, xx. 5. "And when the Jews laid wait for him, (Paul,) *mellonti as he was about* (or *being about*) to sail into Syria?" When was Paul about to sail into Syria?—in this world? or in another? Eph. i. 21 "—not only in this *aioni*, world (or age,) but also *en to mellonti* in that which is to come, (or *in the coming*.)" Although this represents Christ as being in heaven, yet the time alluded to, is the gospel dispensation, and not strictly eternity; for then he shall have resigned up the kingdom to Him from whom he received it, and shall be "subjected to Him who subjected all things to him, that God may be all in all." See I Cor. xv. 28. improved version. These are the only passages where we find the word exactly in the same form; but there are several others where it is the same only in the plural number, as Mark x. 32. "He began to tell them, *ta mellonta*, the things which were about to befall him." When were they *about* to befall him?—in time? or in eternity? Luke xxi. 36. "Watch—and pray—that ye may be accounted worthy to escape all these things, which, *mellonta*, *will soon* come to pass." How *soon* were these things coming to pass? Acts xxiii. 27. "This man, having been seized by the Jews, *kai mellonta*, *was even about* to be destroyed by them." How soon did the commander think Paul was about to be destroyed by the Jews, when he wrote this letter to Claudius? We might quote passages where it is used in other forms, that is, in the different moods and tenses, in which we should find the meaning uniformly the same, but these are sufficient. We might venture to challenge our opponents to find a single passage, out of the whole 110 texts where the word is used, where it unquestionably has any reference to eternity. If the words *en to mellonti aioni*, necessarily mean eternity, then *en toute aioni*, should mean *the whole of time*; and the words *heos tes sunteleias tou aionos* must mean *the consummation* (or *end*) of time. Matt. xxviii. 20. But then what should we do with *touto*, *this*, in connexion with *aioni*,

if we understand *aioni* to signify *time*; for this would seem to imply that there are other times besides *this*, when if this time (or world) means all time, or the whole of time, there can be no other time except the present time only? But how long did Christ continue with the apostles after his resurrection? That the phrase *end of the world*, does not necessarily mean the *end of time*, must be obvious to all who will read so as to understand. But now he hath been manifested once, at the end *ton aionion of the ages*, to put away sin through the sacrifice of himself." Heb. ix. 26, improved version; which compare with the common version, where the words *sunteleia ton aionon*, are rendered *end of the world*. But in the end of what world did Christ appear?—not in the end of time, most certainly. We shall not go into a discussion of what is meant here by putting away sin through the sacrifice of himself, as it is not necessary to our present purpose. We say that sin was only ceremonially put away, in the same manner as it was put away, year by year, under the legal dispensation; but now it was put away, in the same sense, "once for all;" that is, there was to be no more ceremonial offerings for sin after this.

The end of the world—literally the end of the worlds, or ages, for the word is in the genitive plural. If we should say, it was the *end* of the legal dispensation, and the commencement of the gospel dispensation, it would be true in point of fact, and it may perhaps account for the plural form of the word.

If we turn to the parallel text in Mark, we find the same idea expressed, though in different words.

Mark iii. 28—30. "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:"

30. "Because they said, He hath an unclean spirit."

Here we are informed in what the sin against the holy spirit (for we do not use the term ghost) consisted. It was imputing the good works of Jesus to an improper motive.

"Because they said, He hath an unclean spirit." But here also is a positive promise of forgiveness, not only of all sin, but also of blasphemy *wherewithsoever* men shall blaspheme; that is, without a single exception. Forgiveness does not save men from the consequences of sin, when once committed, as

some have vainly supposed. "But he that shall blaspheme against the holy ghost (holy spirit) hath never forgiveness." Hath never forgiveness, is hardly good sense. The translators undoubtedly meant *shall never be forgiven*. But such rendering could by no means be justified; and if it could, it would make the text palpably contradict itself. The text is literally, "hath *ouk*, not, (not *never*), forgiveness, *eis ton aiona*, to the age." But the words *eis ton aiona*, are wanting in some good copies; yet they would seem to be necessary, to make the meaning correspond with the text in Matthew, were it not for the subsequent clause. Without those words the meaning would be "hath not forgiveness;" that is, hath not *now*, at this time, forgiveness; with them, the meaning is, "hath not forgiveness, now, nor will have for a long indefinite time." But if this sin hath not forgiveness, or had not forgiveness, that is, then, what had it? for it seems it must have something. Well, read on, and see what it has. "But he who shall blaspheme against the holy spirit, hath not forgiveness [to the age]; but is, *enochos*, obnoxious, (or liable to, *aionion kriseos*, continual judgment, (or a long indefinite period of condemnation or punishment,) for such are the meaning of the words here, rendered in the common version "eternal damnation!" Such is the meaning, whether we render the words *eis ton aiona*, or not. They would be necessary to make the sense correspond with the text in Matthew, were it not for the last clause; but to say, hath not forgiveness to the age; but is liable to everlasting punishment, almost amounts to tautology. But whatever may have been the identical words recorded by Mark, the meaning is undoubtedly the same here as in Matthew. And we would add, as our opinion at least, that the Jews were not only liable to, or in danger of *aionion kriseos*, of aionian punishment; but were actually doomed to suffer all that is contained in the meaning of those words.

With this explanation of the words, we shall now find it not very difficult to explain the meaning of the text. Christ came under the legal dispensation, which was closed by his sufferings and death, and the consequences that followed during the life time of that then present generation. The *this world*, therefore, in the text, was the legal dispensation, in which the sin of rejecting him, and imputing his wonderful works to his being possessed with demons &c. was not forgiven. The *mellonti, coming*, (age or

world, understood, which is supplied in the common version,) was the dispensation of the gospel to the Gentiles, during which period, the sin against the holy spirit has not, nor will it be forgiven. When, then, will it be forgiven? Answer: when "out of *Si-on* shall come the deliverer, and turn away ungodliness from Jacob, and so all Israel shall be saved; for this is my covenant unto them (saith God) when I shall *take away* their sin." See Rom. xi. 25—27. The sin was a national sin, and we are to look for its forgiveness in a national sense. With such a construction of the text, which we conceive to be its only true construction, we may cheerfully admit the truth of every part of it; and that too, without making one part contradict another. The word *aionios*, connected with and qualifying the word rendered damnation in the common version, does not necessarily carry the idea of suffering into another state of existence, any more than the word *mellontos*, as found in the text in Matthew. Paul uses this word to signify the period of a man's life, as in the 15th verse of his epistle to Philemon; which see, where the same word is used, and on which Dr. Macknight says, "The word *aionios* may be translated *for life*; which I take to be the apostle's meaning."

To make the sense of the passage still more plain, if possible, it is as though a man should say, "All that ever lived shall die:" he undoubtedly would declare a general truth; but, if he should add, speaking of certain individuals, "many who now live will not die this year nor next;" it would by no means contradict what he had before said; that might be a truth, and undoubtedly is a truth, and yet the other may be equally true. Just so is the nature, and construction of the text under consideration as recorded by Matthew. "All sin and blasphemies shall be forgiven unto men:" but the blasphemy against the spirit, manifested in Jesus, was not forgiven under the law; nor is it forgiven under the present dispensation of the gospel; but has occasioned already nearly two thousand years of condemnation and punishment, and how much longer it will have to be endured, God only knows. K.

PATISCELLANEOUS.

SWEET IS THE BREATH OF SPRING.

This is the sweetest season of the whole year. There is a joyful elasticity about it which cheers and invigorates the mind. If the body, when it first makes its visit, is too sensitive to its lively touches and droops a

moment under its influence, it is but to prepare itself to meet the glowing Summer which treads upon its fairy footsteps with renewed powers and livelier sensations. There are but a few who do not feel amidst all the luxurious tresses with which Spring wreathes her bright, fair brows, an unusual pressure arising from the sudden unbracing of the constitution, which undergoes nearly as great a change as the vegetable kingdom itself. But the system soon regains its natural tone and rises up out of its feebleness to drink in the nectar of the gentle zephyrs, loaded with ambrosial sweets.

The return of Spring awakens universal nature from her dreary sleep, and animates and gives a voice to all her works. It is a fresh cause of gratitude and should elevate the soul and draw out the affections to that great and good being, who conducts the seasons in their rounds. Yes, to Him we should be lifted up whose bountiful hands have covered the earth with its green carpet and fringed it with a rich drapery, and enriched it with necessary food for man and beast. The earth is one of his places, spread out and fashioned by the great Architect himself, to display his power and shew his mercy. He has loaded every department of it with his richest gifts; and above all, he has spread over it the broad banner of his love and beneficence.

But soon the beautiful enamelling will pass away and Spring begin to droop, her tresses wither and her eyes grow dim. Dreary winter will then rush upon her like an armed Warrior clothed in ices, attended by his desolating train, and with rude and rough hands despoil her of her jewelled robes and quite deface even the semblance of her charms. But even here there are some tokens left of kindness and signs of hope.—The great Disposer of all events prepares us for the wintry howl and chilly blast and snowy vest. A thousand sweets remain and the change only renders the coming Spring, again, more welcome.

But have we not a moral here? Will not man himself be changed? O yes, the spring tide of his days will roll away to ocean's grave, and Death like a cruel ruffian, clad in sable armor wreak his vengeance, on him.—His beautiful and noble bearing, so firm and elevated, will fall beneath his powerful stroke and mingle like the Autumnal leaf with the cold earth. Yet even in this sad change there is still hope. There is a spirit in man and the vivifying influence of the sun of righteousness will save it from the blasting touch of Death's icy fingers, and another and more glorious Spring open on the disembodied one where perennial joys abide, where brilliant scenes are never darkened over and flowerets of the softest, purest dyes are ever blooming, ever fair and sweet.

Then let us wait our appointed change in peace, in firm reliance upon Divine Providence, who has ordered all things wisely.—

Let us live in view of a better country, making it our chief business while sojourning in this wilderness world to be always prepared and ready for an honourable departure and a joyful welcome into the mansions of felicity.

From Canton.—The 2d and third numbers of the Canton Register, a paper edited by an American, have been received at Boston by the Liverpool packet. The Evening Gazette gives some extracts, which are novel and interesting.

Canton, Nov. 15.

State of China.—The military operations in Western Tartary, or Turkistan, commonly called Little Bucharia are discontinued, and the Imperial army recalled. During the summer campaigns of this year, the Mahomedan rebels were driven back from Aksa to beyond Cashgar, and the Chinese frontier, on the N. W. in that neighborhood. The towns Yarcand, Koten, &c. which the preceding year had fallen into the hands of the rebels retaken by his Majesty's forces. But the chief rebel, a Mahomedan pretender to the throne of Little Bucharia was not taken. It is indeed reported among the natives that he has returned to the charge with a reinforcement of the troops furnished to him by the Russian governors on the frontier. Reports in China, however as every where else, are not always to be depended on.

The natives complain of increasing poverty among the mass of the people, and consequently the increase of the Banditti; some of whom, even in the northern parts of Canton, betake themselves by thousands to the hills and valleys defended by narrow passes, where they set the overment at defiance.

The finances of the country are not in a good state. Hence last year a new measure, consisting in the sale of office was adopted; and a price fixed by government, for all the different offices below Governors and deputy Governors. This measure was reluctantly adopted for one year, to meet the expenses of the Tartar war. It has produced under six millions Taels.

Ho Nan province.—A native of this province in August 1827, unintentionally caused the death of his own mother. The sentence is, to cut him to pieces by slow degrees. That is, beginning at the less vital parts deliberately, the hands, the fore-arms, the feet, the legs, the thighs, the head, and then stab the trunk to the heart. But there was something extenuating in his case, and the sentence is referred for ratification to Peking. His majesty has sent it to the criminal board.

Peking Aug. 22.—His Imperial Majesty has directed the military council of the empire, to write to the Governor of the capital, requiring him to go in person to various temples dedicated to the "black dragon deep, the white dragon deep, the dragon God hall," &c. to ascertain whether these places required repairs, or not. For his Majesty is deeply penetrated with a feeling of gratitude to the presiding divinities, who had, in consequence of devout prayer, granted rain to the thirsty fields of Peking province.

A proclamation against gambling.

By the Resident (Hway Chaon and Hea, in the Province of Canton.

This is published for the purpose of prohibiting gambling, in order to destroy the source of

theft and robbery, and to promote the peace of the district.

To study the rites, and become versed in poetry, constitute the most important business of the learned. To pull the cart, buy and sell, form the livelihood of the people. If they always possess sufficient supplies their minds will be settled & satisfied; what fear of their giving way to depravity? If they enjoy the fruits of their own labor, where is there any cause to fear that they will steal, or form crafty schemes? Why should you, people, make gambling your chief employment, saying, come let us try our hand at a little gain, it is not enough to win once? Thus you go on neglecting your proper employments; dreaming of riches and grandeur, you make preparations for an immense fortune, not suspecting that from such joy, sorrow will spring. To-day you gain, and to-morrow lose. You are rich now, and on a sudden you become poor. The gamester, by degrees, carries off the whole of your money, till at last you are driven to carry off secretly and pawn the clothes of your own children, to borrow of your friends, till your clothes become so tattered, that if you meet a person of good character you feel ashamed and avoid him. By degrees you lose the whole of your prosperity, and have no longer any means of procuring money. At last you break into people's houses at night, till by degrees, every good principle is destroyed, and your character is lost. On all sides you entice the children of virtuous families to gamble till you completely fleece them. Hence it is that if gambling houses are not abolished, and gaming put a stop to, robbery cannot be removed, nor can the happiness of the district be secured. In this case how can the magistrate be said to have fulfilled his duty?

I have made strict inquiry on this subject, and now issue this Proclamation for the information of you soldiers and people that in the future, every one of you ought to repent of your former errors and former vices. Do not say that gambling is a thing of no moment, but bend your whole attention to the proper business of life. If any dare not to reform, but continue in their old course, when caught and convicted they will not, on any account be pardoned. Let all give serious attention to this. Do not oppose.

The Orthodox do not believe in infant damnation, says Dr. Beecher. The following from the Boston Recorder, the orthodox paper in this city, demonstrates it.

Children of godly and ungodly parents.

A writer in the Boston Recorder, says—"I believe that godly parents who devote their children to God, and pray for their salvation, have reason to hope, when they are taken from them in infancy, that God will remember his gracious covenant, and give them a place in his kingdom. And I know that there are many ungodly parents, that console themselves with the hope when their children are taken from them, that they are happy in heaven; though they never gave them to God, or offered one prayer for their salvation. But what is the relation in which such people stand to a holy God? What right have they to any covenant blessing? Surely they ought to fear and tremble, lest God should visit their ini-

quities upon their children; and exclude both from all the blessings of his kingdom."

PROPOSALS FOR UNITING TWO WEEKLY PAPERS INTO ONE, ENTITLED
THE OLIVE BRANCH & CHRISTIAN INQUIRER.

Devoted to Free Inquiry, pure morality and Rational Christianity.

Edited by Rev. Abner Kneeland, proprietor and Publisher.

"Behold! how good, and how pleasant it is, for brethren to dwell together in unity!"

THE OLIVE BRANCH & CHRISTIAN INQUIRER is designed to succeed, as well as supersede, the two papers of the above names; and their union is with a view of increasing their patronage, in a way that will be perfectly satisfactory to all concerned. It will be sufficient to obtain the encouragement of liberal minded men, to say that such an arrangement became necessary for the life and continuance of either of the papers. By making this arrangement with the Rev. Mr. BATES, Editor of the *Christian Inquirer*, we hope to be able to give satisfaction to his subscribers as well as our own. And believing that all sincere inquirers are acquiring after truth, a steady march towards the obtaining that object, without turning to right or left, will be most likely, of any mode which we could adopt, to give satisfaction to all. We shall be happy to receive and insert any communications from the Friends who have patronized the Inquirer, (should they continue their support to the offspring of their particular favorite & the *Olive Branch*), not exceeding a due proportion of the paper according to the number of subscribers respectively. The only requisites to gain admission, will be *brevity, candor, and charity*;—**BREVITY.**—*multum in parvo*, that we may have room for their admission, without excluding others having equal claims; **CANDOR**, that they may be read, otherwise they will be a dead weight upon our columns; and above all, **CHARITY**, so as not unnecessarily to wound the feelings of others.

To the subscribers to the *Olive Branch*, we trust nothing more will be necessary than to say that the Editor has now the sole control of the paper, and of course the responsibility of the editorial department, is all his own. He can only say that he shall continue, as heretofore, to advocate, fearlessly, what he conscientiously believes to be true; holding himself at all times open to conviction; and being convinced of any error, he will candidly acknowledge it. Even our enemies must perceive, by this time, that, notwithstanding all the fears and alarms which have been excited, the steady course we have pursued has been crowned with every degree of success that could have been calculated upon; and far, yes, very far, beyond the expectation of either ourselves or best friends.

1. THE OLIVE BRANCH AND CHRISTIAN INQUIRER will be a full octavo sheet, 16 pages, and published on Saturday of every week, making two volumes per annum of 416 pages each.

2. Price \$3 per annum, or \$1.50 per volume, payable quarterly; or \$2.50, or \$1.25 a volume, if paid in advance. To those who receive their papers by mail, if paid in advance free of postage, \$2 per annum, or \$1 a volume. Any person in the country, or at a distance, who will send us \$10 in advance, free of postage, shall receive six copies for one year; that is, one copy GRATIS.

3. No Subscription will be received for a less term than six months; that is, for one volume complete; nor discontinued till all arrearages are paid, unless at the option of the publisher.

All communications are to be directed *post paid* to the Editor, No. 527 Pearl-street.

New-York, April 7th, 1828.

THE LARGE BELL at the state house, says a Philadelphia paper, which sends forth its deep tones on election days, was put up by the Provincial Assembly of Pennsylvania, some years, before the revolution. It was the first bell rung when the Declaration of Independence was proclaimed, and bears this remarkable inscription: "*Proclaim liberty throughout the land and to the people thereof.*"—It is very singular that such a motto should have been adopted at a time when the country was quietly reposing un-

der the dominion of a British King; and the circumstance, connected with the fact just stated, is worthy of remembrance.

JUSTIFIABLE HOMICIDE.

In the early part of the night of the 1st ult. a negro man, (whose name we have not learnt,) made an attempt to break into the house of Mrs. McLaughlin, a widow lady living near Massy's Cross Roads, in this county; Mrs. McL. put a child out at a window and sent it to a neighbor's house for assistance—a friend came and remained until a late hour, during which time the attempt was not renewed. Apprehending no further danger he returned home. Soon after the negro again renewed his attempts to break into the House, when the child as before was despatched for assistance. In the mean time the negro was making rapid ingress at Mrs. McL's chamber window, and she found it necessary to stand on the defensive, and accordingly commenced operations, with an axehelve, upon his head, and by the time her neighbors arrived she had despatched him—life was extinct, and she saved from robbery, violation, and perhaps death.

Chesterton Telegraph.

REMOVALS.

Those of our subscribers who have removed, or who contemplate removing the first of May, are requested to leave their names at this Office, or (after the first of May,) at the Office of the Olive Branch and Christian Inquirer, 527 Pearl street.

Look out for thieves, ! Keep your doors locked!

Mr. Kneeland was sitting in his parlour, in conversation with a gentleman on Thursday evening, the 10th inst. his wife and daughter having walked out, some villain entered his house and took his cloak from his front entry, leaving the door part way open. May he be rewarded according to his deed.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCalla, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANNFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 30. ; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's

Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

A series of Letters, in defence of Divine Revelation; in reply to the Rev. Abner Kneeland's Serious Inquiry into the authenticity of the same. By HOSEA BALLOU. Pastor of the Second Universalist Society in Boston.—To which is added, A Religious Correspondence, between the Rev: Hosea Ballou, and the Rev. Dr. Joseph Buckminster, and Rev. Joseph Walton, Pastors of Congregational Churches in Portsmouth, N. H. 87 1-2 cts.
Do. do. in boards, 75 do.

DIED,

On Monday the 14th instant, Eviline, daughter of Mr. Davis Hunt, much beloved by her numerous friends.

PORNY.

[SELECTED.]

A MURDERER'S CONSCIENCE.

There is a dark and fearful mystery Surrounds me. By my couch at night it hangs A dread and daring looking vision there, Standing with bloody hands and glassy eyes: Its drooping eyelids of weary watching tell, While on its fair and flowing drapery Bright drops of blood appear, outshining all The sparkling gems that in its dress are seen.

By day A phantom, dreary shadow follows me, Treading in my steps, and hovering o'er My daily walks. It watches me so close That I no peace can know. It has the form of earth,

Yet in that care-worn countenance there seems A shade unearthly; as if the deep grave Had given that tint of immortality.

Oh! when shall my poor, heavy soul be freed From earthly wanderings? Alas! the crime With which my hands are stained, robs me of all The peace which this low word can give. Deep, deep

Within my heart the gnawing worm is laid, Which preys upon my vitals, and wears out My weary, toil-worn frame.

Of all the horrors that a mortal man can feel, Of all the ills which our poor race can know, Which on this earth vain man is doom'd to bear, There's nought which so wears down a human frame,

And brings it high unto the yawning grave, And yet not permit its weary limbs To rest therein—to take its last cold rest— As the upbraidings which a murderer feels, When conscience reprobates the many ills, Which he has done to man—and causes him To bow before its stubborn call.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year.

Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, APRIL 26, 1828.

|| No. 51.

The Rev. Mr. Rayner's Sermon, on the doctrine of universal grace.
(Concluded from page 395.)

But say some, "if all men are to be saved; or if God is the Saviour of all men; preaching is useless. What good can it do to preach the gospel to mankind, if all are finally to be saved?" It would seem to be the opinion of such objectors that it is of little or of no consequence to publish good tidings to mankind, especially if they are good tidings to all. This certainly is not a very rational objection, or just inference. The better, and the more interesting the tidings are; and the greater the number who are concerned in those tidings; the more important it is that they should be published: and if those tidings concern all mankind, and are good to all, they should be proclaimed throughout the universe, "as far as the human race is found."—"Their sound should go into all the earth; and their words unto the ends of the world." Did the angel think it of no consequence to proclaim the birth of a Saviour, because it was good tidings of great joy, which should be to all people? The Prophet Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, thy God reigneth!—The Lord hath made bare his holy arm, in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." But according to our objector, if all are to see the salvation of God, it is of no consequence to make it known. If a part only, say one tenth, or a quarter part of the human race, shall be saved by grace, (and by grace alone it must be, if any are saved) upon such a supposition, it appears to be thought altogether important, that the joyful tidings should be proclaimed to all people, christians, Jews, and heathen. But if all mankind are interested in this "salvation of our God," and if all shall finally see it, then it is useless to publish it; and there is no sufficient inducement to make it known!

Suppose, my brethren, that by some miraculous exhibition, I should be able to convince you this afternoon, that I was commissioned, immediately from heaven, to declare that one half of this congregation are the objects of God's peculiar favour, and will be eternally saved. Or suppose that by the same authority, I should declare that God loves you all, with an everlasting salvation. In which case would the proclamation be most important and desirable? Ah, my beloved hearers; according to the first supposition, I should pronounce the message with which I was commissioned in broken accents, with fear and trembling; and you would listen to it with terror, amazement, and awful dread. According to the latter, I should want a thousand tongues, and the voice of an Archangel, to assist me in uttering the joyful tidings,—and make the welkin ring with the glorious,—the Godlike proclamation;

and every soul of you present, would shout, GLORY TO GOD IN THE HIGHEST!!

The true belief of the gospel—that God is the Saviour of all men; tends to give exalted ideas of the character of the Supreme Being,—of his adorable perfections; especially his infinite wisdom, and his unbounded mercy and goodness; and lays a foundation to gratitude, affection and confidence, the most rational, sincere and ardent. It tends also, greatly to increase a spirit of sympathy, friendship and good will among mankind; as members of one great family, whose Father is in heaven. And it thus brings us into the number of those believers who are especially saved.

Having answered the objection, (as I apprehend) that if all men are finally to be saved, or if God is the Saviour of all men; preaching is useless and of no effect: I would now ask; if God is not the Saviour of all men, where is the use of preaching? Will preaching make God what he is not? Will it cause him to alter his mind, change his decrees, or vary from his original purpose? Will he ever be the Saviour of more than he now is, or than he always was, that is, in his own unchanging purpose, and the counsel of his own will? I leave these questions to be reflected upon, and answered at your leisure.

There is another remark which has sometimes been made, the absurdity of which deserves to be exposed. Persons have said,—even professing christians have said, that "if they believed that all mankind would be saved; or that if they were themselves sure of salvation, they would not care how they lived, or how wicked they were." I should very much regret, if after the length of time that I have preached in this place, there should be any of my hearers, who possess such views of the service of God, and the nature of true religion.

The substance of the sentiment appears to be this; that if they were sure that God would finally save them (from hell, and take them to heaven, they would not care whether they loved and served him in this world or not; or how much they dishonored him or violated his laws.—They would certainly not be at the trouble of trying to please him. Now I think myself that it would be dangerous to community for such persons to believe in the salvation of all men; and not very safe for them to believe in their own salvation; especially if it amounted to any thing like the faith of assurance: for then, it seems, they would care but little how they lived, or what they did. How fit, or rather how unfit, such persons are for the enjoyment of heavenly happiness, I submit to your own judgment. Suppose such persons were already in heaven; they would be then sure of salvation; and according to their present views and dispositions, they would care nothing about praising God,—admiring the riches of his grace;

or adoring the "rock of their salvation."—If sure that God would finally deliver you from all misery and sorrow, and make you completely and eternally happy; you would not care what you did, or how much you sinned against him in this world!—I see you blush at the absurd and impious idea. Then for God's sake, and for your own credit, never suggest it again. Rather pray constantly, as taught by our blessed Saviour, that the will of God may be done on earth, as it is in heaven; that is, cheerfully, delightfully, universally; and from true and generous principles of love and gratitude.

But if the objection, that the doctrines of universal grace, and the final salvation of all men, have an immoral tendency by extending encouragement to transgressors, really requires a serious refutation, I would appeal to the heart of every one that hears me, "for it is already written there,"—that the way of transgressors is hard, and there is no peace to the wicked. But it is the goodness of God that leadeth to repentance. The due punishment of transgression, which is inevitable, so far from being inconsistent with the goodness of God, is in fact an instance of it—it is one of the "methods of mercy" by which his infinite goodness leads men to repentance. And when his ways shall be known upon earth, his saving health among all nations; then penitence and faith, holiness and salvation will be universal. This is declared to be good and acceptable in the sight of God our Saviour, who will have all men to be saved—And doubtless, to use the strong language of the Prophet, the zeal of the Lord of hosts will perform this.

I have already detained you too long. With such a subject, it were easy to be endless. This is a faithful saying, and worthy of all acceptance; for therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe. I have illustrated and applied the passage according to my best judgment. My closing observations shall be short.

The circumstance of my intended removal from this place, are perhaps generally understood. The inability of the Parish to afford a competent support to a clergyman, is obvious. And whilst I may be allowed to flatter myself that a respectable proportion of the congregation have been satisfied with my services; there probably are some who may wish to obtain a minister, whose doctrinal and religious views; and whose style and manner of preaching, shall be more to their liking than mine have been. If there are such; to whomsoever else they might have stated their objections, and their dissatisfaction: it has not been done to the person concerned, to allow him an opportunity for explanation or defence.

After careful examination, and diligent study, I have endeavored, from time to time, to illustrate the holy scriptures, according to my deliberate and conscientious views of their true meaning and intention. It may be my error, and not my misfortune to differ, perhaps from the most of my brethren, both of the Clergy and others, with regard to some important, and in my estimation, very interesting points of doctrine. If they can reconcile the idea of *eternal torments*, with infinite wisdom and goodness.—If they can think themselves warranted in believing, (either from reason, or from divine revelation, consistently explained) that the eternal Jehovah—the God of love, would choose to bring into being, millions of intelligent creatures, whom he foresaw would curse their existence; and the Being who gave it; I confess I cannot. Nor do I believe that the scriptures in their true meaning, inculcate such an idea.* And whilst I neither reproach them for their views, nor envy them their reflections upon this subject; I shall regret if my religious sentiments, honestly entertained, and candidly avowed, shall forfeit me their esteem and friendship.

The *restitution of all things*, is a doctrine, which St. Peter says, "God hath spoken by the mouth of his holy prophets since the world began." This is certainly a most desirable consummation; congenial with every consistent idea of infinite wisdom and benevolence; and without it, it is inconceivable how human existence at large, can be a blessing.

I shall leave this society under a grateful sense; (which will long be cherished) of the many kindnesses I have received from its members, as well as others; and the satisfaction enjoyed in my intercourse with them, I shall not be situated at so great a distance, but that I may hope, should life be prolonged to visit you. And I can almost say, with St. Paul, "I am sure, that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." But "whether I come and see you, or else be absent, let me hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

In a future clergyman I sincerely wish your best expectations may be answered, and your best interest promoted; although I must be allowed to add, you can have no one, who will more ardently desire your prosperity and happiness—spiritual, temporal, and eternal, than he who now addresses you. He may not have been so fortunate as to please, or to edify all who have heard him. This would be no easy task for any minister of Christ; however great his skill, however ample his abilities, his prudence and his piety. St. Paul did not; neither did he who spake as never man spake; for after attending to his heavenly instructions and counsels, "many of his disciples turned back, and followed no more with Jesus." And then he mournfully inquired of the rest whether they also would go away. "Lord," says Peter, "to whom shall we go? Thou hast the words of eternal life." These words of eternal life, contained in the gospel revelation: your preacher has, for a number years, endeavored to proclaim to you. And he knows of no other hope

*The writer thinks he hazards nothing in saying that the doctrine of *eternal punishment* is not contained in the Articles, Creeds, or Liturgy of the Protestant Episcopal Church. And the *contrary doctrine*, is in several instances more than intimated in said Articles and Liturgy.

of eternal life, but that which has its foundation in Jesus Christ, who tasted death for every man; and in the mercy and love of God, who is the Saviour of all men; and which is declared to be a faithful saying, and worthy of all acceptance. May we all accept it; may we all believe and confide in it; that in every situation and circumstance of life, we may enjoy the support and consolation which it is calculated to afford,—to the glory and to the praise of God. Adieu my friends. God bless you all, in Jesus Christ our Saviour. Amen.

The following is the correspondence mentioned in the preface, between the Rt. Rev. Bishop Brownell, and the Rev. Mr. Rayner, relative, to the separation of the latter from the Protestant Episcopal Church, containing the reasons of such separation, and the course adopted by the Bishop in pursuance of the Canon in such case provided. And as it presents a fair view of the whole proceedings, the publisher avails himself of this opportunity to present it to the public as it appeared in the Connecticut Courant a few weeks since.

Monroe, October 9, 1827.

Right Rev. and dear Sir,

Although I am not conscious of having violated any Canon or Rubric of the Episcopal Church, in which, for many years I have had the honor and happiness to officiate as a minister and a public teacher. And although I have endeavored with great care and diligence to read and study the holy scriptures, and to teach and disseminate only such doctrines as, according to my best judgment, "may be proved by most certain warrants of the same." Yet forasmuch as it has appeared that my views of scripture doctrines in some points, which are thought important, are, in the view of my clerical brethren and others, considered inconsistent, (if not expressly with the articles, creeds and liturgy,) with the commonly received opinions of the ministers and members of the Episcopal Church. And whereas, under these circumstances there is little hope that I can be useful as a clergyman of said church; I hereby beg leave to resign to the Bishop, as well my official standing as an Episcopal Clergyman in this diocese, as my rectorship of the parish in which I at present officiate. And although I am far from "renouncing the ministry," in the language of the 2d canon of the General Convention of 1817, or declaring it my design not to officiate in any of the offices thereof," yet I am aware that my present resignation must probably deprive me of the Bishop's pastoral superintendence, which I sincerely regret. That it should also forfeit me his private and personal friendship, would be a misfortune to which I truly hope I shall not be subjected. I shall still humbly claim to be considered as a *member* of the Church, entitled to all its common privileges.

With great respect, I am very sincerely,
Your obedient servant,

M. RAYNER.

Right Rev. Bishop Brownell,

Hartford, October 15, 1827.

Rev. and dear Sir,

I have received your letter of the 9th instant, tendering your "resignation of your official standing as an Episcopal Clergyman in the Diocese, and of your Rectorship of the parish in which you officiate."

I know of no Canon or regulation of the Church by which I can accept of your resigna-

tion, in the terms in which it is conveyed. But if you shall decide to bring your case within the provisions of the 2d Canon of the General Convention, passed in 1817, I will proceed to record your declaration, and also to record your suspension from the ministry of the Episcopal Church. If I understand your views, I deem this to be the most judicious course you can pursue, as by making your suspension your own act, much trouble and much scandal may be avoided.

I have for some time been satisfied that your views of religion, in certain important points, were at variance with those of your clerical brethren, and with what I consider to be the doctrines of the church, and of the scriptures. If these views are sincerely cherished, as I have no reason to doubt they are, it can be no cause of diminution of my "private and personal friendship," but truth and candor requires that they should be frankly avowed.

I remain, very truly, Your Friend and Brother,
T. C. BROWNELL.

Rev. Mr. Rayner.
Second Canon of the General Convention, passed in 1817—(alluded to in the two preceding letters.)

"To govern in the case of a Minister declaring Church."

that he will no longer be a Minister of that "If any Minister of this Church shall declare to the Bishop of the Diocese to which he belongs, or to any Ecclesiastical authority for the trial of clergymen, or where there is no Bishop, to the standing committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or where there is no Bishop, of the standing committee, to record the declaration so made. And it shall be the duty of the Bishop, to admonish or to suspend him, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring has been admonished or suspended, or displaced from his grade of the ministry in this church. In any Diocese where there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the standing committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the standing committee to every diocese wherein there is no Bishop."

Monroe, Oct. 23, 1817.

Right Rev. and dear Sir—Your letter of the 15th inst. was duly received in which you are pleased to state that "you know of no Canon or regulation of the Church by which you can accept of my resignation in the terms in which it is conveyed. The terms which I have employed were such as were agreeable to my own views and feelings, and whilst I meant that they should be sufficiently explicit, I intended also that they should be such as would be honorable to myself, respectful to the Bishop, and least liable to give offence to my brethren, either of the Clergy or Laity; towards none of whom I have any feelings but those of kindness.

The framers of the 2d Canon of 1817, must, I apprehend, have contemplated a different case from that of mine. That Canon, to say the least, is very loosely and singularly expressed: and I should hope there never was a case, and that there never will be one, to which its terms could be applied.

The title of the Canon is, "To govern in the case of a Minister declaring that he will no longer

ger be a Minister of *this Church*." Then it proceeds to say that "if any Minister of this Church, shall declare to the Bishop of the Diocese to which he belongs, &c. his *renunciation of the Ministry*, and his design not to officiate in future in any of the offices thereof." There may have been an instance in which a Minister of the Episcopal Church has made such a declaration, although I have never known or heard of one; and it is far from being my case. I do not, and I trust I shall not, *renounce the Ministry*. It is *not* my design not to officiate in future in any of the offices thereof. On the contrary, it is my intention, God being my helper, to officiate constantly and faithfully in the offices of the Ministry, and that too, by virtue of authority, (as far as human agency is concerned) received in Episcopal Ordination: and I am persuaded no attempt will be made to divest me of that authority, for any supposed *errors or heresies*. To admit that any Church, or any section of the universal Church possesses such a power, would at once reduce the *Protestant Episcopal system* as regards the Ministry, to a perfect nullity. This I apprehend would bethe unavoidable consequence of such an admission.

The Bishop expresses it as his opinion, "that the most judicious course that I can pursue, will be to bring my case within the provisions of the Canon above mentioned." I supposed that in substance, and according to a liberal construction of the Canon, I have done this. And I am certain that the Bishop would not deem it judicious in me to declare, in the express terms of the Canon, my *renunciation of the Ministry*, when I do not renounce it, but sacredly venerate it. And to declare it my design not to officiate in future in any of the offices thereof, when my sincere design is directly the reverse of this. If the Canon is so sacred that its very terms must be strictly adhered to, Truth with me, at all times, and especially in such a transaction, ought to be, at least, equally sacred and inviolable.

The Bishop states that "If I shall decide to bring my case within the provisions of the 2d Canon"—"He will proceed to record my declaration." I should much regret that any Bishop of the Church, and especially one, whom with great satisfaction, I have called my Bishop, should ever record my *renunciation of the Ministry*; and I am persuaded that it never will be recorded as my voluntary declaration. I am perfectly willing to continue to officiate in the offices of the Ministry under the government, and according to the forms and regulations of the Episcopal Church, provided I can be allowed the liberty, (which I am unwilling to yield) of explaining and applying the holy scriptures according to my own best judgment of their true meaning and intention.

The Bishop is pleased further to state that in case I pursue the course which he deems most judicious "he will then also proceed to record my *suspension* from the Ministry of the Episcopal Church!" This he doubtless has authority to do; although the Canon does not absolutely require it; and I am confident he will be disposed to adopt the most lenient and generous course, which the nature of the case, and the terms of the Canon will admit; and to *admonish or suspend* accordingly. The Canon also says, "it shall be the duty of the Bishop to pronounce and record in the presence of two or three clergymen, that the person so declaring has been *admonished*, or *suspended*, or *displaced* from his grade of the Ministry of this Church." Here the Canon allows the option

of recording something, which it had not before designated as any part of the discipline which might be inflicted; and what is precisely understood by his being displaced from his grade of the Ministry, I confess I do not comprehend. The latter part of the Canon says, "In the case of displacing from the Ministry as above provided for, it shall be the duty of the Bishop to give notice to every Bishop of this Church, &c. The Canon does not direct him to give such notice in case of admonishing, or suspending, unless admonishing, suspending, and displacing, mean precisely the same thing; and if they do, why does it say, has been admonished, or suspended, or displaced.

On the whole, with due deference to the wisdom of its framers, I must be allowed to think it a very extraordinary Canon.

I must beg the Bishop's pardon for indulging in the latitude I have taken; the peculiar circumstances of the case, and its high importance must be my apology.

I am willing and desirous to take all prudent measures to avoid *scandal* either to myself or others. I am doubtful, however, whether I correctly comprehend the Bishop's meaning with reference to the "avoiding of much trouble and scandal."

I did not suppose that my views of some "important points" of doctrine, had been avowed to the Bishop with 'sufficient frankness.' I am willing however explicitly to declare that I do not believe in the doctrine of *endless misery*, nor do I believe that either the Bible, or book of Common Prayer, support or inculcate the doctrine. I firmly believe in the final restoration of all mankind through Christ, to holiness and happiness according to the original design, and the expressly declared will of the all wise and good Creator.

I have the honor to be, Right Rev. and dear Sir, very respectfully, your obedient servant,
MENZIES RAYNER.
Hartford, Oct. 25, 1827.

Rev. and dear Sir,

Should the Rev. Mr. Hickox, the bearer of this, reach Monroe before your departure, I recommend him to your good offices and friendly attentions.

I have just received your letter of the 25d, and it gives me reason to hope that when I see you, some arrangement may be made which may be mutually satisfactory,

Your Friend and Brother,
T. C. BROWNELL.

Rev. Mr. Rayner.

The following note was from the Bishop.

On the Rev. Mr. Rayner's arrival in Hartford, he called on the Bishop, and every thing was amicably arranged between them, according to the provisions of the 2d Canon of the General Convention of 1817 already referred to.

A short time after the above correspondence was published in the *Courant*, a peevish little paragraph appeared in the *Episcopal Watchman*, complaining that the correspondence did not present a fair view of the case, and intimating, by a studied obscurity of language that it had been *altered* by Mr. R. before publication, alluding to an alteration that was suggested by the Bishop, on the arrival of Mr. R., at Hartford in a *private* conversation between them.—But a sufficient answer to this appeared in the "Times," and *Courant*, which we copy.

The paragraph in the last *Watchman* states the correspondence between Bishop Brownell and the Rev. Mr. Rayner, on the subject of the

latter's separation from the Episcopal Church was altered by Mr. Rayner, and so published by the *Courant*. This is a mistake—the original correspondence (which only is purported to be published) was never altered by Mr. Rayner; and the only alteration which has been made was done by the Bishop, with the consent of Mr. Rayner, since his removal to Hartford, in a *private negotiation* between them, for the purpose of averting any censure that the Bishop might incur by extending the provisions of the canon to suit the case submitted to him in the resignation.

It may be necessary to add that the *private negotiation* alluded to was had at the particular desire of the Bishop; it having been the choice of Mr. R. that the business should be publicly investigated.

M. RAYNER.

December 27, 1827.

We have great pleasure to state at the request of Mr. R. that the proceedings of the Bishop in his case have in all respects been candid, liberal, and obliging. And we confidently believe he is fully competent to discharge the duties of his office without the interference of the arrogant and ambitious, who only "Darken counsel by words without knowledge."

ORTHODOX PREACHING.

Wednesday Evening, Feb. 6, 1828.—

Attended a lecture at Portsmouth, heard president Tyler, from Hanover, N. H., deliver a discourse from Mat. xvi. 26, "What will it profit a man if he should gain the whole world and lose his own soul." After making several remarks relative to this life, and the short time we are permitted to live here, the Rev. Mr. Tyler said, when a man dies, his soul awakes to eternal happiness or eternal misery. The soul that awakes to eternal happiness, is holy as God is holy; so on the other hand, the sinner awakes to total depravity. He said that if a row of figures were extended from this earth to the remotest star, the first figure, one thousand years, the next two thousand years, and so on, and the row of figures were multiplied by itself, after the duration of that time, eternity would be no nearer an end. He (the Rev. Dr. of Divinity) said, when he was a boy he heard eternity described, which made a serious impression on his mind: he heard a person say, that if an insect were permitted to remove this earth into open space, and the distance was so great that he could perform his journey but once in a thousand years, after the insect had removed the earth into open space, eternity would be no nearer an end.

The Rev. Divine said, he hazarded nothing in saying, that one soul that was lost would suffer infinitely more than all the sufferings that ever were or ever would be endured on this earth. All the sufferings and misery that ever were or ever would be endured in hell, from the commencement till the end of time, and supposing all the planets are inhabited and subject to the same sufferings as we are on this earth, add the whole together, and, as I said before, I hazard nothing in saying, that one soul that is lost will suffer infinitely more in eternity, than

all the before named sufferings. On the other hand, one soul that is saved, will enjoy infinitely more happiness in eternity, than all that ever was or ever will be on this earth, —all that ever was or ever will be in heaven, all that ever was or ever will be on all the planets, from the commencement till the end of time. He said, the progress of the soul was eternal, the soul would grow in knowledge, and as the soul advanced in eternity, it will grow in knowledge and happiness; —on the other hand, the soul that was lost would progress in misery through eternity.

The value of the soul:—The soul was not purchased with a thousand rams, nor with ten thousand rivers of oil, but with the blood of Christ, who suffered for us. If there was a probability of but one out of an hundred that would be lost, it would be of immense importance that we should make our peace with an offended God. There is no need of any one being lost, for all have an opportunity of having salvation freely if they will, but we procrastinate! My fellow sinners, how many there are, who are now lifting up their eyes in hell, who have sat under the preaching of the gospel, as you all now do; yet they did not think they should go to hell; they calculated to repent before they died; but the arrows of death are flying thick around, and they were lost. Why we should be anxious to save the soul is, because when it is once lost, it is lost forever. A man may lose his property, he may regain it,—he may lose his character, yet he may restore it; but the soul once lost can never be regained. The moment a man dies his fate is fixt. The man that died to-day, cannot regain his soul.—The sinner is suspended over hell as by a thread, and Justice says cut him down; but mercy interferes, and says, spare a little longer. I hazard nothing in saying, that a great part of mankind will be lost; because Christ says, "Ye will not come unto me, that ye may have life." He then said, that few would be saved; the righteous would scarcely be saved. My fellow sinners, I am now come and am the bearer of good tidings to you all this evening: Salvation is now freely offered to you all, and every one of you have an opportunity of making your peace with an offended God.

REMARKS.

Is it possible that the above, or any thing like it, is from a "Rev. Dr. of Divinity?" For the honor of human nature we hope it is an exaggeration, to say the least. What a rhapsody of nonsense and horrid inconsistency! What!—one soul suffer so much! and for *what* is all this suffering? What good end will it answer in eternity? What good end does such a belief *now* answer? But notwithstanding every lost soul must endure so much, yet according to this "Rev. Dr." he hazards nothing in saying, "that a

great part of mankind will be lost." This soul-saving business, in our estimation, is evidently an engine of priest-craft. It becomes every day more and more soul sickening and disgusting. The idea that there is such a hell to be saved from, as the "Rev. Mr. Tyler," and others of the self-styled orthodox school, would persuade people to believe, is altogether a superstitious chimera, as destitute of proof as the purgatory or limbo of the Roman Catholics: and that man has an immortal soul, or any soul, that is susceptible of either happiness or misery, excepting through the medium of the organs of sense, is as void and destitute of proof as all the fairy and fanciful stories of evil spirits, witches, phantoms, spectres, ghosts, hobgoblins, and a thousand other idle tales, which serve only to frighten women and children, (as well as some men of equally delicate nerves,) without doing the least imaginable good. How such stories are calculated to improve the heart, or make men better, it is impossible for us to see. But the influence of these horrible paintings is about to expire and come to an end, for the folly of such childish representations is becoming daily more and more obvious to all reflecting minds.

Editor of the Olive Branch.

From the Messenger of Reconciliation.

IMPORTANT DISTINCTION.

There are religious feelings which rise to a certain point and then die away forever. There are convictions which make a man tremble, and are then drowned in the vortex of passion. There are anticipations of celestial blessedness, keen, bright and blissful to the soul, which are exchanged for the perturbations of sense, and for the delirium of the world. Such feelings, such convictions, such anticipations touched the imagination of Balaam as he portrayed the spirited glories of Israel. But the world clung around his heart, and dragged him down to perdition! The man "whose eyes were open," the man to whom the "visions of the Almighty" were vouchsafed, the man who instructed others in the estimation of life, himself practically chose death, and perished amidst the light which blazed upon his path! Oh, what is the value of knowledge without sentiment, what is religious impulse without sincerity and without love? It is the conversion of the heart to God, it is the choice of an infinite good in preference to the transitory object, it is the pursuit of holiness as the basis and

superstructure of happiness, it is the conformity of the will to the immutable will of God—it is this, and this alone, which constitutes religion! Dull wishes, feeble resolutions, indolent efforts, which end but in worldliness and vanity, a cold approbation of virtue, which mocks the heart even while it utters its applause, all this is delusion and death.

From the Religious Inquirer.

Gentle Orthodox Preaching.

Mr. Canfield,—Some little time since, I attended upon an evening lecture from one of our ministerial Baptist brethren. He was a well dressed, well proportioned, fine looking man; with a voice that any public speaker might well covet—clear, strong, yet mellow and soft as "the harmony of the spheres." His prayer not immoderately long unaccompanied by whines and "sobs suppressed," was solemn and appropriate, and spoke the native benevolence of his heart, for it embraced, in a generous ardor, "all mankind." I was prepared for a feast in the sermon which should follow. But what was my regret and mortification, when instead of the liberal, and gracious sentiments exhibited in the prayer; the preacher, as if to show how much more tenderly he pitied the human race and desired their happiness than did their Creator, went on, among other things, to give a minute description of the damned, suffering under the wrath and vengeance of an angry Jehovah, who in their helpless and hopeless condition, would lay his hand so heavily upon them, and so completely envelope and overwhelm them in his fiery indignation, that they would gnash their teeth and curse their existence, and blaspheme their maker to all eternity; and that when ages as innumerable as the sand shall have passed away, their torments would only be beginning to begin. Yet the whole was genteely exhibited, with so much ease and elegance, with such grace with such gracefulness and such obvious self satisfaction, that it abated "half the terror of the scene." M.

THE FEMALE HEART.

The female heart may be compared to a garden, which when well cultivated, presents a continued succession of fruits and flowers, to regale the soul, and delight the eye; but when neglected, producing a crop of the most noxious weeds, large and flourishing, because their growth is in proportion to the warmth and richness of the soil from which they spring. Then let this ground be faithfully cultivated—let the mind of the young and lovely be stored with useful knowledge, and the influence of women though undiminished in power, will be like "the diamond of the desert," sparkling and pure, whether surrounded by the sands of desolation, forgotten and unknown, or pouring its refreshing streams through every avenue of the social and moral habit.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY APRIL 26, 1828.

JUDGMENT AFTER DEATH.

In relation to the text, Heb. ix. 27, we feel disposed to give Mr. Balfour's view of the passage;—not that his view of this particular subject altogether corresponds with our own, but because his critical remarks on the words of the text are perfectly just, and his views meet the argument of Mr. Hudson, as well as all other of our opponents, as well as the view we have taken; yet still, as we think our own view suits the connexion in the context, and the argument of the apostle, better than the view Mr. Balfour has taken of the text, we shall give our own views afterwards. We shall first give what Mr. B. says in his concluding remarks on the passages where the phrase, *the day of judgment*, is found, which will introduce our present subject.

"We have dwelt at some length on the above passages; in concluding, we have a few questions to ask, and request our brethren who believe this doctrine, candidly and soberly to consider them. All the places in the bible, where the phrase '*the day of judgment*' occurs, have been brought forward. I ask then first, if this phrase in the New Testament, designates such a day of general judgment, how do you account for it, that it is never so used in the Old Testament? Again; if this day of judgment is not taught in the Old Testament, which is generally conceded, will you be kind enough to show how Christ's disciples could understand our Lord in the above passages as you do? Your sense of this phrase was new to them, and our Lord gives no explanation, that he used it in a sense different from its use in the Old Testament. Again; if the sense you attach to this phrase be correct, how do you account for it, that it is used in the sense I attach to it, in the Old Testament, but not in yours? Was it of more importance to inform the world, that a day of temporal judgment was coming on the Jewish nation, than to inform them of a day of general judgment, which should end in the endless misery of unnumbered millions of the human race? Further; how do you account for it, that when the New Testament writers use the phrase '*the day of judgment*,' they are not treating on the end of the world, nor the resurrection of the dead, but on a very different subject as shown above? But again, if the apostles believed as you do about the day of judgment, how do you account for their not preaching about it, as is done in our day? The book of the Acts, contains an account of their preaching for thirty years, and Acts 40: 42. 17: 31, 24: 25, are the only texts which have

the least appearance of mentioning it. But these texts are considered in the present Essay and we think it is shown they have no reference to such a subject.

"Heb. 9: 27, 28. 'And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.' On this text Mr. Hudson relies with great confidence. He, and all our orthodox brethren, think it teaches a punishment for men's souls after death. But one should think this was rather a premature conclusion, until it is first proved, that man has a soul which lives after death to be punished. If men have no such souls, as has been shown in the First Essay, it puts an end to all debate in this question. I might here dismiss this passage, but shall proceed to show, that it gives no support to the doctrine of either limited or endless punishment after death.

"Let it then be observed, that this is the only text in the bible, which speaks of judgment *after death*. Now, we must be permitted to say that if it was true men's souls after death went into a state of punishment, the vast importance of the subject required it to be often mentioned. It is much more likely, Mr. Hudson and many others misunderstand this solitary text, than that all the other sacred writers should be silent about their doctrine. So far from teaching that man has an immortal soul which exists after death, many of them teach a different doctrine, as has been shown in the two preceding Essays. Had some good people made the bible, this would not have been the only text where it is said—'and as it is appointed unto men once to die, but after this the judgment.' Instead of saying nothing about the *immortal soul* or its suffering *after death* these things would have stood forth in large capitals, and often repeated in the bible of their making. They sometimes alter this and other texts to suit their system, and will hardly be convinced of their mistake, when the passages are turned to and read.

"The question returns; what is the meaning of this passage? It will be allowed, that the common opinion is founded on the words *after* and *judgment*. Judgment it is said means punishment, and the word *after* from its connexion shows, that it is not before but after death. The word here rendered *after* is *meta*, but every man capable of judging, knows, that this is not its exclusive sense in the New Testament. Parkhurst says, *meta* signifies not only *after*, but also '*with, together with, by, by means of*.' Concerning *meta*, Whitby on Matt. 19: 29, 30, says, it is 'the known observation of critics and grammarians that *meta* with a genitive case, signifies *with*, and denotes to *auton kairon, the same time*, and only with an accusative case, signifies *after*, and denotes *uster chronion, a following time*.' Ewing, in his Greek grammar, p. 87, also says—'the original meaning of *meta* appears to have been a *conductor* or *indicator* of the way. With the dative, it implies a plurality of conductors, *between* or *in the midst of whom we are moving* or *acting*: hence it commonly signifies *between* or *among*. And with the accusative, it implies a conductor *whom we follow*: hence it is usually rendered *after*.' Well; it will no doubt be said that *meta*, in this text with an accusative, and is properly rendered *after*; *meta de touta krisis*. True; but the above critics, say that

meta with the accusative 'implies a conductor whom we follow,' and from its general meaning may follow immediately after the conductor. It may be nearly in company with, or at the same time. Death, in this passage, is spoken of as the conductor, and judgment is that which follows it. Our orthodox friends, or Mr. Hudson, can have no objection to my saying that it immediately follows it, for they contend that their judgment or future punishment immediately follows death. The passage does not intimate whether the judgment which follows death, is an hour or an age after it. It is evident, that in some places where *meta* is used, and one thing is said to be *after* another if the thing which follows, is at some distance, of time or place, additional phrases are used showing this. It is needless to give examples for they are easily found.

"What judgment then comes after death? A punishment for the soul in a disembodied state, state, Mr. Hudson. Does the passage say so? No. Do the scriptures any where say man has a soul which lives after death in a disembodied state? No. Who then gave him authority to assert such a thing from this passage? Ask him, for I cannot tell. I presume his preconceived system leads him to infer this from the terms *after, death, and judgment*, here used. But if I was to adopt this course in establishing my views, he would make noise enough about it. He will then ask me, what judgment comes after death? I answer the judgment God pronounced on all mankind, Gen. 3: 12, '*dust thou art and unto dust shall thou return*.' Here is a judgment which comes after death, which is visible, universal, certain, and is disputed by no man. Death does not more certainly go before, as the conductor, or indicator of the way, than it is certain this judgment follows; so closely does it follow death, that according to the general sense of *meta*, it may be said to be in company with it. At any rate, death is the conductor of the way to all men, in returning to the dust from whence they were taken. This agrees with the passage, for *death* and the *judgment* of which it speaks, are spoken of as alike universal. No intimation is given, that the *death* is for all, the *judgment* for any one class either righteous or wicked. By one offence this judgment comes upon all men, Rom. 5: 18, and is just as certain as that it is appointed unto men to die. It is agreeable to the fact of the case, as daily observation and all past experience proves. But is Mr. Hudson sure it is a fact that souls go into a state of future punishment?"

Now although it is a fact that man turns to dust after death, and begins to moulder almost *immediately*, yet we do not think the mind of the writer of what is called the Epistle to the Hebrews, *whoever that writer might be* (for the writer is not known) was engaged on this subject at all; but on another, which will suit Mr. B.'s critical remarks equally as well. The judgment under the law took place yearly, not without the shedding of blood, when the high-priest entered into the '*holy of holies*,' "once every year, not without blood, which he offered for himself, and for the sins of ignorance of the people." See verse 7, improved version. Here the

judgment followed immediately the death of the victim. "But Christ, a high-priest of the future good things, being come, entered once for all into the most holy place, thro' the greater and more perfect, tabernacle, not made with hands; not by the blood of goats and calves, but by his own blood; having obtained an aionian redemption." &c. See verses 11, 12, *ib.* The writer goes on to contrast the blood of Christ with the blood &c. that was offered under the law, exalting the latter above the former, and goes on to reason at some length on the subject, which reasoning is all well enough if the whole be considered merely ceremonial, (and we presume nothing more was ever intended by it) otherwise it is very far fetched; for it is impossible for us to see how the literal blood of a literal man (& we should be shocked at the idea of the blood of God) could any more cleanse the conscience than the blood of "goats & calves!" It was a mere ratifying of the new covenant; and hence, figuratively, it is called "the blood of the covenant which God hath enjoined upon you." Verse 20. The whole of this chapter is designed to draw a contrast between Christ, the great high-priest of our profession, and the high-priest under the law. The men, therefore, who were appointed once to die, were the high-priests, under the law, who thus died, ceremonially, *often*, that is once a year, because they had successors; being removed by reason of death, they were not priests for *ever*. But Christ, being a priest for *ever*, there was no occasion "that he should offer himself often," verse 25, "but now he hath been manifested once, at the end of the ages, (world) to put away sin through the sacrifice of himself." Verse 26. Now follows the text, "And as it is appointed, &c. so Christ was offered" &c. The words *as*, and *so* show the whole connexion, that the offering of Christ was contrasted with the offering of the high-priest under the law. The judgment, therefore, took place *immediately*, when Christ entered "heaven itself, to appear in the presence of God for us." And as the high-priest under the law represented the whole house of Israel, bearing the names of the twelve tribes on his shoulders, and on his breast-place, which he wore in his sacerdotal garment, so it is said of Christ, "in whom all the families both in heaven and earth are named." Whatever the offering of the high-priest under the law signified to the house of Israel, *year by year*, the offering of Christ signifies to the whole world of mankind, *once for all*.

But the latter, as well as the former, appears to us to be nothing more than a ceremonious cleansing. K.

For the Olive Branch.

Monmouth County, New-jersey.

PERSECUTION OF THE SIXTEENTH CENTURY REVIVED.

It is my duty although painful indeed to make known the unjust and fiery zeal exercised towards me by the Presbyterians of one of the upper townships, in the county of Monmouth. Their church headed by a hired priest, think like John Seltzel, that they can save more souls with their Presbyterian panaceas, than all the apostles did by preaching. They pay their priest as fine a price for preaching hell and damnation as ever men paid the money-changers and sellers of Roman Indulgences.

I was requested to take charge of a school that I had previously occupied, at which time peace and harmony reigned in the neighborhood. I was soon pointed out by their Pastor and Deacons as a Universalist, calculated to send the souls of their children down to perdition. I am a Universalist and all the Priests under heaven cannot shake my belief from that glorious plan of Redemption by Jesus Christ, who died to save all the human family, they knew me, and had no exceptions to me as a teacher: but because I differed so widely from them in my sentiments of religion. They commenced hostilities by times—issuing forth their anathemas—resorting to slander and falsehood to prejudice the minds of my employers against me. Their shepherd preached three sermons to his sheep to let them know there was a devil, or a wolf, in the neighborhood, about to devour their little lambs. Finding this of no avail, they met and offered up fifteen prayers in succession, that God would either make me a Presbyterian or drive me from their holy ground. Their God might have been sleeping or travelling: they should have cried louder—as Elijah told the priests of Baal.

After their plans were nearly all exhausted, they made their last and final effort to hurl me from among them. They blew their trumpet on their hills and marshalled all their strength, leaving their good Balaam behind to pray for their success. They met in my school room with as much ceremony as if it had been the assembly of the Diet at Worms, with E. Kius at their head. At this inquisitorial moment, my friends, the Baptist came in, to my rescue, like so many good Samaritans, and with an overwhelming majority, preserved me from the Christian jaws of their religious opponents.—Blessed be God that I have found such friends as the Baptists. They deserve my lasting gratitude. They behaved like Christians—not showing the least inclination to persecute me and make my religious belief the test to my qualification, as a teacher. Can it be possible

that men can be so deluded. How long shall the vices of ancient Rome spread her baneful influence among their benighted sons of New-Jersey. My school is large, respectable and prosperous. Being left to enjoy my own belief, I am peaceably situated among a goodly number of those who are not frightened to death at the stories of old wives and hired priests.

The day is fast approaching, and now is, that these predestinated Christians, who should love their neighbors as themselves, begin to fear and tremble at the mighty progress of Universalism.

Every nation blessed by the light of heaven and pure religion will gladly ingraft the *Olive Branch* in their hearts and viewing the bow in the clouds as a pledge from God himself that he will destroy the world no more; believing that God will bless this happy land of liberty, and the recipients of his love,—glorify and worship him without molestation under our own vines and figtrees, none daring to make afraid; praying that here the vital lamp—the liberty of conscience—may burn and be exercised, until time shall be no more.

HIRAM.

Miscellaneous.

STORY FROM THE MISHNA OF THE RABBINS.

During the absence of Rabbi Meir from his house, his two sons died, both of them of uncommon beauty, and enlightened by the law. His wife bore them to her chamber, laid them upon the bed, and spread a white covering over their bodies. When Rabbi Meir returned, his first inquiry was for his sons. His wife reached to him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked, "Where are my sons, that they too may drink of the cup of blessing?" "They will not be far off," she replied, and placed food before him that he might eat. He was in a gladsome and genial mood; and when he had said grace after the meal, she thus addressed him: "Rabbi, with thy permission I would fain propose to thee one question." "Ask it then my love," he replied. "A few days ago, a person entrusted some jewels to my custody and now he demands them: should I give them back to him?" "This is a question said Rabbi Meir "which my wife should not have thought it necessary to ask. What! wouldst thou hesitate or be reluctant to restore to every one his own?" "No," she replied; but yet I thought it best not to restore them without acquainting thee therewith." She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies. "Ah! my sons, my sons!" loudly lamented their father; "my sons! the light of my eyes, and the light of my understanding. I was your father but ye were my teachers in the law." The mother turned away and wept bitterly. At length she took the husband by the hand and said, "Rabbi, didst thou not teach me

that we must not be reluctant to restore that which was intrusted to our keeping? See, the Lord gave, and the Lord hath taken away; and blessed be the name of the Lord!" "Blessed be the name of the Lord!" echoed the holy man; and blessed be his glorious name forever."

FRANKLIN

Dr. Franklin, in his memoirs, is particularly anxious to inculcate the duties of industry, in order that his posterity may know the use of a virtue, to which he was so largely indebted. Throughout the whole of his long life, his precept was strengthened by an example of the most remarkable industry, of which he furnishes many instances. When a printer, he was engaged in a work of forty sheets, on which he worked exceeding hard, for the price was low. "I composed," says he, "a sheet a day, and Meredith worked it off at press; it was often eleven at night, and sometimes later, before I had finished my distibution for the next days work; for the little jobs sent in by our other friends, now and then put us back. But so determined was I to continue doing a sheet a day of the folio, that one night when having imposed my forms, and I thought my day's work over, one of them by accident was broken, and two pages were reduced to *pi* (a printer's term for the type getting mixed and in confusion) I immediately distributed and composed it over again before I went to bed; and this industry, visible to our neighbours, began to give us character and credit; particularly I was told, that mention being made of the new printing office, at the merchant's every night club, the general opinion was, that it must fail, there being already two printers in the place, Keimer and Bradford; but Dr. Baird, a native of St. Andrew's in Scotland, gave a contrary opinion. "For the industry of that Franklin", said he, "is superior to any thing I ever saw of the kind; I see him still at work when I go home from the club, and he is at work again before his neighbors are out of bed." This struck the rest, and we soon after had offers from one of them to supply us with stationery; but as yet we did not choose to engage in shop business."

GOODNESS.

Somehow It has become extemely fashionable to give the name of goodness, to certain feelings and appearances, that, to say the least of them, are of a very questionable character. Real goodness, if we mistake not the subject, is composed of all the characteristics that constitute true benevolence; or of those principles that beget an active desire and propensity, to ameliorate the miseries and promote the happiness and welfare of all mankind. We cannot reconcile with this view of goodness, those feelings of malignity, envy, and that arbitrary spirit, that so eminently characterize the

christian world, that seem to labor so assiduously to create discord and strife, to sow the seeds of party jealousy, and to beget personal hatred, rancor, and animosity. People's opinions are the result of the particular conformation of mind; aided by their consequent modes of thinking, and the variety of evidence and opportunity for investigation. Opinion is very nearly independant of moral principle, only so far as a man is actuated by desire to conform opinion to principle or principle to opinion. Hence, a very good man may hold very erroneous opinions, or a very bad man may imbibe, from the force of conviction, very good ones. Hence, there have been those, that "held the truth in unrighteousness."—And hence also, there can be no such thing as forming an infallible correct judgement of man's goodness, by the opinions he avows. It is not the result of goodness, to excite strife and animosity either in families, in society, or among friends. Hence a good man will always study not only his own peace of mind, but also endeavour to promote the peace and happiness of all around him.

THE OTTOMAN EMPIRE.
TERRITORY.

	Square Miles.
Asia Minor, as far as the Euphrates,	200,100
Syria, exclusive of the Desert,	51,778
Armenia, with Turkish Georgia, &c.	64,002
Diarbekir, Mesopotomia, &c.	144,650
Egypt,	152,261
European Provinces,	903,202
Cyprus, and the Asiatic Islands,	11,000

Total, according to Malte Brun. 1526,993

POPULATION.

Asiatic Turkey, Anatolia, &c.	5,000,000
Armenia,	2,000,000
Kourdistan,	1,000,000
Pachaliks of Mogul, Bagdad and Diarbekir,	1,000,000
Syria,	2,000,000
Egypt,	2,400,000
EUROPEAN TURKEY.—Moldavia and Wallachia,	1,500,000
Bulgaria and Bosnia,	850,000
Macedonia, Thessaly, Epirus and Greece,	2,350,000
Remainder of Romelia,	6,000,000

PROPOSALS FOR UNITING TWO WEEKLY PAPERS INTO ONE, ENTITLED
THE OLIVE BRANCH & CHRISTIAN INQUIRER.

Devoted to Free Inquiry, pure morality and Rational Christianity.

Edited by Rev. Abner Kneeland, proprietor and Publisher.

"Behold! how good, and how pleasant it is, for brethren to dwell together in unity!"

THE OLIVE BRANCH & CHRISTIAN INQUIRER is designed to suc-

ceed, as well as supersede, the two papers of the above names; and their union is with a view of increasing their patronage, in a way that will be perfectly satisfactory to all concerned. It will be sufficient to obtain the encouragement of liberal minded men, to say that such an arrangement became necessary for the life and continuance of either of the papers. By making this arrangement with the Rev. Mr. BATES, Editor of the *Christian Inquirer*, we hope to be able to give satisfaction to his subscribers as well as our own. And believing that all sincere *inquirers* are inquiring after *truth*, a steady march towards the obtaining that object, without turning to right or left, will be most likely, of any mode which we could adopt, to give satisfaction to all. We shall be happy to receive and insert any communications from the Friends who have patronized the *Inquirer*, (should they continue their support to the offspring of their particular favorite & the *Olive Branch*,) not exceeding a due proportion of the paper according to the number of subscribers respectively. The only requisites to gain admission, will be *brevity, candor, and charity*;—*BREVITY*.—*multum in parvo*, that we may have room for their admission, without excluding others having equal claims; *CANDOR*, that they may be read, otherwise they will be a dead weight upon our columns; and above all, *CHARITY*, so as not unnecessarily to wound the feelings of others.

To the subscribers to the *Olive Branch*, we trust nothing more will be necessary than to say that the Editor has now the sole control of the paper, and of course the responsibility of the editorial department, is all his own. He can only say that he shall continue, as heretofore, to advocate, fearlessly, what he conscientiously believes to be true; holding himself at all times open to conviction; and being convinced of any error,

he will candidly acknowledge it. Even our enemies must perceive, by this time, that, notwithstanding all the fears and alarms which have been excited, the steady course we have pursued has been crowned with every degree of success that could have been calculated upon; and far, yes, very far, beyond the expectation of either ourselves or best friends.

1. **THE OLIVE BRANCH AND CHRISTIAN INQUIRER** will be a full octavo sheet, 16 pages, and published on Saturday of every week, making two volumes per annum of 416 pages each.

2. Price \$3 per annum, or \$1 50 a volume, payable quarterly; or \$2 50, or \$1 25 a volume, if paid in advance. To those who receive their papers by mail, if paid in advance free of postage, \$2 per annum, or \$1 a volume. Any person in the country, or at a distance, who will send us \$10 in advance, free of postage, shall receive six copies for one year; that is, one copy GRATIS.

3. No Subscription will be received for a less term than six months; that is, for one volume complete; nor discontinued till all arrearages are paid, unless at the option of the publisher.

☞ All communications are to be directed *post paid* to the Editor, No. 527 Pearl-street.

New-York, April 7th, 1828.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & M'Calla, \$1 00
Baltour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—
in four Books. Book I. Demonology. Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—

A Letter to the Rev. W. T. Brantley, Editor of the Columbian Star. By S. R. Smith, Philadelphia. Price, 6 cts.

Minutes of the Debates in the Legislature of Pennsylvania, on the Bill to incorporate the American Sunday School Union, 12-1-2 cts

Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Sermon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

A series of Letters, in defence of Divine Revelation; in reply to the Rev. Abner Kneeland's Serious Inquiry into the authenticity of the same. By HOSEA BALLOU. Pastor of the Second Universalist Society in Boston.—To which is added, A Religious Correspondence, between the Rev. Hosea Ballou, and the Rev. Dr. Joseph Buckminster, and Rev. Joseph Walton, Pastors of Congregational Churches in Portsmouth, N. H. 87 1-2 cts.

Do. do. in boards, 75 do.

Just received, and for sale at this office,

An Appeal to the Public, in vindication of Universalists and others. By S. R. Smith, Minister of the Second Universalist Church, Callowhill-street, Philadelphia. 12 1-2 cts.

POETRY.

[SELECTED.]

LINES.

Occasioned by the death of a Child of Mrs. M. by Mrs. P.

To ease the sorrows of a Mother's breast,
What shall I say to give her bosom rest?
What shall my sympathizing pen impart,
To ease the anguish of her aching heart?
Where can a sovereign remedy be found,
Ah, where the balm to heal so deep a wound?
Alas, my friend, I know not what to say,
Fain would I wipe that falling tear away;
Fain would my soul speak comfort to the heart,
And bid each sigh, each sorrowing tear depart,
Unpitied death, to close those radiant eyes,
How fail'd his aimless beauties to surprise?
Could not his innocence thy stroke control,
Nor shake the hardened purpose of thy soul?
The lovely child hath yielded up his breath,
No more shall he endure the pangs of death;
No more shall smile, no more shall raise his head,

Forever gone and mingled with the dead,
No more shall pain or sorrow fill his breast,
We trust he's taken to immortal rest;
Up to high Heaven the infant wings his flight,
And bids adieu to these dark realms of night.
He leaves the world of trouble for the skies,
"Where new creations feast his wond'ring eyes."

He un-reluctant quits this world of pain
Forever with the cherubim to reign.
And now being free, from sorrow, grief and pain,

Why should you wish your Henry back again?
No more let sorrows dim your weeping eyes,
But thank the God that call'd him to the skies.
"Ere yet he knew temptations dire intent",
Ere yet the lash for horrid crimes he felt,
Ere vanity had led his way to guilt."

Ah, why my friend this unavailing moan;
Why heaves thy pensive bosom with a groan?
He is not dead, but lives in heaven above,
Forever praising the Redeemer's love;
The brothers weep, the hapless sisters join,
The incessant woe, and swelt the crystal brine.
But, mourning friends, your weeping lay aside,
And let the torrent of your tears be dried;
While you with tears fast streaming from your eyes,

Methinks I hear him from the radiant skies,
Speak thus; and says, my dearest friends don't mourn.

For one who never can to you return;
Rather prepare to meet me here above,
And join with me to sing redeeming love;
Did you, dear friends, but know my present bliss,

How soon would you each sigh, each tear dismiss,

Ah dry those tears, bid every sigh depart,
And cast this load of anguish from your heart.
Yes, bow resigned, let hope your grief control
And check the rising tumult of thy soul.
Calm in the prosperous and the adverse day,
Adore the God who gives and takes away.
Prepare yourselves to pass the vale of night,
And join him in the realms of endless light;
And when safe landed on the blissful shore,
You join his happy soul to part no more.

MARRIED,

On Thursday evening, the 17th inst. by the Rev. Mr. Kneeland, Mr. Jeremiah S. Eames to Miss Sarah Myers. Also on the same evening, and by the same, Mr. James B. Grady, to Miss Sarah Blackburne. Also on Saturday evening, the 19th inst. by the same, Mr. Henry Williams, to Miss Mary Ann Sims, all of this city.

The advantages of temperance.—A blacksmith in the city of Philadelphia, some forty years ago, was complaining to his iron merchant that such was the scarcity of money that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering this question, the merchant made a calculation, and showed him that his rum amounted to more money in the year than his house-rent. The calculation so astonished the mechanic that he determined from that day he would buy and drink no more spirits of any kind. In the course of the next ensuing year he paid his rent and bought a new suit of clothes out of the savings of temperance. He persisted in it through the course of his life, and the consequence was, competence and respectability.

POOR INDIANS.—The Kankakees, a tribe of Indians living on the head branches of the Illinois river, are reduced to the necessity of eating their horses and dogs, in consequence of the scarcity of the game. Gov. Cass, of Michigan, has ordered supplies to be furnished them.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year.

Ten dollars from any individual will be received in full for six subscribers: the paper to be sent agreeable to direction.

Digitized by Google
C. NICHOLS—PRINTER.

OLIVE BRANCH.

PUBLISHED WEEKLY BY THE NEW-YORK UNIVERSALIST BOOK SOCIETY.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

VOL. I. ||

NEW-YORK, SATURDAY, MAY 3, 1828.

|| No. 52:

FROM THE UNIVERSALIST MAGAZINE. SHIRIT OF CHRISTIANITY.

"Jesus answered, my kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence." John xviii. 36.

Among the great events, that have had a direct influence upon the affairs of men, the appearance, public ministry, death, and resurrection of Christ, certainly stand the most conspicuous. The Jewish nation has been utterly ruined. The Jews have been scattered among all nations: Nor is there the most distant prospect of their ever again inhabiting, literally, as an independent nation, their beloved country. Some of the leading features of their religion and history, connected with some mutilated parts of history and doctrines of Christ, united to pretended revelations of Mahomet, form the Koran. The most important article in the creed of a mussulman is the unity of God,—an article which their founder certainly borrowed from the Bible. This article of faith, viz. ONE God, which Jews, Christians, and Mahometans make the basis of their several systems of religion, has done much towards putting an end to the absurd worship of idols; and it bids fair in a few centuries to banish from the earth that puerile demoralizing practice:—But it certainly is more important that the world should be acquainted with the character of God, than to acknowledge his absolute monarchy, or the unity of his nature. Men may be believe in but one God, and, at the same time, entertain almost an endless diversity of views respecting his character. I think it is Dr. Channing, who has said that that, "Around just views of the divine nature, all the christian virtues naturally centre." This is a proposition which every rational man will readily admit: And it necessarily follows, as a consequence, that all the anti-christian errors naturally centre around wrong views of the divine nature. The war-like vindictive character ascribed to God, by the Mussulman, and some of the Jewish, and too many of professed christian teachers, are in direct opposition to his true character, as described by Jesus and his Apostles, and held by Universalists of the present day.

Christianity teaches, in common with Mahometanism and Judaism, the unity of God, but it is a very different system of religious faith and practice, taken as a whole, from either of them. Mat. v. 27—48 inclusive, exhibits at one view the great and striking difference between the two religions, and the vast superiority of the Christian over the Jewish. One teaches that criminality consists in overt acts only, the other that it consists in the secret evil intentions of the mind. One to retaliate evil for evil,—“an eye for an eye”—the other to “resist not (retaliate) evil for evil,” One to love

our neighbor, or friend, and hate our enemies; the other to love our enemies, and do good to those who hate us and despitefully use us, that we may be the children of our heavenly Father.

The Jews were a warlike quarrelsome people, but they made little or no exertion to proselyte the heathen. Their principle object in all their wars, was extermination and plunder.

To proselyte was the first object of the Mahometans, and they propagated their religion at the point of the sword; and plunder and other considerations seemed to be, in their view, things of minor importance.

Christ declared that his kingdom was not of this world, otherwise would his servants have fought, that he should not have been delivered to the Jews. Must we conclude then, that those who fight are not his disciples? Those who fight, fight for this world's honors and riches. Their kingdom is of this world. The Jews and Mahometans thought they were fighting for heaven. The Christians, in their crusades against the infidels, and also the Papists and Protestants in the dreadful wars, which they waged, professed to be fighting for God, and believed they should be rewarded by him in a future world, for shedding the blood of their enemies in this:—But does this look like loving their enemies, praying for them and returning good for evil? Could such Christians be the servants of Christ, whose kingdom is not of this world? What is the difference between them and Mahometans and Jews, except the name? I confess I can see little or none:—It does appear to me, that all the bloody wars waged by professed christians, have been waged in direct opposition to the precepts and example of him, who said,—“If my kingdom were of this world, then would my servants fight;” who did not retaliate evil, but in the agonies of death prayed for his murderers saying, “Father forgive them for they know not what they do.”

It appears to me, that if Christianity forbids private retaliation and revenge, it forbids public retaliation and revenge also. It cannot be so inconsistent as to forbid that on a small scale which it tolerates on a large scale. It cannot prohibit a small evil, and countenance a great one. Christians, I believe, were engaged in no wars till the third century. Nothing appears to me more inconsistent, than the idea of fighting for God!! I do not pretend to say, what the consequence of forbearance, rendering good for evil, and blessing for cursing, would be; but think it would be in perfect agreement with the precepts and example of Christ, and the doctrine of universal benevolence.

E. C. JN.

“We are not altogether convinced that the deductions which our Correspondent draws from the acknowledged spirit of Christianity,

are correct.”—*Editors of the Magazine.*

Will the Editors of the Magazine be so kind as to point out where in the above “deductions” are erroneous.—*Editor of the Olive Branch.*

DELICACY.

An affectation of nice feeling and sensibility very often takes the place of true delicacy; but is as distinct from it, as grossness. Where there is any affectation, or unnatural display of any quality, that quality cannot exist; and a person who is exhibiting continual fear of something unseen must have an imagination constantly operated on by improper associations. There is no attribute of human nature more enchanting than delicacy. It is a fire burning on the altar of feeling, purifying every emotion, sending its softening radiance through every sentiment, shrinking sensitively from the atmosphere of human corruption and extinguishing, only in the foul gathering of impure thoughts, unhallowed desires and base affections. It draws its whole influence from within and is only affected within. Contamination may spread around and assail it, but its brightness will continue undiminished, its holy influence will be unimpaired, till its own sources are corrupted and it grows paler and paler, and dies in its resistible gloom.

There is not an avenue to vice and immorality that is not defended by delicacy until it is extinguished by defilement; and this instinct of our nature must be first quelled, before indecency can be tolerated or encouraged.

We feel that no person can perceive the pernicious tendency of a thousand hidden things, that appear to shock the initiated in wickedness, at a time when all their thoughts rise in purity and confidence flows lightly without suspicion. We know that experience and intimacy alone can introduce polluted thoughts; that wileless only can get confirmed in the constitution by toleration; & that many struggle must be had with the original horror, which is implanted in every-one's nature, before a single shade can be thrown upon the sensitive fibres of human delicacy.

Virtue may be taken by surprise, when it is guarded only by innocence; but it turns quickly to remorse and sorrow; and the effect cannot be called moral defilement.—The depravity which dwells in the heart, prompting impure desires, and making a part of the system of thought and feeling

must be slowly introduced by insidious means.

If the delicacy of nature is of any value ; if it is an attribute of heaven implanted to secure mankind from sin ; if bright honor is of any worth in man, or angel purity in woman, then parents should be cautious of exposing their children to the evil that lurks secretly in a thousand shapes, to undermine the altar and quench the burning spirit, that sheds the light of innocence and pleasure over all the streams of thought and affection. We should not allow ourselves, or those within our charge, to associate with the loose in conversation, who make jests upon purity and religion who scoff at simplicity and piety ; we should not suffer the existence within our sphere of action, of any books or plays, that deal out, under whatever qualifications, obscene allusions, or indecent innuendoes ; nor should we witness any exhibitions, of whatever other qualities they may be composed, which can give to the mind a light impression concerning virtue, or morality.—It is through these means, that pollution creeps over the soul. The thought, that shocked at its first acquaintance, soon becomes an easy and familiar companion, active in introducing the whole family of its kindred, the whole are ready to take the side of temptation.—*Galaxy.*

The following well written remarks are from the pen of the Editor of the Religious Inquirer. We insert them as remarks of general utility.

To Correspondents.

After the experience of more than thirty years, we are fully persuaded, that no establishment with which we have been acquainted, could number so great a proportion of careful, and correct writers. Most correspondents seem to think that an editor is not only capable, but that he of course has leisure to examine minutely every communication.—He is often expected to supply deficiencies, prune the redundancies, and put into style what may be left in a chaotic state by the author. Orthography and punctuation are indeed in his province, but to expect that he can at all times, completely fulfil the whole task which some are led to place on his shoulders, is unreasonable. Every writer who knows what he wishes to communicate, ought to learn how to express his ideas with something like propriety of language, and to make the pauses where sense seems to require them.

But fair writing, and true punctuation, are not all which the printer requires. The lines and words should be kept distinct, and a fair margin left at each end of the lines. Interlineation should be avoided as much as possible, and words be properly divided, by a hyphen at the close of the line. No division should ever be made, in Manuscript particularly, but by syllables. These rules, well observed, save much time to the compositor.

Another observation may be of use to some, more specially conneted with the effect of a production. Most young authors write much more than is required to convey their sentiments. Redundancy weakens, in some measure, the power of an argument. The poet who said, "Brevity is very good, If we are or are not understood," well knew that the concentration of our sentiments, gives a force which is lost by expansion.

Two twin evils, long sentences, and long paragraphs, though not very common, are very gross errors in composition. By the peculiar construction of some sentences and paragraphs, an editor cannot, if he would, remedy these evils, but by translating these sentiments into a more happy form of expression. A continuous style of writing fatigues the reader, and a portion of the pleasure and instruction designed to be conveyed, are sure to be lost. The reader's mind is thus taxed to keep in memory every link of the subject, "where, one link is broken, the whole chain is destroyed." By reading with attention the works of more laconic writers, and comparing them with his own, any author can reform his style, and approximate towards a medium, at least.

Another observation may have its use. Letters are sometimes sealed, so as to destroy a portion of the contents. To this point every person should attend, otherwise, the editor must sometimes supply, and may miss the intent of the author. Our time is often so circumscribed, that we dare not say we have given the sense of the author by our supply words. We know mistakes have been made this way, and to such mistakes we are always liable.—In this respect, we believe but one of our correspondents is always on his guard.

These few hints are given with a view to the improvement of those who may need them and they are the result of much experience, both in writing and the direction of the press. We believe few of our readers will fail to perceive that we are correct, but no one who has not toiled in our walk, can duly estimate the importance of due attention to these matters.

While we are on the subject, we will repeat our oft reiterated obligations to our much respected friends, to whose kind attention we are deeply indebted for a rapidly increasing patronage. May they not be weary in well doing, for they will certainly reap the reward of their labours.

MINUTENESS OF ATOMS.

Goldbeaters, by hammering, can reduce gold to leaves so thin, that 232,000 must be laid upon each other to produce the thickness of an inch ; yet those leaves are perfect, or without holes—so that one of them laid upon any surface, as a gilding gives, the appearance of solid gold. They are so thin that if formed into a book, 1500 would occupy the space of a leaf of common paper ; and an octavo volume of an inch thick would have as many pages as the books of a well stocked library of 1500 volumes, with 400 pages each. Still thinner than this is the coating of gold upon the silver wire of what

is called gold lace, and we are not sure that such coating is not of one atom thick. Platinum and silver can be drawn into wire much finer than human hair. A grain of blue vitriol, or carmine, will tinge a gallon of water, so that in every drop the color may be perceived. A grain of musk will scent a room for twenty years, and will have lost little of its weight. The carion crow smells its food many miles off. A burning taper, uncovered for a single instant during which it does not lose one thousandth of a grain, would fill with light a sphere of four miles in diameter, so as to be visible in every part of it. The thread of the silkworm is so small that many of them are twisted together to form our finest sewing thread ; but that of the spider is smaller still, for two drachms of it, by weight, would reach from London to Edinburgh, or four hundred miles. In the milt of a codfish, or in water in which certain vegetables have been infused, the microscope discovers animalcules, of which many thousand together do not equal in bulk a grain of sand ; and yet nature, with a single prodigality, has supplied many of these with organs as complete as those of a whale or the elephant ; and their bodies consist of the same substance, or ultimate atoms, as of man himself. In a single pound of matter, there are more living creatures than human beings on the face of this globe. A scene has a microscope opened to the attention of the philosophic enquirer. Water, mercury, sulphur, or in general any substance, when sufficiently heated, rises as an invisible vapor or gas ; that is, it is reduced to the atomic state. Great heat, therefore, would cause a whole of the material universe to disappear, and the most solid bodies to become as invisible and impalpable as the air we breathe. Few have contemplated an annihilation of the world more complete than this.

From the Universalist Magazine.

The following from Br. J. Wood, of Shrewsbury, Mass. seems fully to confirm our suspicions, that the account which we published in the Magazine of March 22, taken from the Christian Watchman, respecting the death bed confession of Capt. O. T. of N. was one of those wicked forgeries which are constantly going forth from the enemies of truth.

Messrs. Editors,—Having noticed in the Magazine an account of one Capt. O. T. of N. who sent for the Rev. Mr. W. of U. to visit him on his death-bed, accompanied with a request that some one in the vicinity would give you information on the subject, I take the liberty of sending you the following facts. The sick man you referred to, was Capt. Otis Taft of Northbridge, Mass. The Rev. Mr. W. is Mr. Wood of Upton, an orthodox minister of the "warmest" order. Capt. Taft had always resided in Upton from his childhood until about six months before his death, and had always been a member of Mr. W.'s parish. Although there is an Universalist Society in the town of Upton, Capt. T. never belonged to it, but over remained a member of Mr. W.'s society. And I am informed by his immediate and intimate neighbors, that he never professed a faith in Universalism. He has been a man

notoriously addicted to intemperance for many years past. I know not what he might have said to Mr. W. on the interview referred to, nor what means were employed to extort such a confession; but this is certain, if we may depend on the testimony of those who were his intimates through life, he was never an Universalist.

These facts you may submit your own remarks. For one, I regard it as one of the most powerful means employed by the advocates of endless misery, to uphold their wretched and desperate cause.

J. W.

Shrewsbury, April 8, 1828.



THE OLIVE BRANCH.

NEW-YORK, SATURDAY MAY 3, 1828.

TO OUR PATRONS.

The number closes the present volume of the *Olive Branch*, which will be the last of the present series; as, having now connected it with the *Christian Inquirer*, we shall commence a new series. With the present number the reader will find a title page and a copious index to the whole work, excepting a few unimportant articles. As the patronage to the *Olive Branch* has not been sufficient to defray all expenses, [to say nothing of compensation to the Editors] we shall expect those who are in arrears will now immediately pay up, so as to lessen the burden of the Society as much as possible. Pecuniary profit has never been expected; but it was hoped that the Society would not have been subjected to a loss: and even now, could they dispose of the surplus numbers on hand, their loss would be but trifling. These are rather discouraging circumstances for the present Editor; yet he calculates that his numerous friends will not let such a work, as he contemplates to be, die for the want of patronage. No place in the union is more central, and from which correct knowledge can be more easily disseminated. One useful work, well edited, and well patronised, would be far better, both for the Subscribers and for the Publishers, than half a dozen of a different kind. Other denominations concentrate their forces; but Universalists have not yet learnt this art. They have too many different kinds of hymn books; as well too many periodical works, to make it an object to any bookseller to keep the one in market, or to any printer, or editor, to devote his full attention to the other. But, like every thing else of the kind, these things will ultimately work their own cure.

EDITOR.

NOTICE.

An adjourned meeting of the Second Universalist Society in the city of New-York will take place on Monday the 28th April, at 7 o'clock, P. M. at No 527 Pearl street. Also the members of the New-York Universalist Book Society are requested to

attend at the same time and place, to attend to some important concerns of the Society. A punctual and general attendance of both Societies is requested.

R. P. BUSH, Secretary.

MARRIED.

On the evening of the 21st, instant, by the Rev. Mr. Kneeland, Mr. PHILIP KISNER, to Mrs. LOUISA M. DAVIS, all of this city.

The Philadelphia Arcade covers, 15,000 feet of land, is three stories high, and is estimated to cost \$162,000. The roof is covered with glass, and on the front will be placed statues emblematic of Commerce and the Arts, as well as the arms of the State and an allegorical representation of Philadelphia in bas relief. It will be finished in June next, and the rent of the stores cellars, &c. will amount to \$16,000.

ANOTHER NATIONAL SOCIETY.—A meeting of the *pious* people of this village was holden on the 22d ult, to take into consideration the necessity of adopting effectual measures for the sanctification of the Sabbath. A committee was appointed to correspond with the orthodox people who are friendly to this object, throughout the country and nation; resolutions were adopted, and have since been printed (accompanied with a circular epistle) in the form of hand bills, and sent out, requesting co-operation in the work, and delegates to be chosen from all parts of the country, to meet in New York, at the grand Anniversaries of the National Societies already in existence, in May next, for the purpose of organizing another "National Society for sanctifying the Sabbath. We suspect that when these National Societies have multiplied and propagated their *species* a little more, the irreligious Quakers, Seventh-day Baptists, Jews, &c. will feel the just weight of their vengeance, in the inquisitorial tortures that these "sanctified" favorites of heaven will see fit to inflict upon them. [*Utica Evangelical Magazine.*]

PROPOSALS FOR UNITING TWO WEEKLY PAPERS INTO ONE, ENTITLED THE OLIVE BRANCH & CHRISTIAN INQUIRER.

Devoted to Free Inquiry, pure morality and Rational Christianity.

Edited by Rev. Abner Kneeland, proprietor and Publisher.

"Behold! how good, and how pleasant it is, for brethren to dwell together in unity!"

THE OLIVE BRANCH & CHRISTIAN INQUIRER is designed to succeed, as well as supersede, the two papers of the above names; and their union is with a view of in-

creasing their patronage, in a way that will be perfectly satisfactory to all concerned. It will be sufficient to obtain the encouragement of liberal minded men, to say that such an arrangement became necessary for the life and continuance of either of the papers. By making this arrangement with the Rev. Mr. BATES, Editor of the *Christian Inquirer*, we hope to be able to give satisfaction to his subscribers as well as our own. And believing that all sincere *inquirers* are inquiring after *truth*, a steady march towards the obtaining that object, without turning to right or left, will be most likely, of any mode which we could adopt, to give satisfaction to all. We shall be happy to receive and insert any communications from the Friends who have patronized the *Inquirer*, (should they continue their support to the offspring of their particular favorite & the *Olive Branch*,) not exceeding a due proportion of the paper according to the number of subscribers respectively. The only requisites to gain admission, will be *brevity, candor, and charity*;—*BREVITY*.—*multum in parvo*, that we may have room for their admission, without excluding others having equal claims; *CANDOR*, that they may be read, otherwise they will be a dead weight upon our columns; and above all, *CHARITY*, so as not unnecessarily to wound the feelings of others.

To the subscribers to the *Olive Branch*, we trust nothing more will be necessary than to say that the Editor has now the sole control of the paper, and of course the responsibility of the editorial department, is all his own. He can only say that he shall continue, as heretofore, to advocate, fearlessly, what he conscientiously believes to be true; holding himself at all times open to conviction; and being convinced of any error, he will candidly acknowledge it. Even our enemies must perceive, by this time, that, notwithstanding

ing all the fears and alarms which have been excited, the steady course we have pursued has been crowned with every degree of success that could have been calculated upon; and far, yes, very far, beyond the expectation of either ourselves or best friends.

1. THE OLIVE BRANCH AND CHRISTIAN INQUIRER will be a full octavo sheet, 16 pages, and published on Saturday of every week, making two volumes per annum of 416 pages each.

2. Price \$3 per annum, or \$1 50 a volume, payable quarterly; or \$2 50, or \$1 25 a volume, if paid in advance. To those who receive their papers by mail, if paid in advance free of postage, \$2 per annum, or \$1 a volume. Any person in the country, or at a distance, who will send us \$10 in advance, free of postage, shall receive six copies for one year; that is, one copy GRATIS.

3. No Subscription will be received for a less term than six months; that is, for one volume complete; nor discontinued till all arrearages are paid, unless at the option of the publisher.

All communications are to be directed *post paid* to the Editor, No. 527 Pearl-street.

New-York, April 7th, 1828.

Books for Sale.

At No. 80 Prince-Street.

Mr. Kneeland keeps a variety of Books for sale, on the doctrine of Universal Salvation; among which are the following, viz.—

Kneeland & McCalla, \$1 00
Balfour's Inquiry, 1st, and 2d. (each) \$1 25
The Light of Truth, and pleasure of Light—in four Books. Book I. Demonology. Book II. Hellology. Book III. Improvement in another state. Book IV. Systems examined, \$1 00

A Candid Review of ten Letters, containing reasons for not embracing the Doctrine of Universal Salvation, by Rev. JOEL HAWES. To which are added thirteen friendly Letters to a candidate for the ministry. By RUSSEL CANNFIELD. 75

Greek Testament, according to Griesbach, \$2 50.—Greek and English do. with critical and explanatory Notes, \$3 50.; Do. in boards, \$3 English do. with all the Notes of the Greek and English, \$1 50.—Kneeland's Lectures, delivered in Philadelphia, 75 cents.—Ballou's Eleven Sermons, delivered in Philadelphia, 50 cents.—

A Letter to the Rev. W. T. Brantley, Editor of the Columbian Star. By S. R. Smith, Philadelphia. Price, 6 cts.

Minutes of the Debates in the Legislature of Pennsylvania, on the Bill to incorporate the American Sunday School Union, 12-1-2 cts. Also the American Definition and Pronouncing Spelling Books, each 25 cents.—Kneeland's Sermon on Atonement, 12 1-2 cents.—Three Easter Sermons, 18 cents.—Funeral Ser-

mon, 12 1-2 cents.—Key to the New Orthography, 12 1-2 cents.

A series of Letters, in defence of Divine Revelation; in reply to the Rev. Abner Kneeland's Serious Inquiry into the authenticity of the same. By HOSEA BALLOU. Pastor of the Second Universalist Society in Boston.—To which is added, A Religious Correspondence, between the Rev. Hosea Ballou, and the Rev. Dr. Joseph Buckminster, and Rev. Joseph Walton, Pastors of Congregational Churches in Portsmouth, N. H. 87 1-2 cts.

Do. do. in boards, 75 do.
Just received, and for sale at this office.

An Appeal to the Public, in vindication of Universalists and others. By S. R. Smith, Minister of the Second Universalist Church, Callowhill-street, Philadelphia. 12 1-2 cts.

POTTERY.

[SELECTED.]

SPRING.

Stern winter's storms have now gone by,
And blooming Spring returns,
And with her hues of richest dye,
Peeps through ten-thousand fdrms.

The farmer now his fields surveys,
Throws up his fallow ground,
The lambskins sport, the zephyr plays,
Diffusing joy around.

The hills are now with verdure crown'd,
The vallies smile again,
The groves with musick now resound,
The violets deck the plain.

The little bird now tunes his throat,
And gaily warbles on,
Proclaiming round with mellow note,
"Rude winter's storms are gone?"

The flowing streams from fetters freed,
Join in the general song,
Roll back their gladsome waves with speed,
'Then gently pass along.

Nature a pleasing aspect wears,
And seems with joy to say,
Winter is gone and Spring appears;
I too will join the lay.

And shall not man his voice employ,
To swell the grateful song?
Shall he not raise a note of joy
Among the tuneful throng?

Yes, let him sound the highest note,
Of gratitude sublime!
And to his God his powers devote,
While lasts his youthful prime.

For the Olive Branch.

LINES addressed to Mrs. M****. On the death of her infant.

'Tis true little one, thou art borne far away
From the arms that infolded thee here,
Thy sweet smiling features have sunk to de-

cay,—

Never more to be moist with a tear.

Thou art resting in peace where the wild
flowers rear—

To bloom in the calm Summer air;
While the cheek of thy mother is
with the tear—

That weeps for her babe sleeping

But Oh, thy repose is as tranquil as
When it fades in the far western
And as lovely as music, in stillness
Calmly floating with zephyrs on his

The sound, while we listen, re-echoes afar—
'Through the light winged pinions of
And the trembling beam of each radiant
Seems wishful to welcome it there.

We gaze on those glittering orbits,
sleep

Steals soft on this bosom of Care;
While the dew drops from Heaven's
weep—

We fancy thy spirit is there.

S. A.

ADVERTISEMENT.

Just received and for sale at
Pearl-street, where a variety of
and stationary will be kept for sale.

BALLOU on ATONEMENT
(New Edition.) Price

MISSIONARY CONCERNS.

Our Correspondent at a distance, who wishes information on this subject, is referred to the articles "Missionary Concerns," in the Olive Branch, in which he will find most of his questions answered, or at least as much light on the subject as we have been able to collect.

MICHAEL SERVETUS—It is two hundred and seventy four years this day, since Servetus was burnt at the stake, at the instigation of John Calvin for exercising the right of private judgment. Though we may not fear that such atrocious acts will be repeated at this age of the world, and especially in our happy country, yet it is well to bring them occasionally to view, that we may more justly prize our religious privileges and blessings, and keep a more watchful eye on the movements and manoeuvres of those artful and designing men, who, in the absence of power to imprison and torture the body, redouble their efforts to trammel and enslave the mind.—
Christ. Reg. Oct. 20, 1827.

THE OLIVE BRANCH

Is printed every Saturday morning in the rear of the Bowery Hotel, corner of Pell and Bowery.—Terms: City subscribers, \$2 50, payable in advance. Mail subscribers, \$2 payable on the receipt of the first number. No subscription will be received for less than a year.

Ten dollars from any individual will be received in full for six subscribers: the papers to be sent agreeable to direction.

C. NICHOLS—PAINTER.

APR 5 1937

